



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

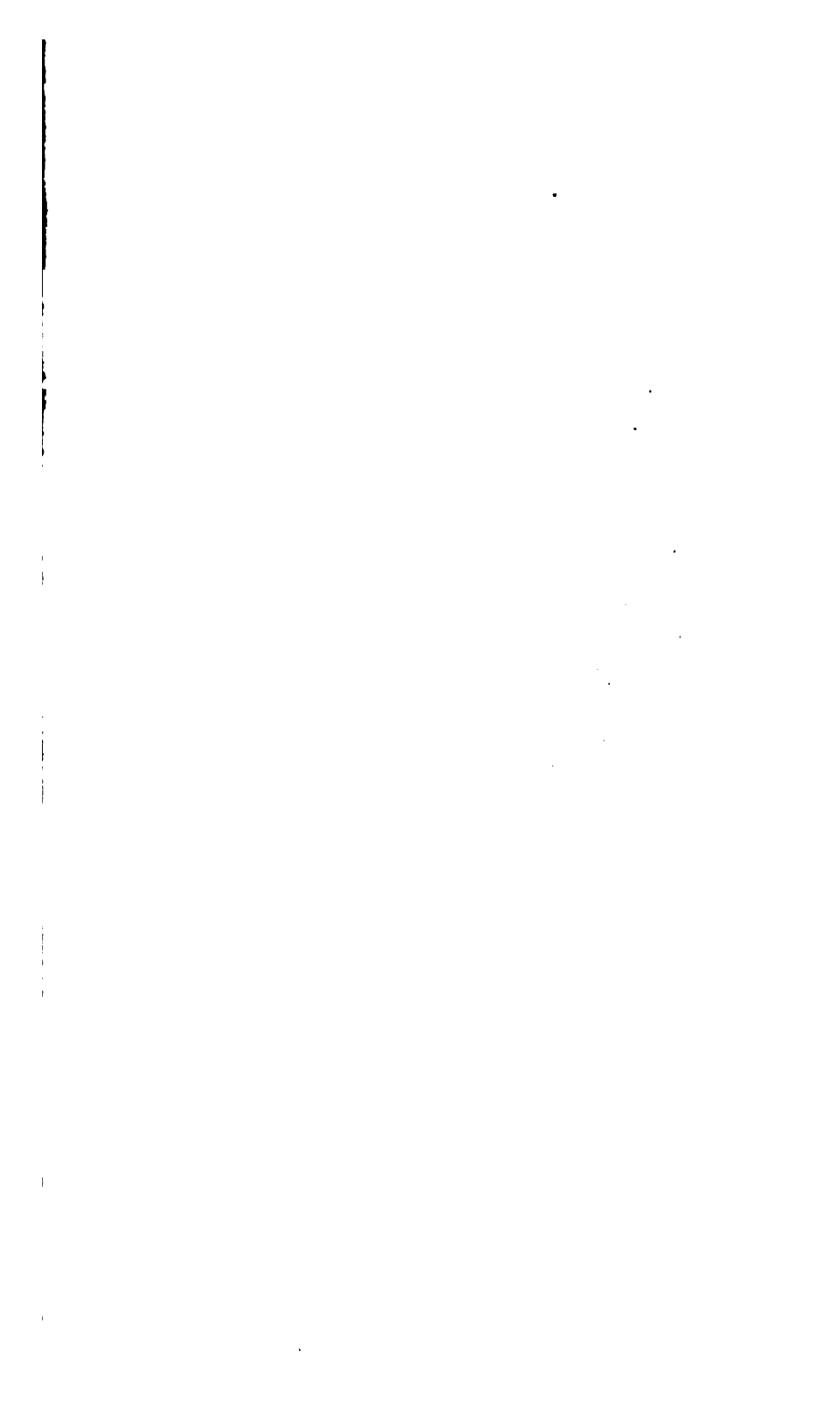
About Google Book Search

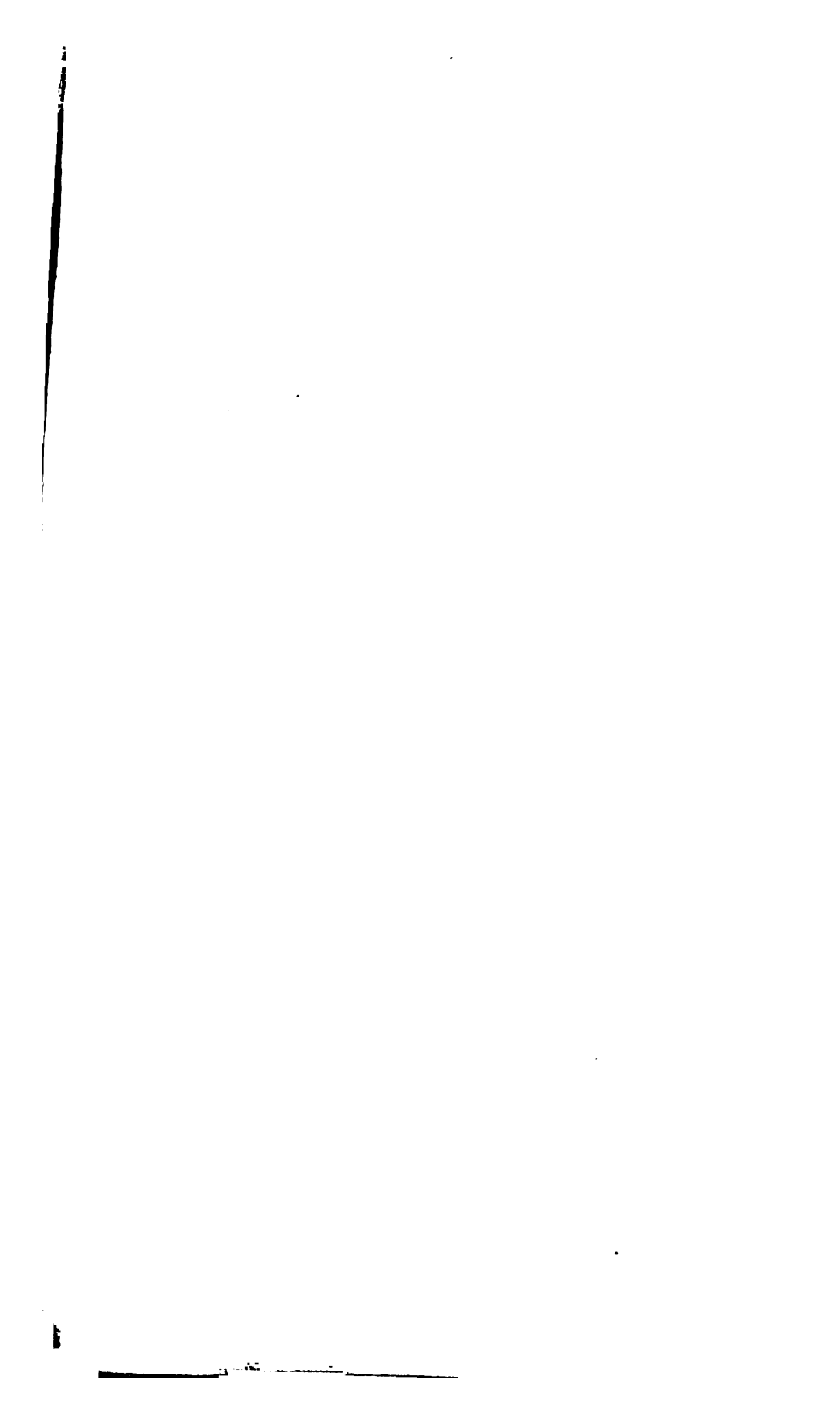
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

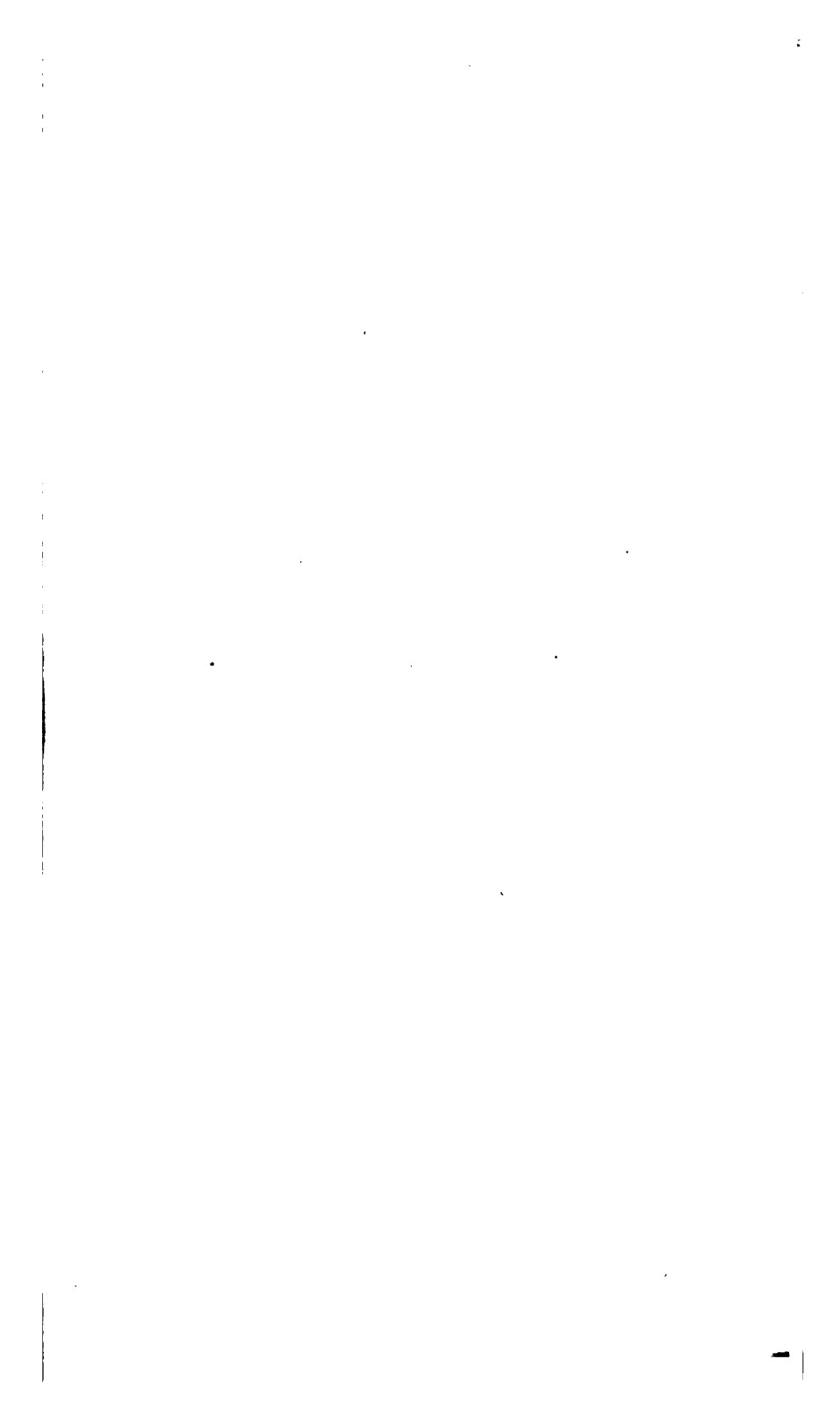
PROPERTY OF
*University of
Michigan
Libraries*

1817

ARTES SCIENTIA VERITAS









THE
BRITISH CRITIC,

FOR
JANUARY, FEBRUARY, MARCH, APRIL,
MAY, AND JUNE.

MDCCCIV.

Κελεύσω
Βελῆ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γιγόντων. HOM.



VOLUME XXIII.

London:
PRINTED FOR F. C. AND J. RIVINGTON,
NO. 62, ST. PAUL'S CHURCH-YARD.

1804.

PRINTED BY C. RICKART, PETERBOROUGH-COURT,
FLEET-STREET.

AP

4

.B861

714

P R E F A C E.

TH**ERE** are few employments more exhilarating than to watch the progress of improvement, and to note the accessions constantly made to objects of primary value and utility to mankind. In this respect, our occupation, for eleven years past, has been abundant in gratification; and though in our progress we have found many things to regret, and many to condemn; yet we have watched also the regular influx of literary wealth; and at stated periods have paused to enjoy the unmixed contemplation of those works, on the production of which we are able to congratulate our age and country. We have seen, in this period, Theology illustrated, Revelation confirmed, the lights of History increased, the walks of Science and of Art extended; Philosophy enriched by new discoveries, and Poetry enlivened by successful excursions. We have illustrated the labours of men, whose names have become a sufficient panegyric, and whom, therefore, we might here with pleasure enumerate, were not so large a part of them still living, as to give it the appearance of adulation. These have been delightful tasks; and whoever shall recur to all, or any of our three and twenty Prefaces*, will enjoy, without the labour, a considerable share of that satisfaction we have now described; he will see the glories of his

* They who wish to contemplate the objects of critical animadversion, must turn to our volumes themselves, among the names not recited in the Prefaces. In this list, let them not overlook our critiques on Plowden's Hist. Review, begun in vol. xxii. pp. 461, 648, and continued in this, pp. 18, 180, 291.

countrymen in those efforts which are most glorious to the human mind. To have thus concentrated the rays of British Genius, for so long a portion of time, will ever be a grateful recollection. Let us proceed in this occupation.

DIVINITY.

We begin with a work of general instruction, though we go to the North for it. Professor *Hill*, in his *Theological Institutes**, has at once given an introduction to the study of Divinity, being the heads of Lectures delivered by him at St. Andrew's, a view of the Church of Scotland, and counsels respecting the Pastoral Office: and, though he writes like a faithful son of the Church which he describes, he has given but little cause of complaint to those of different sentiments. As a book of collateral use, the *Enquiry* of the *Rev. Thomas Robinson*† into the *Necessity, Nature, and Evidences of Revealed Religion*, deserves attention. On such subjects, a compilation made with skill and judgment, by attracting new readers, will probably perform important service. As an interpreter of the *Revelation of St. John*, *Mr. E. Whitaker*‡ has the peculiar merit of compelling the historian Gibbon to give testimony, in almost every instance, that falls within the limits of his chronology, to the fulfillment of the prophecies. *Mr. Galloway*§ defects many of the old interpretations, for applications invented by himself, and, though we often dissent from his comments, we are pleased by the spirit of his admonitions. *Mr. Overton*, whose book we examined very much at large||, continues to be assailed by antagonists of great acuteness; by *Mr. Pearson*¶ in two tracts, and by *Mr. Daubeny* in his *Vindiciæ Ecclesiæ Anglicanæ*** : the former disputing particular points, and

* No. III. p. 280; IV. 349. † No. VI. p. 680. ‡ No. III. p. 245. § No. V. p. 537. || See vols. xxi. xxii. ¶ No. IV. p. 410. ** No. VI. p. 591.

P R E F A C E.

v

detecting unfair quotations; the latter going step by step over the same ground with Mr. O. and in every instance undertaking to reverse his conclusions. Of the latter work, we shall say more in a future Preface. *Mr. Simeon's* *Skeletons of Sermons*, or, as he now calls them, in compliance with some other objectors, *Helps to Composition**, are extended to two large volumes, besides the original publication. The plan and execution of the work are meritorious; against a few particular opinions the reader must be on his guard. A second English *Diateffaron* has been produced by *Mr. Warnert*†, exhibiting marks of industry in the notes. We shall soon have occasion to examine a similar work amplified to three volumes, for what purposes remains to be enquired. Some small but valuable tracts remain to be briefly noticed. *A Layman's Earnest Exhortation*‡ ought to be effectual in calling the young, more especially, but others also, to the Sacrament: and the three *Catechisms*, by the present *Bishop of St. David's*§, will serve to place the proofs of Revelation within the reach of common minds, and to render known and familiar such as are most striking.

The pious tract, entitled *Honest Apprehensions*||, will show the process of scriptural investigation in an enlightened, but yet very humble mind; and affords a collateral proof of doctrines which the founders of our Church had equally deduced by other steps.

It remains to notice single Discourses, whether from the higher or inferior clergy; and these, being at present numerous, we may subdivide into Charges, Fast Sermons, and miscellaneous Discourses. In the first of these classes, the Charges of the Bishops of *Rocheſter*¶ and *London*** demand attention: the former, the affectionate address of a well-known friend; the latter, the paternal admonition of a long

* No. II. p. 195. † No. V. p. 560. ‡ No. II. p. 206.
 § No. VI. p. 683. || No. IV. p. 441. ¶ No. III. p. 315.
 ** No. III. p. 316.

experienced

experienced Bishop. Each well suited to the speaker, and instructive to the hearers.

Fast Sermons, which are of necessity exhortations also to exertion, in the present momentous contest, are in this volume distinguished for excellence as well as number. That of *Dr. Parr** requires, for several reasons, our first notice. It is a theoretical and practical discourse on Patriotism, of great excellence, pointing out at once its connection with religion, and its peculiar demands on this nation, and at this juncture. *Mr. R. Hall*, long ago celebrated in our pages for an admirable Sermon against Atheism†, appears on this occasion among the most animated orators, recommending holiness of life and firmness of resolution‡. The sublime sentence, WE WILL GLADLY QUIT THE SCENE, WITH ALL THAT IS NOBLE AND AUGUST, INNOCENT AND HOLY, deserves to wave in letters of gold on every standard that is raised by the defenders of Britain, or to be engraved in living characters in the heart of every man that breathes within its coasts. Another patriotic preacher, of high merit, is *Mr. James Walker*, whose discourse was delivered at Edinburgh§. He appears to have travelled on the continent; and, having there marked the insidious, as well as bloody, progress of the French, he strongly warns his countrymen against their fallacies, which are not less dangerous than their arms. Other preachers distinguished in this duty are, *Dr. Rees*||, *Mr. S. Butler* of Shrewsbury¶, *Mr. Pearson*** , the able antagonist of Overton, and *Mr. Overton*†† himself. On this subject, the most opposite opinions meet; and to whatever denomination a man may, in other respects, belong, as to this insolent and atrocious invasion, he thinks, he writes, and we trust will gloriously act, as A BRITON.

* No. IV. p. 437.

§ No. VI. p. 681.

** No. III. p. 318.

† See vol. xv. p. 263.

|| No. I. p. 88.

†† No. V. p. 559.

‡ No. II. p. 201.

¶ No. II. p. 202.

A few Sermons on other topics must be mentioned, though with much selection. In preaching for the meeting of the Charity-schools at *St. Paul's**, *Dr. R. Gray* speaks on education with ability, and on some collateral topics with energy and effect. *Mr. Churton*, in his Sermon on *Antichrist†*, maintains the claim of the Pope, as

————— by merit rais'd
To that bad eminence; —————

a doctrine which it is much easier to decry than to refute, but which time will gradually place beyond the reach of controversy. A general view of *the Evidence of Prophecy* is taken by *Dr. Ogilvie‡*, in his discourse on that subject, who ably states both the principle of that evidence, and some of the most striking applications of it.

MORALS.

We begin this section with a work which ought to have been examined and recorded long ago. We consider it as a reproach to overlook any works of merit; but it would be still less honourable to persist in an omission, in the hope of having it concealed. *Dr. Pearson's Remarks on the Theory of Morals§*, the book to which we have now alluded, is a work of superior excellence. We had noticed before||, the Annotations of the same author on *Dr. Paley's Morals*; and both together form the theory of an author always entitled to attention and respect. The peculiar duties of the medical profession afforded a fertile subject to *Dr. Percival*, whose *Medical Ethics¶*, after receiving the private sanction of *Dr. Heberden* and *Mr. Gisborne*, are at length produced for public utility. *Mr. J. Bowles*, ever anxious to apply his talents to the best use, has estimated with care the *Moral State of Society***, and

* No. I. p. 87. † No. IV. p. 438. ‡ No. V. p. 559.
§ No. II. p. 159; and No. III. p. 260. || Vol. xxi. p. 373.
¶ No. III. p. 269. ** No. V. p. 502.

framed his admonitions according to the exigencies of the case. In separating this work from his *Political and Moral View**, the author has, in some respects, increased its utility, and has also added greatly to his reproofs, and consequent instructions. Morality has also a pleasing and sagacious advocate in *Mrs. Crespigny*†, whose *Letters to her Son* abound in accurate remarks on life and manners, accompanied by suitable advice. They have been published, according to the Horatian precept, after several years of reserve.

LAW.

A few books of value must here be received instead of numbers. When the *Judgments and Opinions* of a distinguished English Judge are given to the world, the sterling value of the acquisition is usually beyond all doubt. Such we conceive to be the case with those of *Lord Chief Justice Wilmot*‡, a man whose well-earned reputation is an ample pledge for the merit of his judicial labours. *Saunders's Reports*, the work of another Chief Justice, have received abundant illustration from the editorial care of *Mr. Serjeant Williams*§. Where nothing can be objected but the accumulation of real knowledge, a critic would condemn himself, if he should mark it with the pen of censure. *Mr. East's Pleas of the Crown*||, founded on the communications of several learned Judges, form a most useful treatise for practice in criminal law. Two large volumes are now published, and a third is to complete the work. A posthumous book of *Mr. Powell*, entitled *Precedents in Conveyancing*¶, has been edited by *Mr. Barton*; who, about the same time, began, and has made considerable progress in, a work of his own, professing to give *the Elements*** of the

* Published in 1800.

† No. V. p. 512.

‡ No. II. p. 157.

§ No. IV. p. 367.

|| No. V. p. 516.

¶ No. VI. p. 624.

** No. VI. p. 625.

same branch of Law. His task is arduous; but, by care and judicious arrangement, may be made extremely important.

POLITICS.

Nothing can be nearer to Morality than some branches of political science; nothing more remote from it than others: but to avoid multiplying classes too far, we shall unite altogether what might have been distinguished under the heads of Political Philosophy, Finance, and Controversy. In the first of these classes, the Essay of *Mr. Malthus, on the Principle of Population**, seemed to demand our particular attention. His principal position, that population is a symptom, but by no means a cause of prosperity, is supported with much ability. That he has sometimes carried too far the opposite plan of restraint, we have occasionally shown; but, at the same time, he has frequently discovered with acuteness, and illustrated with felicity. The pamphlet of *Lord Sheffield*†, on our Navigation and Colonial System, appeals to experience to prove the benefit of what has been long tried. In the financial line, *Mr. M^r Arthur's Facts*‡ are opposed, with much skill and force, to the desponding politicians of the school of Price, and deserve a recommendation which we hope will not be the less effectual from having been for a while delayed. Much that is useful also, and of original merit, will be found in *Mr. Wheatley's Remarks on Currency and Commerce*. The author appears to have come to the subject with a mind peculiarly turned to such speculations, and capable of making an indefinite progress in them. The *Reply to some Financial Mis-statements*§ combats falsehood or error with facts, the most substantial mode of opposition. In the same

* No. I. p. 59; II. p. 219.
p. 443.

† No. IV. p. 688.
‡ No. III. p. 321.

§ No. IV.

way does *Sir Fr. D'Ivernois** refute the allegations of those who would throw the blame of the last rupture upon this country; showing, that the preparations of the enemy during peace were such as to demand resistance.

In the *Letters of Fitzalbion*†, and the general Reply of the *Near Observer*‡ himself to the various assailants of his tract, we see apparently the close of a contest, which, like other violent disputes, produced more angry words than useful information. As we would not in the slightest degree renew it, we shall not here even allude to the particular circumstances.

HISTORY.

As the stream of time flows on, the canals of History will be deduced in various directions from it. The Oriental branch, conducted by *Mr. Maurice*§, and drawn from the highest sources of antiquity, has now been carried down to the beginning of the seventeenth century. To the completion of so arduous a work, every friend to literature will wish success. The history of the sea is, in this country, as interesting as that of the land, and it is at present investigated by two authors; *Mr. Clarke*||, taking the wider range of *Maritime Discovery* in general, and *Captain Burney*¶, confining himself at present to the discoveries made in the South Seas. Both works are at present incomplete; but their beginnings promise well, and particularly in the latter instance. The history of Mathematical Science, as written by a French author, *Bossut*, has been made English by the care of *Mr. Bonnycastle*** . It is clearly a work of utility. A sketch of historical particulars, as alluded to in the *Arms of Families*, formed the subject of an amusing

* No. VI. p. 629.

† No. II. p. 175.

** No. IV. p. 355.

‡ No. IV. p. 443.

§ No. IV. p. 341.

‡ No. V. p. 561.

¶ No. V. p. 461.

volume*, and must be particularly pleasing to those who see their relatives or ancestors recorded in it. A small work, on the history of the unfortunate *Toussaint*†, would not deserve recording here, were it not evidently compiled by a writer of distinguished skill and merit. The facts which it relates are full of horror and atrocity.

BIOGRAPHY.

Mr. Godwin's Life of Chaucer‡, if mentioned at all, of which we have doubted, should, if possible, occupy an intermediate space between the preceding section and this. As a life, it contains nothing new; as a work illustrative of English history, it is not without claims, though a little irregular in their kind. Much higher in its demand upon our praise, though still not without deductions, is *Dr. Aikin's General Biography*§, of which the second, third, and fourth volumes were lately in our hands. The biographer is, or may be, the most instructive of all moralists. He has a solemn trust to discharge, which demands his utmost vigilance. Nor have we lately seen that trust more ably discharged, than by *Mr. A. Chalmers*, in the Biographical Prefaces which he has written for the *British Essayists*||. Instruction is there blended with amusement, and literary history with sound criticism, forming altogether compositions of peculiar interest. In the *Revolutionary Plutarch*¶, as it is called, much is of dubious authority, but much is also curious. In these very recent histories, the chemistry of time is greatly wanted, to distinguish the component parts, and separate truth from error. A man who writes his own life, like *Mr. Dibdin*** , is pledged at least to the truth of the events; in other matters, he must also await the test of time. To the singular merits

* No. III. p. 276.

† No. VI. p. 632.

** No. IV. p. 450.

‡ No. V. p. 570.

§ No. V. p. 543.

¶ No. III. p. 226.

¶ No. V. p. 529.

of *Robert Fergusson*, a young Scottish poet, lately recorded*, we can bear testimony. More extraordinary productions, from an author who died at twenty-four, cannot easily be produced†.

TRAVELS.

To travel far, and write the history of our travels, appear, by common consent, to be delightful operations; or, in some cases, the labour and hazard of the former are compensated by the pleasure, and usually the profit also, of the latter. A medical traveller is usually an intelligent narrator; and *Dr. Wittman*, in his *Travels in Turkey*‡, does not deviate from that character. Though called to the island of *Ceylon* by duty of a different kind, *Captain Percival*§ has well reported the state and peculiarities of that island, in a book which might have been arranged with Topography, had we been prepared at present with a class of that kind. Our account of the travels of the illustrious philosopher *Pallas* is now completed||: his description of the *Southern Provinces of Russia* forms two volumes of uncommon merit, particularly for the notices of natural productions, which the author was so well qualified to investigate and describe. The description given of *Spain*, by *Fischer*¶, a German traveller, is lively and characteristic; yet Spain is still comparatively less known, as being less visited, than many other parts of Europe. Accounts of France, on the contrary, are multiplied beyond measure. In that changeful state, almost every succeeding year produces fresh topics for description. Of our late describers, the most expensive is *Mr. Holcroft***; his book is certainly

* No. V. p. 569. † We have an edition before us, published in two Parts, by Morison of Perth, in 1788, in a collection of Scottish poets, which we believe never extended beyond three volumes; but was neatly printed. ‡ No. III. p. 221. § No. IV. p. 379. || No. VI. p. 581. See vol. xxii. p. 385. ¶ No. IV. p. 417. ** No. V. p. 506.

amusing, but that amusement is a luxury not cheaply to be enjoyed. Our other Parisian travellers, *Mr. Yorke** and *Mr. Eyre*†, have their respective merits, and make much less formidable claims upon the purchaser. Of our travellers at home, the most magnificent at present is *Mr. Campbell*‡, whose *Journey in North Britain* abounds with picturesque decorations rather more than with original narrative. *Mr. Hutches*, the venerable and amusing pedestrian, has wandered in the North; and has well described, not only *Scarborough*, which his title announces, but *York* also, on which place it is silent. *Mrs. Murray's Guide*§ is certainly an agreeable companion in a postchaise or elsewhere, and well completes a publication which was successfully commenced.

If not as Travels, yet as serving the same end, we must finally speak of the *Picturesque Representation of Russian Manners*¶. The first volume, out of three, is published separately; and the work promises to be worthy of the splendid class to which it belongs.

SCIENCE AND PHILOSOPHY.

In this place, the first mention is due to Mathematical Science, and in that to pure Geometry, in which *Bishop Horsley's* edition of *Euclid*** stands highly distinguished. It is an edition, on many accounts superior to any that had preceded it, and a valuable acquisition to the student. Turning to analytics, we hail the extraordinary work of a learned lady, *Maria Gaetana Agnesi*††; not indeed a new work, having existed half a century, but new to English literature, and brought forward by the successive labours of two distinguished mathematicians, Professor *Colson* and *Mr. Hellins*. Having dwelt with satisfaction on the merits of the first, we have still reserved the second vo-

* No. V. p. 568.

§ No. V. p. 569.

** No. III. p. 255.

† Ibid.

¶ No. VI. p. 620.

†† No. II. p. 143.

‡ No. II. p. 113.

¶ No. V. p. 518.

lume for future notice. To the treatise of *Mr. Woodhouse* on the *Principles of Analytical Calculation**, we could not give unmixed commendation. The author shows himself an able mathematician, but, as an opponent of Newton's doctrine of fluxions, he appears to us rather ambitious than successful. *Mr. Keith's Trigonometry*†, though not entirely without blemishes, is a useful and meritorious work.

In mixed Mathematics, we have to notice *Mr. Atwood's* Dissertation on the *Construction of Arches*‡. Though we wished his demonstrations simplified, we were by no means inclined to deny the merit or learning of the work. A more popular, and much more easy application of science is the doctrine of *Perspective*, so ably taught, for practical use, by *Mr. Edwards*§. His book may be considered as a comment on Brook Taylor's Elements. Very different branches of science, however, claim our notice.

In Chemistry, the name of *Dr. Black* must ever command respect; and the posthumous publication of his *Lectures*||, conducted by so able an editor as Professor Robison, will take its place, of right, as a standard book of instruction. *Mr. Accum's System of Chemistry*¶, unites amusement with practical utility, and will find its purchasers among those who either wish for elementary instruction, or philosophical relaxation. On the *Nomenclature* of Chemistry, *Mr. Cbenevix*** has employed much acuteness of thought; and has combated the despotism of French Philosophers, without rejecting the useful parts of their labours.

The new science of *Galvanism* has been well illustrated by Signior *Aldini*††, the nephew of the discoverer; and in conjunction with *Electricity*, of which it is now believed to be a branch, by *Mr. Carpué*‡‡. The co-operation of many able philosophers appears

* No. I. p. 74.

† No. V. p. 489.

‡ No. I. p. 6.

§ No. IV. p. 385.

|| No. VI. p. 645.

¶ No. I. p. 44.

** No. IV. p. 369.

†† No. IV. p. 423.

‡‡ No. VI. p. 667.

at present to promise much extension to this new enquiry.

In speaking of the *Philosophical Transactions* of London, we were guilty of an unintentional anticipation*; due order is now restored, by giving in the present volume an account of what had been omitted, that is, the second part of the Transactions for 1802†. Of the *Royal Irish Transactions* we have analysed, in our present numbers, the eighth volume, which formed two considerable articles‡. This volume was published in 1802, and the quantity of valuable matter comprised in it is highly creditable to the Society by which it was produced. The *Transactions of the Linnean Society*, devoted exclusively to Natural History, are continued with ability and spirit. The fifth and sixth volumes will be found described, rather than analysed, in our Review for February last§. We cannot always follow the whole detail of works which are very various in their contents, however respectable in their origin or execution. We have nothing more at present, which relates to Natural History, excepting the translation of *La Cèpede's* work on *Oviparous Quadrupeds*, by *Mr. Kerr*||: the original not of transcendent merit, and the translation marked by some faults, but not to be passed by in silence.

MEDICINE.

We have never seen our medical list so scanty as it is at present. Whether the pens of the profession have been exclusively employed in those *short essays* for which they receive immediate payment, or whether our vigilance respecting them has been in any degree remitted, we cannot undertake to say. Several

* By inserting 1803, Part I. in vol. xxii. p. 489. † No. II. p. 101. ‡ No. V. p. 472, and VI. 603. By an Erratum in our last Preface (p. xi.) we spoke of the sixth volume instead of the seventh, § No. II. p. 139, || No. V. p. 521.

articles indeed have been noticed, but few of merit or consequence to be introduced again to the reader. The work of *Mr. Blair*, entitled *Anthropology**, should perhaps have stood in our preceding class; as the production, however, of an anatomist, and addressed primarily to such students, it obtains its present place. *The Rules for the Management of Negroes*†, though not the work of a professional man, are in a great part medical, and being also judicious, may with propriety be recommended. The virtues of the *Lichen Islandicus*, as a remedy for pulmonary consumption, are strongly stated by *Mr. Reece*‡; and, in a complaint so very desperate, every thing that offers even a ray of hope deserves attention.

As a work of high importance, in one particular line, *Mr. Home's Observations on Strictures* were long ago recommended§. In his second volume, lately noticed||, the very sagacious author give the results of a widely extended experience, and communicates every thing which can tend to make the practice safe and efficacious. *Mr. Neale's Chirurgical Institutes*¶, though in some degree misnamed, offer cases that are certainly important, and observations that may frequently be useful.

POETRY.

After business comes pleasure. It is the order of prudence, at least, if not of nature: and it brings us now to speak of Poetry. Though we must ever condemn the taste and conduct of *Dr. Darwin's Poems*, it is due perhaps to his general fame to mention them; and his last production, *the Temple of Nature***; will be found in our present volume. Much more pleasing to us, and more truly allied to nature, are the *Scenes of Infancy*, as painted by *J. Leyden*††, from the recollections of Teviotdale. The two volumes of

* No. II. p. 201.

§ Vol. vi. p. 446.

** No. II. p. 169.

† No. VI. p. 664.

|| No. VI. p. 626.

†† No. V. p. 483.

‡ No. VI. p. 678.

¶ No. VI. p. 677.

*Mr. Richards** are the effusions of a cultivated mind and classical taste; stamped, in part, with the seal of academical approbation. The Poem entitled *The Year of Sorrows*, by *Mr. W. Spencer*†, is a beautiful tribute of regret to several persons lately dead; while the Muse of *Mr. Alley* is confined to one, the late *Lord Clare*‡. Much praise is justly due to *Mr. Mercer's Lyrics*§; and to the imitations from Italian and other Poets, by *Mr. Wharton*||. In several instances, we have lately had to examine collections of Poetry, the production of various authors. Two of these come from Scotland, and are highly creditable to the editors; namely, *Mr. Scott's* continuation, in a third volume, of his *Minstrelsy of the Scottish Border*¶; and *Mr. Sibbald's Chronicle of Scottish Poetry*** . The very elegant historical illustrations of the former, give consequence to what might otherwise be deemed trivial. In the latter, the comments are such as are necessary for interpretation, and in general are sufficient. The *Poetical Register*, of which the second volume is here recorded††, comes forward, not only with undiminished, but even with increased claims to approbation; and contains undoubtedly some Poems of very high merit. It is not merely a local interest, that will be excited by *Mr. Huddesford's Wiccamical Chaplet*‡‡; it is a garland that may bloom and be admired, where William of Wykeham never trod.

The account of *Preston's Apollonius*, which was begun in our preceding volume§§, has been concluded in the present|||; and we are here enabled to say, that with some revision, and a more advantageous style of printing, it is capable of being received as a standard book. The task of careful revision was by no means disdained by *Cowper*, whose translation of *Homer*¶¶ is

* No. IV. p. 403.	† No. IV. p. 431.	‡ No. V. p. 555.
§ No. I. p. 81.	No. IV. p. 432.	¶ No. I. p. 36.
No. II. p. 116.	†† No. VI. p. 615.	‡‡ No. VI. p. 670.
§§ Vol. XII. p. 517.	No. I. p. 51.	¶¶ No. VI. p. 57.

as much improved in the second edition as any work we remember to have seen. It is now, what was much to be desired, a pleasing as well as faithful picture of the original. Of the Dramatic kind, we have nothing sufficiently important to form a separate head. *The Sea-Side Hero*, by Mr. Carr*, has more attractions than any other Drama mentioned in this volume.

NOVELS.

On the subject of Novels also we have very little to say. Mrs. West's republished *Maria Williams* is among the best†: and a pleasing, but melancholy tale, by an anonymous writer, entitled *the Swiss Emigrants*‡. Two others, of which we spoke with commendation, are merely translations from the French; the *Adolphe, et Blanche*, written by Lantier§; and the *Dutchess of la Valliere*||, from the lively pen of Madame Genlis. We do not, however, pretend in this class to keep any pace with the circulating libraries.

MISCELLANIES.

The works of Mr. Owen Cambridge¶ are of so mixed a nature, that they belong most fitly to this place. On their value it is superfluous here to expatiate. On Mr. Repton's *Observations on Gardening*** we found more to observe than could conveniently be said in one article: Though we differed in opinion as to a few points, we were highly pleased with the beauty and merit of his work. The curious observations of that acute enquirer Sir W. Ouseley, on *Pahlavi Inscriptions*††, can be estimated only by the few, who are versed in such learning; they are, however, highly honourable to him. Nor are Mr. Clarke's *Testimonies*

* No. VI. p. 675.

† No. II. p. 199.

‡ No. IV. p. 434.

§ No. V. p. 555.

|| No. VI. p. 676.

¶ No. I. p. 1.

** No. I. p. 70; see also vol. xiii. p. 581.

†† No. V. p. 519.

respecting

respecting the statue of *Ceres**, deposited by him at Cambridge, by any means devoid of interest to the learned. A convenient and pleasing enumeration of the Colleges in that University, by *Mr. Wilson*, bears the title of *Memorabilia Cantabrigiæ*†. The promise of the author to extend his labours to Oxford, will be expected to be in due time fulfilled.

The contentions of the two leading powers of Europe give at present a melancholy importance to works of a military kind; and there has been none perhaps of greater value lately published than that on the *French Manœuvres*, by *Colonel Macdonald*‡. He enables us to fight our inveterate enemies at their own weapons. A small volume, on the *Duties of the Light Infantry*, by *General Jerrys*, deserves also its share of attention.

Of literary warfare, *Mr. W. Gifford* has proved himself not yet tired, by a *supplemental* attack on the Critical reviewers§. He fights undoubtedly with sharp and powerful weapons. Two small Dictionaries, for the use of young persons, will conclude our present enumeration. The One of *Polite Literature*¶, accompanied by engravings, the other confined to *Ancient Geography*, by *Mr. Charles Pye*** . Both are convenient in form for common use, and may be consulted by learners.

Here, then, we pause again for the course of a few months. The aspect of the time continues lowering! What events those months may produce, it is vain for man to conjecture; but we trust in Providence they will be such as shall confirm the security, prosperity, and glory of the British empire.

* No. II. p. 213.
 § No. I. p. 85.
 ** No. VI. p. 691.

† No. IV. p. 363.
 ‡ No. VI. p. 689.

§ No. I. p. 14.
 ¶ No. VI. p. 690.



TABLE

TO THE

BOOKS REVIEWED IN VOLUME XXIII.

N. B. For remarkable Passages in the Criticisms and Extracts, see the INDEX at the End of the Volume.

A.	PAGE	B.	PAGE
ACADEMICUS's remarks on Dr. Kipling, on the Articles not being Calvinistic —	495	Barton's original precedents in conveyancing —	624
Accum's system of chemistry 44		—— elements of conveyancing —	625
Adam and Bowles, supplementary epistle to the correspondence of — —	313	Bayley's, Peter, poems —	553
—— observations on the correspondence —	324	Beauties of the universe —	692
Addington, Henry, letter to, on paper loans —	91	Beddoes's rules for the extended medical institution for the poor —	86
Agnesi's analytical institutions, translated by Colson, vol. i. 143		Behaim, Chev. histoire diplomatique du —	217
Aikin's general biography, vol. ii. iii. iv. —	632	Benfon's, Mart. sermon on the military character —	202
Aldini's account of Galvanic experiments —	422	Bertuch's geographical ephemerides. German —	98
Alfred's letters —	323	Best's royal soldier, a sermon —	203
Alley's Judge, on the death of lord Clare —	555	Black's lectures on the elements of chemistry —	645
Almanach des Gourmands —	458	Blair's, W. anthropology —	200
Amphlet's Invasion, a poem 433		Bonaparte, appeal against the ambition of —	208
Andie on introducing machinery into the woollen manufactory —	210	—— in the West-Indies —	570
Apollonius Rhodius, Argonautics of, translated by Preston —	52	Bory de St. Vincent, essais sur les îles fortunées de l'antique Atlantide —	578
Arms, on historical and allusive 276		Bossut's general history of mathematics —	355
Armstrong's, W. A. fast sermon 90		Bowles and Adam, a supplementary epistle on the correspondence of — —	313
Arwood on the construction and properties of arches —	6	Bowles —	
Audebert, exposé des températures —	217		

CONTENTS.

	PAGE		PAGE
Honest apprehensions, by a layman	441	Lancaster's, Jos. improvement in education	95
Horsley, bishop, his edition of Euclid	255	Landaff, bishop. Speech intended to have been spoken	442
Huddesford's Wiccanical Chaplet	670	Lantier's Adolphe and Blanche, or Travellers in Switzerland	555
Hughes's Britain's defence, a sermon	320	Lavallée's letters of a Mamoluke, or a picture of Paris	570
Hutton's, W. remarks upon North Wales	452	Lee's, F. fast sermon	203
Scarborough tour	569	Leeds on the cow-pox	679
		Lenoir's, Mrs. village anecdotes	199
I. and J.		Letters of consolation on the death of a daughter	207
Jamefon, Dr. T. on Cheltenham waters and bilious diseases	435	Lettres critique et charitables, concernant l'instruction pastorale, de archeveque de Tours	96
Jebb's, J. sermon, at Dublin	317	Lewis XVI. the political and confidential correspondence of, with notes by Miss Williams	427
Jefferson's sermon on union and firmness	89	Leyden's, J. scenes of intasey, descriptive of Teviot Dale	483
Jerram on the atonement	319	Lindley's conversations on the divine government	680
Jerry's instructions to light infantry	95	Linnæan society transactions, vols. v. and vi.	139
Imison's elements of science and art, new edition	252	London, bishop, charge	316
Jonas's abridgment of the laws of excise	684	Lozman fables, traduites de l'Arabe par Marcel	334
Irish Royal academy, transactions, vol. viii.	472, 602	Louisiana, an account of	329
Ismailow's travels through Southern Russia. Russian	335	Lungs, on the disordered states of the	557
Ivernois, d', facts and illustrations	628		
K.		M.	
Keith's introduction to trigonometry	489	Mr Arthur's financial and political facts	395
Kerr's translation of Cedepe's oviparous quadrupeds and serpents	521	Mr Cressy. The Press, a poem	432
Killick's masonic address	571	Macdonald's translation of the manœuvres of the French infantry	54
Kipling on the articles not Calvinistic, remarks on, by Academicus	497	Malthus on the principles of population	59, 233
Kormarzewski memoire sur un graphometre fontetaire	334	Masonry, free, history of	571
L.		Matthews's recorder, or tracts relative to Quakers	455
Lackington's confessions	691	Maurice's modern history of Hindostan, vol. ii. part i.	175
La Fosse. The veterinarians' pocket manual	436	Medland's trials, actions at law, &c.	686
Lampadius metode pratico per analizzare i minerali	334	Mentelle	

CONTENTS.

	PAGE		PAGE
Mentelle géographique mathématique, &c. —	693	Pallas's travels through the southern provinces of the Russian empire, vol. ii. —	383
Mercur's lyric odes —	81	Parallel between England and Carthage, and between France and Rome, examined —	207
Mexzara disputatio medica —	219	Parkes's, J. poem, in verse and prose —	434
Mines, journal des —	331	Parr's, Dr. fast sermon —	437
Ministers, a plain reply to a plain answer concerning —	445	Patriotic effusions —	83
Moore's, Jas. sermon —	557	Pearson's remarks on the theory of morals —	159, 260
Morelli bibliotheca MSS. Græcæ et Latine S. Marci Venetiarum —	579	—— on the due observance of the fast —	318
Mosely on tropical diseases —	678	—— on justification by faith —	411
Murray's, Mrs. guide to the western islands of Scotland and the Hebrides, vol. ii. —	620	—— Remarks on the controversy between Arminian and Calvinistic ministers —	411
N.		Pereival's, Dr. T. medical ethics —	269
Nares's, R. sermon on wisdom and the evils of sin —	88	—— Rob. account of the island of Ceylon —	379
Natural history. Nouveau dictionnaire d'histoire naturelle —	456	Person icones, pietæ fungorum —	331
Neale on gun-shot wounds —	677	Petitot répertoire du théâtre François —	456
Newman's address to the volunteers of Bromley and Bow —	319	Phileleutheros Oriens. An account of Kett's elements of general knowledge —	325
Nizami poetæ, narrationes et fabulæ —	98	Phillip's, Dr. N. fast sermon —	90
Noël traductions des poésies de Catulle —	215	Philosophical transactions for 1802, part ii. —	101
O.		Pleading, a summary treatise of —	683
Observations on employing our present forces against France —	209	Ploeden's review of the state of Ireland —	18, 180, 291
Observer, near. Fitz-Albion's letters on the cursory remarks of a near observer —	443	—— postliminious preface —	326
—— A plain reply to a plain answer —	445	Poetical register for 1802 —	615
—— Reply to some of the answerers of the cursory remarks —	561	Police literature, dictionary of —	690
Ogilvie's, Dr. sermon —	559	Polyanthes —	214
Oiseau's practical geography —	453	Porteus, bishop, charge —	316
Ornithologie teutsche. German —	335	Powlett's Adversity, or the Misery of the Seduced —	673
Orr on the cavalry and saddle-horse —	455	Pactot's translation of the Argonautics of Apollonius Rhodius —	52
Overton's fast sermon —	558	Pyc's	
Ouseley on some medals and gems with Peltavi inscriptions —	519		
Owen's methodism unmasked —	691		

CONTENTS

PAGE	PAGE
Pye's, Ch. dictionary of ancient geography — 667	Seathall's, <i>Miscellany of the Scotch border</i> , vol. iii. — 36
Q.	Seanebier, <i>Essai sur l'art d'observer et de faire des observations</i> — 96
Quakers, an address to the — 572	Sherrifal, lord, on the navigation and colonial system of Great Britain — 688
R.	Sibbald's chronicle of Scottish poetry — 116
Rambert, St. or the French Loy-alist — 554	Sickler's observations on the cultivation of fruit-trees, Germ. 214
Rayneval institutions du droit de la nature et des gens — 694	Simeon's helps to composition of sermons — 195
Recoe on the properties of the Lichen Islandicus; or Iceland moss — 678	Sinclair's, Sir J. <i>essays on miscellaneous subjects</i> — 451
Rees's, Dr. A. sermon on invasion 88	Sommer's life of Robert Fergusson — 659
— W. J. account of the principal doctrines of Christianity 684	Spencer on the strength of spiritual liquors — 92
Remarks addressed to the country, not to parties. — 667	Spencer's, W. R. <i>Year of Sorrow</i> — 431
Repton on landscape gardening — 70	Stollenwerch, <i>Recherches historiques</i> — 457
Revolutionary Plutarch — 529	Strength of Britain, a poem 440
Reynolds's Delays and Blanders, a comedy — 434	Sunday drills, the impolicy and impiety of — 203
— Caravan, a serio-comic romance — 555	Swiss Emigrants, a tale — 434
Richards's, G. poems — 403	T.
Rickman's Ode on the Emancipation of the Blacks in St. Domingo — 674	Taylor, Jos. on the general character of the dog — 690
Rigby's, R. fast sermon — 91	———, A. <i>useful arithmetic</i> 692
Robinson, T. on revealed religion 680	Thielwaht's <i>Royalty Theatre</i> 214
Rochester, bishop, charge 315	Thompson's <i>Recall of Mourns</i> 673
Roettet flore du nord de la France 330	Thoughts from a well-wisher to his country — 210
Royou histoire du Bas Empire 578	Townkins and Isaac Watts's correspondences — 206
S.	Toulmin's addresses to young men — 571
Sacrament, a layman's exhortation to the reception of the — 206	Toussaint L'Ouverture, history of — 570
Sacred hours — 560	Tractors, Apology for believing in the-metallic tractors — 87
Sweden's reports, with notes by Williams — 367	Tresham's <i>Brannicus to Bonaparte</i> — 82
Scotland, letter on some of the proceedings of the last general assembly of the church of — 328	Turner's, Dr. <i>essays on miscellaneous literature</i> — 94
	Valerius.

CONTENTS.

	PAGE		PAGE
U. and V.		Weobly's trials, actions at law,	
Valerius, letters of —	565	&c. —	686
Venzee's Fate, or Spong Castle	676	West, Mrs. The Advantages of	
Virgil, l'Eneide traduit en vers		Education, or the History of	
François par Delille —	696	Maria Williams —	199
Une Folie, a comic opera	84	Wharton's, R. select fables	432
Universe, beauties of the —	692	Wheatley's remarks on currency	
		and commerce —	119
W.		Whitaker, E. on the Revelation of	
Wakefield's, Priscilla, family tour		St. John —	245
through the British empire	453	Whitfield, H. The Christmas holi-	
Walkenaer faune Parisienne	330	days —	198
Walker's, Jas. fast sermon	681	Two letters from Satan	
Walls's, E. Ditto —	441	to Bonaparte —	209
War. The question "Why do we		Williams's, W. B. fast sermon	90
go to war?" considered	209	Wilmer's, B. observations on	
— The reason why, in answer		hernia —	200
to "Why do we go to war?"	444	Wilmot, Ld. Ch. Justice. Notes of	
—, the art of, epitomized	454	opinions and judgments deliver-	
—! War! a poetical Address		ed by him —	157
to the British Nation —	672	Wilson's, Mrs. compendium of	
—, What have we to fight for?	689	juvenile instruction —	214
Ward's, Mr. view of the relative		—, Jos. memorabilia Can-	
situations of Mr. Pitt and Mr.		tabrigiz —	363
Addington —	564	Wittman's travels in Turkey	222
—, Letter in answer to his		Woodhouse on analytical calcula-	
view —	564	tion —	74
Warner's English diateflaron	560	Woodward, A. B. on the substance	
Watson, bishop. Speech intended		of the sun —	93
to have been spoken —	442		
Watt's, Isaac, and Tomkins's cor-			
respondence —	206	Y.	
Weber. Numophylacium Sumia-		Yong's, Duke, manual of devotion	
num —	99	for Exeter gaol —	207
		Yorke's, H. Redhead, letters from	
		France, in 1802 —	568
		Yriate abrégé de l'histoire d'Es-	
		pagne —	537



THE
BRITISH CRITIC,

For JANUARY, 1804.

Odi omnes in scribendo acerbiores. Frustrat unusquisque ingenio suo, et alii iudices foveant inter dissidentes, aspicianturque hanc vel illam interpretationem. G. CURZANUS. in Epist.

I hate all acrimony in writing. Let every man enjoy his own inventions; and let the public sit as judges between those that differ, and adopt, as they please, the one or the other opinion.

ART. I. *The Works of Richard Owen Cambridge, Esq. including several Pieces never before published. With an Account of his Life and Character, by his Son, George Owen Cambridge, M. A. Præbendary of Ely.* 4to. 2l. 12s. 6d. Cadell and Davies. 1803.

WE are always ready, and indeed always anxious, to record tributes of affection and veneration to the memory of departed genius; and we do this with still greater satisfaction, when the object of commendation has been distinguished by purity of manners and integrity of life, as well as by superior intellectual endowments. Richard Owen Cambridge, Esq. whose works are now republished, and whose life and character are depicted with the animated piety of a son, long enjoyed an eminent situation among the claimants of literary fame; and was, throughout an extended life, courted and beloved by the most illustrious individuals of his country. As we are precluded, by the nature of our undertaking, from entering into any critical disquisition on writings, which have so often, and

A

in

in such variety of forms, been submitted to the public eye, we shall confine ourselves principally to the interesting memoir which introduces the volume. From this, we collect the following sketch of Mr. Cambridge's life.

Richard Cambridge was born in 1717. He was sent at an early period to Eton School, where he enjoyed the intimate friendship of Bryant, Gray, West, H. Walpole, Lord Sandwich, and other distinguished characters. From Eton he removed to St. John's College, Oxford, and, after remaining there for some time, became a member of the Society of Lincoln's Inn. In the year 1741, he married the daughter of George Trenchard, Esq. of Woolverton, in Dorsetshire. After his marriage, he settled at his family seat of Whitminster, in Gloucestershire, near the banks of the Severn. How he became enamoured of aquatic amusements, or so dexterous in the use of the bow and arrow, "that the head of a duck swimming in the river was a *favourite* mark which he seldom missed," though pleasing to the narrator to describe with circumstantial accuracy, has but little to do with his pretensions to literary fame: It is more to our purpose to observe, that here he became an author, and wrote his Mock-heroic Poem, called the Scribleriad; concerning which, it is perfectly unnecessary for us to give any detailed opinion, as its frequent republication sufficiently ascertains its claim to general approbation.

In the year 1748, by the death of his uncle, Mr. Owen, he succeeded to his property, and took his name. He was thus enabled to cultivate, with greater ease and effect, the society of spirits congenial to his own; and he accordingly visited the metropolis, and, after a short residence there, established himself at Twickenham, where he spent the remainder of his not inglorious life. From this period he became known as an author, having obtained considerable reputation from his Scribleriad; his assistance in the periodical publication of the *World* was eagerly solicited, and fortunately obtained. His biographer here introduces, in a note, two fallies, which are worth repeating. The first refers to the paper called the *World*.

"This circumstance gave occasion to a bon mot, that has already appeared in print. A note from Mr. Moore, requesting an Essay, was put into my father's hands on a Sunday morning, as he was going to church: my mother observing him rather inattentive during the sermon, whispered, "What are you thinking of?" he replied, "Of the next world, my dear."

"I cannot help mentioning another instance of the same species of pleasantry. In one of his rides, late in life, he was met by his Majesty, on the declivity of Richmond Hill, who, with his accustomed condescension, stopped and conversed with him; and observing, that

"he did not ride so fast as he used to do," my father replied, "Sir, I am going down hill." P. xliii.

The sphere of his connections was consequently and progressively extended, till it embraced almost every individual of both sexes, who was admired for genius, learning, or accomplishments. In 1761, Mr. Cambridge published the History of the War on the Coast of Coromandel, which was eagerly perused, and extensively circulated. He meditated also a larger work, on the subject of India Affairs, which he was afterwards induced to relinquish.

We cannot do better, for the biographer's credit and our reader's amusement, than make an extract from this part of the memoir.

"Another of his neighbours, whose unrivalled excellence in his profession had long excited my father's admiration, and led to an early intimacy between them, was Mr. Garrick: this was increased by their mutual relish for our great dramatic bard, and the quick insight they both possessed into characters and manners.

"It is natural to imagine, that in a society composed of the persons I have named, frequent effusions of wit and humour would circulate. On such occasions, my father was never reluctant to bear his part. Of these lighter productions of his pen, intended only for the amusement of his particular friends, some will appear in the following collection*; but it will be remembered, that in most *vers de société*, the local and personal allusions they contain often constitute the chief part of their merit, in the small circle they are intended for, and render them less interesting to readers not acquainted with the circumstances to which they refer.

"The following correspondence with Mr. Garrick, although it partakes in some degree of this description, may not be unacceptable. It took place on the breaking up of an agreeable party at Burleigh, the seat of the Earl of Exeter, where they had spent some days together.

"Mr. Garrick, upon leaving the place, sent the following lines from the first stage of his journey.

"* The pleasant and lively manner in which the author was used to repeat many of these poetical trifles, certainly added much to their value, and will not soon be forgotten by his friends: to keep alive that pleasing remembrance is one inducement for their publication. The only motive he had in writing or in repeating them was, one always active in his mind, a desire to give pleasure; that same principle influenced him in the future disposal of them. He authorized his family to give to the world such as might add to the public stock of innocent amusement; and it is hoped, the bias of partiality and affection has not perverted their judgment in the selection that has been made."

" GARRICK TO CAMBRIDGE.

When you bid me farewell, I was mute and was dull,
 A little too selfish, my heart was too full;
 I saw you quite happy, myself the reverse,
 You bid me farewell, when I could not *fare worse*.
 I parted with thee, who, without spleen or satire,
 Delightest with me in the whimsies of nature.
 I left thee with Cecil, our right noble host—
 O Cambridge, the worth of such men thou well know'st.
 With Patoun too I left thee, and left thee with West,
 Who in painting will tell thee and do what is best.
 With the great planner Browne, who's himself the best plan,
 I envy his genius, yet doat on the man.
 Then be not surpris'd I was silent and furly,
 I left you with these, and I left you at *Burleigh*."

" CAMBRIDGE'S ANSWER.

When Garrick and his lovely spouse
 Left Burleigh's hospitable house,
 A tear was dropt from every eye,
 From every bosom burst a sigh;
 Each look'd on earth, but look'd in vain
 For consolation in their pain.
 Then I, who most of all regret ye,
 Sought for amusement in Baretti*;
 But Cecil † and his tutor Weston,
 With foil in hand, and fencing vest on,
 Made such loud lunges o'er my head,
 I minded nothing that I read.
 West with Patoun, his antient crony,
 To Raphael flies and Pordonone,
 And to prepare a sovereign varnish,
 That time shall neither crack nor tarnish,
 West sends his gentle wife to stew well }
 An ounce of gum in water gruel,
 And Raphael shines a perfect jewel. }
 Deprest his genius, planner Browne
 In puns his feeling strives to drown;
 Our gen'rous host intent for lack
 Of thee " to hang his heavens with black,"
 Prevented was by active herald
 Dispatch'd by Bristol and Fitzgerald.
 She, as most other ladies do,
 Took a short transitory view;
 Their eyes on glass not picture thrown,
 They see no painting but their own.
 No less in haste her brother Bristol,
 Came and was gone like flash of pistol.

* Baretti's Travels into Italy were then just published.

† Mr. Cecil, the present Marquis of Exeter.

My wife, poor woman, much addicted
To be with silent grief afflicted,
What can her action represent
But patience on a monument?
At such a time, to each Aufserer;
That happy yet unhappy pair,
'Tis vain to offer consolation,
They wish to practise resignation:
And for the happier Pelhams*, Hymen
Will tell you what they pass their time in." P. lx.

"It has been already noticed, that at Eton my father was an excellent actor. This taste he retained through life, but his great love of friendly and elegant society prevented his ever being a frequenter of theatrical entertainments; he was, however, a constant reader of dramatic writings, in various languages, and often to his family and particular friends read them aloud with admirable humour and effect. At Mr. Garrick's request, he was induced to write the two Epilogues which will be found in this volume. The one was spoken by Miss Pope for her benefit, and was the first she ever delivered; the other was for a daughter of the celebrated Mrs. Pritchard, on a like occasion."

In the more advanced periods of his life, it does not appear that the honourable, but very rarely just appellation of "Fortunate Senex," could ever be more appositely applied than to Mr. Cambridge. He lived esteemed for many great, and beloved for every amiable quality, and he expired without a sigh, in the bosom of his family.

It has before been observed, that it is not our part to expatiate on the merits, or to animadvert on the defects of his literary productions. This has been done again and again, and the result is highly to the author's honour. Of the Memoir prefixed to this volume, we may say, with truth and justice, that it breathes the warm and amiable spirit of duty and affection; is often vigorous, and often elegant. We rather lament that it is occasionally defaced by the introduction of French phraseology, against which we find it more and more necessary to avow our confirmed dislike, and strenuous opposition. The whole, however, exhibits no unfavourable specimen of a polished and cultivated mind.

The book itself is remarkably elegant, and adorned with numerous portraits of noblemen and gentlemen who distinguished Mr. Cambridge by their esteem and friendship; chiefly consisting of such as had not been before published. To the respective connections of these persons, the volume cannot fail to be highly acceptable; and few collectors of taste and elegance will choose to be without it.

* Mr. Pelham, the present Lord Yarborough, was recently married to Miss Aufserer.

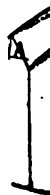
ART. II. *A Dissertation on the Construction and Properties of Arches.* By G. Atwood, Esq. 4to. 47 pp. 7s. 6d. Lunn, Egerton. 1801.

THE problem treated by Mr. Atwood is the most important in the whole art of architecture, and has attracted the attention of the first mathematical geniuses in Europe, since they began to apply their science to mathematical problems. On this account we shall, for once, deviate from our usual practice, and, in reviewing the Dissertation before us, make references, not only to some of the author's diagrams, but also to two diagrams of our own. Without these, we could say nothing on the subject that would be intelligible; and though such of our readers as possess not Mr. Atwood's work, may not, even thus, fully understand our criticism, we trust that they will perceive the force of much of our reasoning, and pardon the unavoidable obscurity of the remainder, for the sake of those who are employed in a most useful art.

The solution of the problem under review has been given in various forms, adapted to almost every condition of things that can occur. They are all to nearly the same purpose, and indeed are all contained in that enigmatical enunciation in which Dr. Robert Hooke first showed, in 1676, that the catenarian curve was the proper form for an arch of equal thickness; "*ut pendet continuum flexile, sic stabit solidum contiguum erectum.*" The properties of this curve have been demonstrated by many mathematicians; but, we believe, by none with greater perspicuity than by Professor Robinson of Edinburgh, under the title *Roof*, in the *Encyclopædia Britannica*. Referring our mathematical and mechanical readers for fuller information to that work, we shall here only observe, that the general form into which the problem was brought, was deduced from the supposition, that the arch stones touched each other in surfaces so narrow, that they might be considered as evanescent elements of curved surfaces, having a common tangent plane. This circumstance was necessary, in order to obtain a determined direction of the pressure which each pair of contiguous blocks mutually exerted. The problem then was to find the curve which would pass perpendicularly through all these planes in the points of contact, so that blocks of determined weights should balance each other; or, conversely, the curve being given, to determine the weights of the blocks, so that they shall all balance.

It is evident that this would be a tottering equilibrium, as when an egg stands on one end. But if, instead of touching

Fig.



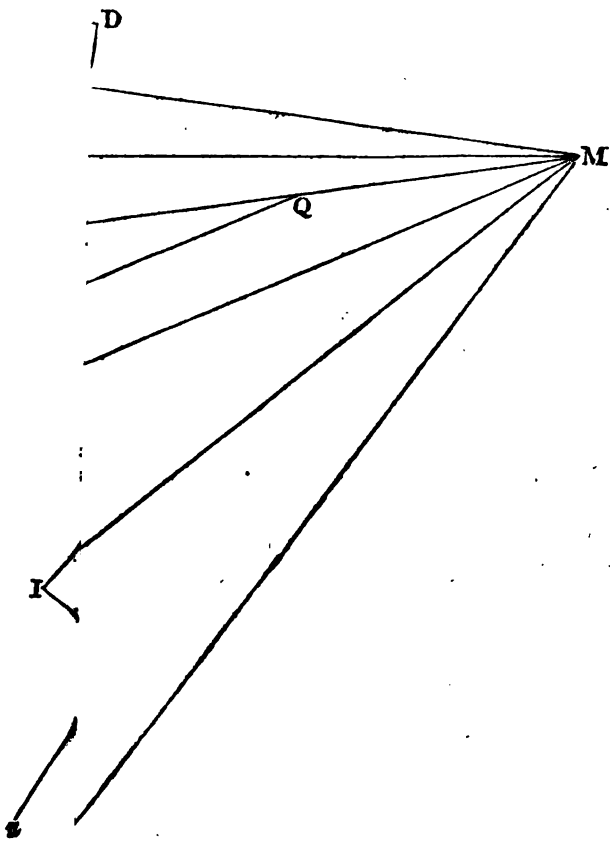
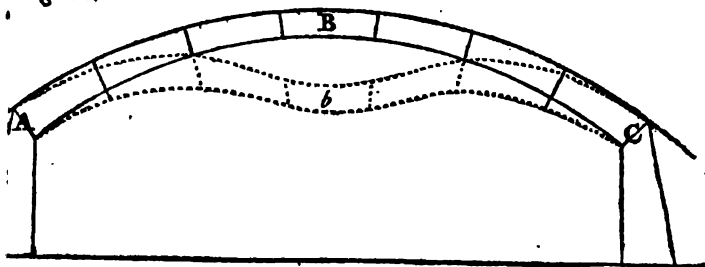


Fig. B.





in points, they touch in plane surfaces, of some extent, and having the direction of the above-mentioned tangent planes, the figure will have stability, that is, will bear certain moderate changes of form, and certain moderate changes of weight in the different blocks, without falling down; even though the joints be without cement, and perfectly smooth and slippery.

After the problem had been treated in this most general and accurate manner, several mechanics endeavoured to adapt it more to the information usually possessed by practical men. This they did, chiefly by considering the arch stones as so many wedges. But, by introducing this idea, they depart so widely from the real state of the case, that their demonstrations become exceedingly obscure, perplexed, and often insufficient. Mr. Couplet, of the Royal Academy of Sciences at Paris, has been the most successful, and has deviated least from the true state of the case. He has given solutions of the most usual cases, of very beautiful simplicity, and abundantly exact for all common purposes.

The Dissertation now before us, aims at deducing every thing from the principles of the wedge, and pays no regard to the internal curve of pressures, which occupied the whole attention of former mechanicians. The ingenious author says, indeed, expressly, in pp. 29, 30, and 31, that this is a matter of indifference, and that every thing depends on the proper adjustment of the weight and the angle of the wedges, and the inclination of their joints to the horizon. This, however, with all deference to such mathematical authority, seems to lead to rules of construction, that are inconsistent with the principles adopted by the most eminent mechanicians of Europe, and acquiesced in by the author himself. We shall venture therefore to make a few observations on his manner of treating the problem, and to point out some consequences that seem to us undeniable, and yet are incompatible with stability. We make them still with some degree of diffidence, fearing that, notwithstanding the care with which we have perused the Dissertation, we may have overlooked something of consequence; for we are by no means willing of ambitious to impute error to an author, whose reputation stands so justly high, and who has given undoubted proofs of eminent knowledge in physico-mechanical subjects.

It seems necessary to begin by remarking, that Mr. Atwood's whole process terminates in solving the elementary problem of determining the relations between the weight of each arch stone, and the angles which its sides make with each other and with the horizon. This is the problem solved by Couplet,
Emerson,

Emerson, and every elementary writer on mechanics. Mr. Atwood's manner of solving it, differs indeed exceedingly, but his results are precisely the same, in every instance; for this reason, we say that Mr. A. acquiesces in the principles adopted by those writers. Now it certainly appears to us, as one general objection, that Mr. A.'s method is extremely circuitous, and his mathematical process unnecessarily complex and intricate; employing, on every occasion, compositions of ratios, the arithmetic of sines, and others of the more abstruse modes of investigation. Of this, we have a striking example in pp. 8 and 12, and a still more remarkable one in p. 25, &c. where the whole might be discussed in two lines. Much of this effect, though by no means the whole, has arisen from the author's keeping a separate account of the three forces HA (Diff. fig. 2) Aa , and Ha . This method also leads to calculations equally complicated and intricate, requiring frequent references to the logarithmic tables. The whole process may, therefore, be greatly simplified; and it is of importance to show, that the results will be precisely the same.

(Dissertation, p. 7, fig. 2.) The pressure mx being perpendicular to the joint DB , must be oblique in respect to the joint OA . Therefore it pushes the key stone upwards, along the joint OA , with a force which may be represented by Rx . This must be balanced by the tendency which the weight of the key stone gives it to slide down along OA . This determines the magnitude of Aa (which represents the weight of the key stone); Aa must be of such a length, that the perpendicular aH to OA shall cut off HA equal to xR . All this is perfectly exact, and agreeable to the common rules for the resolution of forces. But surely it might have been more easily done, and without so much display of mathematical knowledge.

The figure A, annexed to our observations, is adapted to Mr. Atwood's fig. 3, and will serve to express the observations we have to make on the construction in the Dissertation, and its consequences. Through x draw the vertical xu , cutting MR in r . It is evident that xr is equal to Mr. Atwood's Aa , and Rr to his Ha .

In the same manner, drawing the vertical vw , cutting QW in w , vw is equal to Mr. Atwood's Bb , and wv equal to his Hb . It is also evident that Qv is equal to Mr . We might proceed in the same way with the rest. But the equality of Qv and Mr suggests a still greater, and more instructive simplification.

Draw ms parallel to Qw , or perpendicular to the joint KR . It is evident that ms is equal to Qw , and represents the whole pressure

pressure (oblique) on the joint fc , consisting of the pressure qw on the joint kb , which is propagated through the block b to the block c , and the pressure wv (Mr. Atwood's hb) arising from the weight of the block b . It is also evident, that rs is equal to vw (Mr. Atwood's bb) and therefore may represent the weight of the block b ; and thus, the lines mr , ms represent the pressures mutually exerted at the joints ca and kb , and rs represents the weight of the block b .

This suggests a very simple construction for the rest, and indeed for the whole. Draw mt perpendicular to the joint fc , and mu perpendicular to the joint id . Then ms is the whole pressure on kb , mt is the whole pressure on fc , and mu is the whole pressure on id : also xr , rs , st , tu , are the respective weights of the blocks a , b , c , and d .

This construction, which is, virtually, the same with Mr. Couplet's, is not more simple than the calculation which may be deduced from it. Draw the horizontal line mz , cutting the vertical xu in z : about the centre m , with the radius mz , describe the circle zn , cutting mt in n : draw no and tp perpendicular to ms .

Then, we have $mn : no = mz : no$, for $mn = mz$

$$\text{but } no : tp = mz : mt,$$

and $tp : ts = mz : ms$, by similarity of the triangles zms and pts ,—therefore,

$$mz^3 : no \times mt \times ms = mn \text{ (or } mz) : ts$$

$$\text{and } ts = mz \times \frac{no \times mt \times ms}{mz^3}$$

Now, if the line mz be considered as radius, it is plain that no is the sine of the angle contained between the sides kb and fc , of the block c . Also ms is the secant of the angle zms , or pts , which the joint kb makes with the vertical. In like manner, mt is the secant of the angle which fc makes with the vertical. We may now consider the quantity $\frac{no \times ms \times mt}{mz^3}$

as a number, accounting mz unity. mz^3 is also unity. Hence we have the weight ts of any block c equal to the horizontal thrust multiplied by the sine of the angle of the wedge, and by the product of the secants of the inclination of its sides to the vertical. For $ts = mz \times \sin smt \times \sec smz \times \sec tms$. The horizontal thrust may easily be had, it being to the weight of the key stone a as mz to xr . Mr. Atwood, in p. vi. of the Preface, seems to think the discovery of this value a desideratum in the art; and, in p. 18, he thinks it mysterious that it should depend solely on the weight of the key stone. But, we conceive, there is no mystery in the matter, and it is equally dependent on, or deducible from the weight of any other block, when the arch is balanced. If it is not balanced,

lanced, the horizontal thrust does not depend solely on the weight of the key stone, nor can it be deduced from it, when the unbalanced arch stands by the help of cement, or by the friction of the joints.

This value of T is, virtually, the same with that given by Emerson, but investigated by him in a much less intricate manner. The intelligent reader will see that it coincides precisely with the result of Mr. Atwood's laborious process.

Unwilling to suppose that Mr. Atwood took such circuitous methods without some good reasons, we imagined that we should meet with them in the converse of the problem, where the weights of the blocks are given, and the angles are required. We were the more disposed to expect this, in consequence of the elaborate construction for this purpose, given in pages 25, 26, 27, which requires some of the most refined theorems in trigonometry, although it might have been discussed in three lines: but we found nothing new. This converse may be thus constructed. Take x r to represent the weight of A , and then make r s , s T , T U , in the given proportion of the intended weights of the other blocks to the block A . Then, since the angle of the key stone is assumed in both cases, let the angle x M R be equal to that contained between the joints C A and D C . This determines the point M . Draw M x , M r , M s , M T , M U . This gives the angle of each wedge, and the inclination of its sides to the vertical. The angles found in this manner are precisely those furnished by Mr. A.'s process, and contained in his different tables. It is needless to demonstrate this; for it is found in the Rules given by the author himself in page 19, particularly Rule 9. If that be just, all the rest are involved in it.

Since the results of this process agree with all Mr. Atwood's deductions, it may now be asked, what objections lie against his method, besides some want of simplicity, and consequently of elegance? We have this objection; that it is by no means sufficient for equilibration and stability, that the weights of the blocks, and the directions of their sides, be properly adjusted to each other. It is further necessary, that the pressures which are balanced in these propositions be *actually exerted*, and so combined, by the meetings of their directions in each block, that a balance may take place in it. That an egg may stand on one end on a table, it is not enough that the table be horizontal. It is true, that if it be, the support given to the egg is directed vertically upward through the point of contact, and the weight of the egg acts vertically downward through its centre of gravity. These directions are indeed opposite: yet the egg will fall down, unless the centre of gravity be directly above the point of contact. In like manner, the three
forces,

forces, namely, the weight of the block, and, the pressures on its two sides, must act in lines which meet in some one point in that block.

The common way of treating this problem shows what is wanting for this purpose. Let a be some point in the vertical passing through the centre of gravity of the block A . Draw $a m$ perpendicular to $D C$, and $a f b$ perpendicular to $G A$. Let us see what supports this key stone. Take $a a$ to represent its weight. It is urged downwards with a force $a a$. It presses on the joints $D C$ and $G A$, in the directions $a m$ and $a b$; and they react in the directions $m a$ and $b a$. That it may be supported, and no more than supported, $a a$ must be the diagonal of a parallelogram $a c a f$, of which the two sides $a c$ and $a f$ represent the reactions, or supports given by the adjoining blocks. These, when combined, balance the downward force of the gravity $a a$.

That the next block B may be supported (and no more than supported) observe that A presses on the joint $G A$ with a force $a f$. Therefore produce $a f$ till it meets, in b , with the vertical drawn through the centre of gravity of this block B . Make $b g$ equal to $a f$; and, drawing $b c$, cutting $K B$ at right angles, draw $g \beta$ parallel to $b c$, and complete the parallelogram $g \beta h b$. It is plain to any mechanician, that $b \beta$ will represent the weight of this block, and $b h$ will be the pressure which it exerts on the block C ; for the two pressures $g b$ and $h b$ will just balance the weight $b \beta$.

We may proceed in the same manner with the rest, and obtain $c x$ for the weight of C , and $d \delta$ for that of D , and $e k$ and $d m$ for the pressures on $F C$ and $I D$.

But observe what is required for effecting these balances of force. The line $a f$ must pass through some point b of the vertical $b \beta$, drawn through the centre of gravity of the blocks; and this point must be in the matter of the block; and, moreover, it must be possible to draw the perpendicular $b c$ through some part of the joint $K B$. It is not enough that it may be drawn perpendicularly on some point of the mathematical line $K B$ produced: it must be a point of the material surface, otherwise there is no reaction or support. Without this, the parallelogram of forces cannot be formed*.

We may now perceive the general requisite condition. It must be possible to begin at one extremity, suppose the abut-

* Note, that by drawing $e a$, $e \beta$, $e \gamma$, $e \delta$ parallel to $a f$, $b b$, $c k$, and $d m$, we just transfer the triangles $g b \beta$, $i c \gamma$, and $l d \delta$, to the vertical $a \delta$; and thus its portions $a a$, $a \beta$, $\beta \gamma$, $\gamma \delta$, are the very weights determined for the different blocks. This first suggested the figure $m x v$, employed in the preceding observations.

ment $1 D$, and to draw $n d$ perpendicular to $1 D$, meeting the vertical through the centre of gravity of this block in d , and from d to draw $d c$, with the same conditions, and in like manner, $c b$, $b a$, and $a M^*$; and all this must be within the solid matter of the arch stones. If only one such line of equilibrium can be drawn, the figure will stand, but will not bear the smallest change of form or weight in any part. If more can be drawn, it will have stability, and will bear certain moderate changes of form or pressure. These lines will be parallel; and the more remote they can be drawn from one another, the figure will have the greater stability.

When the arch stones are taken indefinitely thin, this line of equilibration coincides with the curve which the mechanicians have investigated for every supposition of pressure on its different parts. The joints of the stones are always supposed perpendicular to the curve.

Mr. Atwood pays no regard to this curve, and says expressly, in page 29, &c. that he makes the problem more general by keeping clear of this condition. In page 31, he indeed hints, that too great liberty must not be taken with the extent of the bases of the wedges; saying, that if this be too great for their depth, they lose their property of a wedge; and adds, that the due limits are better learned by experience than by mathematical investigation. We confess that we do not understand this kind of expression, in a problem purely mathematical; nor do we see the force of proofs drawn from models and from calculations. The latter are no proofs, but merely another manner of expressing the construction.

That no doubt may remain of his general principle, that no conditions are necessary but the adaptation of the weights to the angles of the wedges, and inclination of their sides to the horizon, Mr. A. gives an example of an arch in figure 11, which he transfers to figures 12 and 13, by making the joints of the two last portions of the radii, which form the joints in figure 11, the weights of the corresponding arch stones being in the same proportion to each other; which being secured, he says, that the figure of the under and upper side of the arches is a matter of indifference. But were this the case, it would follow that, having made a balanced arch, $A B C$, (fig. B) another, $A b c$, having the same abutments, and joints formed by the same radii, and the same proportion of the weights of the corresponding blocks, should also be in equilibrio, although

* The points a, b, c, d , being each in the vertical drawn through the centre of gravity of the block.

its convexity should be downward, or though its form should be a waving curve, or any equally incongruous figure. No limitation is mentioned by Mr. Atwood; yet all this is plainly impossible. The arch, fig. 15, may have succeeded in a model; but it is certain, that if it were reduced to half the thickness (still preserving the same joints, and the same proportion of the weights of the different blocks) it would not stand; because, in such case, a line drawn perpendicular to the joint TM or $t m$, would fall below the abutment Q or Q' . All that is between TM and Q , could then turn round the point Q , even although the rest of the arch were held up. It was improper to say, in p. 30, that the stability required a certain proportion between the base and the depth of the wedge, otherwise they would lose their property of a wedge; for in fig. 15, when its stability has been destroyed by making it too thin, this is not because the wedges have now too large bases for this depth; for the due proportion (whatever this may be) can be restored by increasing the number of joints. But it is evident that this subdivision cannot make any change in its stability:

Upon the whole, we are firmly of opinion, that the adjustment of the weights to the angles of the arch stones, and the inclination of their joints to the horizon, will not secure the stability of an arch, unless a series of parallelograms of equilibration can be traced, without interruption, *in the solid matter of the arch*; or a curve of equilibration can be drawn through the surfaces of contact. We have only further to remark, that the prodigious friction which obtains in the joints of an arch, the blocks of which are pressed together with such enormous force, introduces an agent which is altogether overlooked by the mathematicians. This enables an overloaded wedge not only to retain its situation, without being pushed through the arch, but also, when too much pressed, to drag inward with it the adjoining wedges. These, in like manner, drag in those situated beyond them; on both sides of the overloaded wedge; and thus extend the action of this unbalanced pressure to distant parts of the arch, and thus tend to break it across. Upon the whole, however, the effect of this friction tends greatly to strengthen the arch; bringing the adjoining parts, on each side of the overloaded point, to its assistance. It is owing to this that arches stand, and are exceedingly strong and durable, that are constructed in a way altogether inconsistent with the theories of the mathematicians: but no rules, tolerably precise, have yet been obtained for their construction. The observations on this subject, in the supplementary volumes of the Encyclopædia Britannica (article Arch) we have

B

reason

24 *Macdonald's Translation of the French Manœuvres.*

reason to believe, are agreeable to the opinions of the most experienced builders.

If, in thus stating our notions concerning the manner in which this problem might have been simplified, we have ventured to differ in opinion from so celebrated, and undoubtedly sound, a mathematician as Mr. Atwood, let no one suppose, that it has been captiously done, or with a design to detract from a well-earned reputation. The cause of science requires, that simplicity of demonstration should, where practicable, be preferred to profundity of learning; and this service we have endeavoured to render to the public, with a temper equally remote from vanity and malignity.

ART. III. *Rules and Regulations for the Field Exercise, and Manœuvres of the French Infantry, issued August 1, 1791. Translated from the French, in Two Volumes. By John Macdonald, Esq. F. R. S. F. A. S. &c. &c. 8vo. with Plates. 16s. Egerton. 1803.*

WE consider the work before us as a valuable addition to public knowledge, not so much on account of any novelty of information, or illustration of new principles, for the French as well as ourselves have copied the German tactics so closely (we had almost said servilely) that the same principles are to be found in both systems, as from its disclosing the rules by which the French army is conducted, and dissipating an error which has generally prevailed, and has probably been attended with very pernicious consequences, in supposing that military discipline was totally neglected by the French commanders; and that their victories were solely owing to impetuosity and effect of spirituous liquors. To know the system on which the troops of our enemy are conducted, is certainly an object of the highest importance, and its similarity to our own will teach us to contemplate them without contempt, though without dismay.

We have been accustomed to appreciate all military systems published for the instruction of the British army, by their approximation to the rules and regulations framed by General Sir D. Dundas, which have received the sanction of royal authority, and which we have always considered as the most perfect system of military tactics ever produced in England.

The rules and regulations now before us, which were sanctioned by Louis XVI. in August, 1791, and were afterwards adopted

adopted by the Republican Government in 1793, are arranged in the same order; and are, in general, very similar to those of Sir David Dundas. They are in some respects, especially those which relate to marching and wheeling, more scientific, and perhaps more than necessarily minute. The leading features are the same; but some variations occur, on which we shall make a few cursory remarks. We doubt whether the general formation of French regiments is not superior to our own. Formerly, French regiments of two or more battalions had a company of grenadiers and light infantry attached alternately to each battalion. Light infantry now forms a separate corps, and to each battalion is attached a company of grenadiers. Regiments have four field officers, besides the colonel; but they consist invariably of two battalions at least, comprising eight companies each, exclusive of the grenadiers, so that the proportion of field officers, to those in our service, is only one half. Neither the major nor adjutant are mounted. There is only one colour to each battalion, and this is always carried by a serjeant, selected for his steadiness in marching and correct knowledge of evolutions. It is his business to advance a few paces before the battalion, supported on each side by a *corporal fourier*, a rank unknown in our service, and to constitute the point by which the march of the line is regulated; a serjeant advanced an equal number of paces in front of each flank, dresses by the colours, and the three form the rudiments of a line on which the battalion can form correctly at the moment of its halting. This is surely a considerable improvement on our mode of placing two colours abreast, in the hands of two of the youngest and most inexperienced officers in the regiment, who for that reason are not trusted to march with them in the front of the battalion; in whose places three serjeants are there substituted, who advance in front of the line, but no other points are thrown out on the flanks, by which the *alignement* (we know of no English term for this) is preserved. We cannot but think also the modes of ascertaining the perpendicularity of the march in line, by a succession of marches in the rear, a mode worth adopting in our service.

Standards and flags, we believe, are coeval with the origin of armies, and long use has established a veneration for them among soldiers, which it would be of dangerous consequence to discourage. We might otherwise perhaps be induced to think them an useless incumbrance to modern armies, since the alteration in the mode of warfare, which fire-arms have introduced, has rendered rallying points but rarely necessary. We, however, are firmly of opinion, that one colour is all that can possibly be wanted for each battalion.

As a circumstance of parade, we think the French mode of opening the ranks much preferable to the British. It is better in appearance, and gives space for the inspection of arms and clothing, which is not afforded by the one pace which is left between ranks at open order in our army.

The French have never introduced into their army the practice of wheeling *backward* into columns, and we confess we have never been able to discover the principle on which it is justified. It can only be effected on perfectly level ground, and, we conclude, is never attempted in actual service. It can never happen that a battalion is thrown into columns merely for the purpose of wheeling again immediately into line; and if it moves to either flank but a few paces, the pivots may be instantly corrected, as indeed they may be by the side step, if the column does not advance. The French do not place their battalions in columns previously to the formation in line, as we do; but form the line by the successive wheeling up of platoons, as they arrive at the ground. The internal dressing of each battalion by these means is not quite so correct; but much less time is consumed in forming them, as a line of points is ascertained by the aid-de-camps and officers selected for this purpose, the general dressing of the line is equally correct. For the same reason they do not form their columns facing the platoon of direction.

The French appear to have adopted the German system of pivots, without, in the slightest degree, understanding their principle. For though they direct, that the dressing shall be to the left when the right is in front, and *vice versa*, yet the march of each platoon is regulated by its centre; for the captain or officer commanding it, instead of marching on the pivot flank, is directed to be advanced three paces before the centre, in order to regulate the line of march; so that the serjeants, who, contrary to our system, are directed to be placed on both flanks, must regulate the direction of the platoon by him, and the attention of the soldiers must be divided between the line traced by their commanders, and the necessity of keeping the pivots always covered. The fact is, that they formerly always dressed by the centre, and though they have adopted the new system, their prejudices still bind them to an effort to preserve the old practice likewise. The officer who leads is directed frequently to look back, that he may observe whether his men march in a correct line. This is contrary to all principle, for by turning round towards the platoon, he must lose the points on which he himself is marching, and will unavoidably deviate from a direct course. This is diametrically opposite to our rules, by which the officer who leads a squadron,

or

or the serjeants who are advanced in front of a line, in both of which the centre is the point of dressing, are directed to apply their attention invariably to the perpendicularity of their line of march, and the correction of the Squadron or battalion rests wholly with the officers on the flanks of half Squadrons or platoons. The inconvenience resulting from the French mode of conducting the different divisions of a column, is well illustrated by the instructions for conducting the column of route, by which the front is directed to be diminished, by breaking off from both flanks. By these means the pivot is never preserved; and if a line is to be formed on the instant of quitting the *desfilé* or embarrassed ground, it will be unavoidably confused and irregular.

The circumstances in which we have ventured to think the French superior to the British system, are at best but trivial; but in the great leading feature of the system, the regularity which is obtained by the pivot movements, the principles laid down by General Dundas, have an evident and decided superiority; and we venture to repeat our opinion, that he has established a series of rules, which have approached perhaps almost as near to perfection as possible, and of which, if every officer in the British army was perfectly master, we do not believe it would be possible, under any circumstances whatever, to throw an army into confusion.

To Sir D. Dundas we are indebted for the abolition of the absurd practice of regulating the march of troops by musical instruments. But we regret that this has not led to the abolition, or at least the reduction of the enormous expence which is incurred, and the number of men who are rendered useless as soldiers, by the formation and equipment of large military bands of music. That these articles of parade are necessary appendages to his Majesty's guards, as they contribute to increase the splendour of the court, we readily admit; but why they should be attached to regiments of militia, or to regiments raised for the purpose of service in all the four quarters of the globe, we are at a loss to discover. It creates an expence which falls very heavily on the officers of those regiments, and which we fear may have been sometimes in part defrayed from improper sources.

The labour which Col. Macdonald has employed, to inform his countrymen of the tactics of the enemy, is worthy of a patriotic, and honourable to a professional man; and every officer, who wishes to extend and methodize his military knowledge, will doubtless be glad to compare the regulations of the French infantry with those of our own army, as stated by Sir David Dundas.

ART. IV. *An Historical Review of the State of Ireland, &c.*
(Continued from vol. xxii. p. 663.)

THE assertion of Mr. Plowden is, that the Protestants began the first massacre in November, 1641, by murdering, in cool blood, 3000 Irish in the island Magee. Now every writer admits, that the Irish massacre was commenced by Sir Phelim O'Neale in * October; and yet this reviewer calls a massacre, which he admits took place in November following, the first massacre.

The island Magee is a small tract of land on the sea-coast of the county of Antrim, which does not, as we are informed, contain, at this day, three hundred inhabitants of all ages and sexes: how improbable, then, that in 1641 it should contain three thousand! Dr. Leland, in vol. iii. chap. 3, states the fact to be (on the authority of some manuscripts in Dublin College, entitled "Depositions of the county of Antrim"), "that in the month of March, 1642, the *Scottish* soldiers in the town of Carrickfergus, after the followers of Sir P. O'Neale had exhausted their barbarous malice, issued one night into Island Magee, and put to death *thirty Irish families*; and, as if," says Leland, "this incident were not sufficiently hideous, Popish writers have represented it with shocking aggravations; they make the number slaughtered in a small and thinly inhabited neck of land amount to three thousand; a wildness and absurdity, into which other writers (namely, Lord Clarendon) have been betrayed." Why did Mr. Plowden overlook this part of Leland, of whose work he has made *such good use*?

The only material charge made by Mr. Plowden (for it were impossible within the limits of these "strictures" to expose every misrepresentation in his work) which remains to be answered, is that which relates to Ormond's conduct about the "cessation of arms," whom he accuses of betraying the interests of his master, and of secretly practising with the Pu-

* There are some striking coincidences in the three very memorable Irish rebellions of 1641, 1798, 1803; they all commenced on the same day of the month; namely, the 23d of October, the 23d of May, and 23d of July; and were conducted with such secrecy, that the governments of Ireland in each case were taken unawares. In 1641, the castle gate was drawn up a few hours before Lord Maguire and his followers were to have rushed in. In 1798, the castle drum beat to arms *two* hours only before the rebel drum was to have given the signal for the attack upon Dublin. The events of the 23d of July, are too recent to need a detail. All these insurrections have been equally marked by the massacre of the unarmed and unoffending.

sitants of England. The anxiety of Charles for this cessation and Ormond's delays and reluctance in concluding it, are easily accounted for. The King, whose affairs were declining in England, was eager to be reinforced by the Irish army. Ormond, who never entertained an idea that the republican party in England would go to the length of murdering his royal master; and who apprehended, that by withdrawing a large force, in the present state of the country, Ireland might be lost to the English crown, opposed and delayed the cessation. He was thoroughly acquainted with the inveterate prejudices of the Irish; he detested the Catholics, whose conduct and practices at that day are indefensible; and he was anxious to retain a sufficient force to chastise them as they deserved. But when at length, by the repeated orders from the King to sign the cessation of arms with the Popish council of Kilkenny, he was obliged to comply, and to send over the Irish troops* which were defeated at Nantwich, without having done the royal cause any service; he then continued, under every difficulty and disadvantage, to struggle for the interests of his master, and for the preservation of the English power in Ireland. Nor did he abandon either, until the total ruin of the royal cause, by the murder of the King: nay, so zealous was this great man† for the interests of his unfortunate master's son, and afterwards successor, that he again returned to Ireland, in hopes of making a stand in that kingdom against the usurped power of the parliament. But all his hopes and plans were defeated by the folly, the arrogance, and the unreasonable demands of the Catholic council of Kilkenny, solely

* The Irish forces defeated at Nantwich were all Protestants; and most of the common men, after their defeat, went over to the parliamentary General. Hume informs us, that when they landed in Wales, such was the terror of the Welsh at the very name of the Irish (a terror, by the by, which they feel to this day) that they deserted the country, crying "that the Irish Papists were come to cut their throats." The Parliament, by their orders for not giving quarter to the Irish by sea or land, encouraged these alarms. Hume, vol. vii.

† ——— Si veris magna paratur
Fama bonis, et si successu nuda remoto
Inspicitur virtus, quicquid laudamus in ulla
Majorum, fortuna fuit. LUCAN.

N. B. As to the Earl of Glamorgan's commission; see a satisfactory account of that transaction, and of Ormond's exculpation, in Hume, vol. vii. with the note (B) at the end of the volume relative to that transaction. Hume quotes Rushworth and Dr. Birch.

swayed

swayed and directed by the bigoted and ignorant Popish ecclesiastics*.

Here then was an opportunity offered, "when the Irish Catholics of that day *might* have given no small or equivocal marks of that eminent loyalty and fidelity," which Mr. Plowden attributes to them, by generously stepping forward in support of Charles the Second, without proposing to Ormond terms, limitations, and conditions, to which neither his honour or the interest of his prince allowed him to consent. Instead of this, Ormond was once more obliged to abandon a country, the rebellion of whose popish inhabitants had been so very † instrumental to the murder of his sovereign; and he left them to that memorable chastisement, which they soon after received from Oliver Cromwell, and which, for their disloyalty and their crimes, they had so justly merited.

The Irish Catholics of that age may, indeed, claim the merit of having been the ‡ first in arms against the best prince of the House of Stuart, Charles the First; and the last in arms in support of the worst, James the Second. We shall pass over the protectorate of Oliver Cromwell, and all the abominable acts of that bloody usurpation, by simply remarking, that Oliver preserved Ireland to the British Crown, and first actually accomplished a legislative union of the two kingdoms. For Ludlow, in his *Memoirs*, informs us, that by the famous "instrument of government," drawn up by Cromwell, a parliament was summoned for the three kingdoms, now united into one commonwealth, that thirty members were allotted to Ireland, who were elected accordingly, and sat as representatives of that kingdom, in the parliament held at Westminster§.

In Mr. Plowden's elementary sketch (as he calls his political caricatures) of Charles the Second's reign, we find a continuation of the same, not only unfounded but improbable, charges against the great Duke of Ormond, of his secretly practising with the Puritans, and of his having received a || bribe for the

* See Whitelock, Carte, Cox, Rushworth, Leland.

† By the use which the parliament made of this event, to blacken the king's character.

‡ See Hist. Review, p. 131, last line.

§ See Ludlow's *Memoirs*, p. 497, edition printed at Vivay in Switzerland.

|| Ormond had expended in the King's service, 13,877l. of his own money. Before he resigned Dublin, the parliamentarians agreed to pay him 3000l. and to secure the rest, which he never received from them; as to the pension of 3000l. per ann. paid by Cromwell to his Dutchess,

the surrender of Dublin. We meet in every page the same absurd repetition of the fidelity of the Irish Catholics to Charles the Second, and to his father, and of the unmerited sufferings "of these * martyrs to royalty," as this writer is pleased to style them. "If ever," says this gentleman, † "Ireland (i. e. the Catholic part of it) had a call of gratitude upon the Crown of England, it was at the *restauration* of Charles the Second." Had Charles the Second rewarded that class of his Irish subjects, whose rebellions had been so very instrumental in bringing his father to the block, he would have been an unnatural monster: and if he had been ‡ foolish enough to make such an attempt, the Protestant parliaments of both kingdoms would certainly have put their *veto* to the measure; and, in all probability, Charles, like his bigoted brother, would have been forced to end his days in exile.

It is very surprising, that in all Mr. Plowden's charges against the House of Stuart, for their ingratitude to their *zealous* friends, by indulging that unnatural propensity of theirs; namely, § "their family passion for rewarding their enemies," he seems most unaccountably to have forgotten; what a powerful check parliaments have upon a King of England: had he recollected this circumstance, he must, in candour, have taken half the weight of ingratitude from their shoulders, and laid it upon these assemblies; and even in this case, to

Dutchess, Mr. Plowden produces no authority for his assertion, which we conceive it would have been difficult for him to have done: Ormond is certainly guilty of having preferred surrendering Dublin to the forces of the English parliament, rather than to the Irish rebels; of course the Catholic historians bore him no good will—hinc illæ lacrymæ: and for surrendering Dublin he had the King's order *in writing*, which he produced to the Lord-Mayor. Secret Consults. p. 642.

* P. 169, Hist. Review, "devoted victims to their loyalty."

† Our readers must carry in mind, that by "Ireland," "Irish nation," &c. &c. Mr. Plowden means always the Roman Catholic inhabitants of Ireland, which in this age he represents as an hundred to one Protestant. Sir W. Petty says, they were *then* fifteen to one; and at this day, A. D. 1803, by their own political arithmetic, they are four to one; i. e. admitting that there are five millions of people in Ireland!

‡ If the *curious* reader will turn to Carte's Ormond, vol. ii. p. 539, and to the Appendix, pp. 111 and 118, he will see that Charles the Second, in conjunction with his brother, had very serious intentions of rewarding these *faithful friends* of his family, when death, luckily for him, put a stop to his project; his successor tried the experiment, we know with what success!

§ Hist. Review, p. 170.

suppose

suppose our ancestors to have been such blockheads and drivellers as not to have been able to distinguish between their friends and their enemies, is a proposition to which, notwithstanding our very profound reverence for the great discoveries of certain modern politicians, we cannot be brought to give our assent.

We are now arrived at the reign of James the Second, the only Prince of the House of Stuart, whose errors Mr. Plowden (in spite of some glossing sentences of condemnation) actually extenuates*.

As in the reign of this misguided monarch, the Catholics of Ireland were invested with the whole administration of Irish government, it behoves us to examine with some attention the use they made of their political power. Mr. Plowden begins, by attempting † to discredit Doctor King's famous book, "the state of the Protestants of Ireland under King James;" and this he clumsily endeavours to do, by quoting Dean Swift's opinion of the *private character* of Mr. Leslie, who wrote a book in answer to King's, which was suppressed on account of its sedition. Swift admits that Leslie was a good man, conscientiously mistaken in refusing to take the oaths to King William; he says, "Mr. Leslie was unhappily mistaken in his politics," and had Mr. P. quoted Swift accurately, he would have added this sentence, "† I detest Mr. Leslie's politics as much as his Lordship (Burnet) can do from his heart; but I distinguish between the principles and the man." Until, therefore, some better reasons than those here offered, are produced against Dr. King's book, we shall consider ourselves warranted in assuring our readers, that his work has been always esteemed most authentic.

The first remarkable act of James's government in Ireland, was to displace the great Duke of Ormond, to pave the way for his bigoted favourite Richard Talbot, afterwards created Earl of Tyrconnel; though the pretence was, that Ormond's age and infirmities rendered him incapable of governing. Before he resigned the sword of state, the Duke of Ormond gave a dinner to his officers at the Royal Hospital near Dublin, a building which he had erected for old soldiers; after the cloth was removed, filling his glass to the brim, and desiring his guests to do the same, he made them this speech:

* See *passim*, his review of this reign.

† See his note to p. 177.

‡ See Swift's Preface to Bishop Burnet's introduction.

§ Secret Consults and Intrigues, p. 639, of State Tracts, printed in 1706, London; and Appendix, 615; Ormond soon after died of a broken heart.

"Look here, gentlemen, they say at court that I am now become an old doating fool, you see my hand dosh not shake, nor does my heart fail; nor doubt but I will make some of them see their mistake;" and then gave the King's health.

To return to the historical review of this reign. Mr. Plowden, after admitting "that the army was filled with Catholic officers," and he might have added men, the whole Protestant militia raised by Ormond having been disarmed*, and Catholics embodied in their place; "the Bench filled with Catholic Judges," except three, who promised to be subservient; he might have added, that Porter the Chancellor was displaced, and a Catholic, Sir N. Felton, put into his place; a man, says the author of *Secret Consults and Intrigues*, notorious on record, having been convicted of forgery and publicly stigmatized. "The corporations filled with Catholic members;" he might have added, Tyrconnel having terrified them into a surrender of their charters. "Catholic Sheriffs and Magistrates appointed in all the counties;" he might also have added, who refused to administer justice to the Protestants, and moreover harassed them with every species of vexatious tyranny: after saying these things, he might have informed his readers also, that the priests stirred up the Irish not to pay tithes to the Protestant clergy; that crown-prosecutions were commenced against all Protestants who had, in their convivial meetings, uttered any reflections upon James, while Duke of York: he might have told his readers, that the Papists pretended † an universal dread of a massacre; in consequence of which, all the Protestants of Ireland were disarmed, those of the north excepted, who were too sturdy to part with their arms; that the Privy Council was filled with Papists, and some lawyers of the *outer-bar* of that persuasion advanced to that honour‡. Then it was, and let it be had in perpetual remembrance by future innovators on the Irish Constitution, § "that most of the traders, and

* Though they had bought their own arms, yet, when desired to bring them in, they complied. See Harris, p. 189; Leland, King, &c. &c.

† This *old trick* was played in the Rebellion of 1798, when the Catholics affected to dread being massacred by the Orangemen.

‡ All the facts here enumerated, and which are omitted in Mr. Plowden's work, were stated by Tindal, Mackenzie, Harris, King, Leland, and the writer of *Secret Consults*, &c.

§ See *Historical Review*, p. 178. This historical fact, which Mr. Plowden admits, is mentioned by every writer of this period of Irish history: thousands fled to England, and five hundred went to North America and the West Indies. *Secret Consults*, Leland, &c.

others

others whose fortunes could be easily transferred, fled from a country, in which they expected a speedy establishment of Popery, and a *general transmutation of property.*"

Tyrconnel, and the Catholic government of Ireland, having taken these violent and unjustifiable measures, then it was, according to Mr. Plowden, "that the Catholics, *now* feeling themselves *secure, at least in the freedom of their religion,* prevailed on Tyrconnel to go to England, in order to bring over the King to their favourite measure of breaking through the Act of Settlement." If this writer speaks the sentiments of the Roman Catholics of Ireland, which we hope he does not, and if such measures only could make their ancestors feel secure *at least* in the freedom of their religion, what opinion must they now entertain of their security when, though every disability incompatible with the fullest enjoyment of civil and religious liberty is happily removed, they as yet possess little share of the political power of the state, which is in the hands of a Protestant government.

His statement then, unfortunately for the cause he supports, amounts to this, that the Catholics of Ireland, having obtained into their hands the political power of the state, proceeded with indecent * haste to make the Bench, the Privy Council, the magistrates, the corporations, and the army, Catholic in all their branches; and that then, "feeling themselves secure *at least* in the freedom of their religion," instead of stopping here, their next immediate object was to seize upon all the Protestant property of that country, by breaking through the "Act of Settlement," &c.

The only material argument in this chapter (if such a position coming from a lawyer deserves the name) that remains to be answered, is the following†, that the Protestants of Ireland who declared for King William were rebels to their *lawful* King; and that the Catholics who adhered to James were faithful loyalists and good and true subjects; because, as he argues, though James abdicated the throne of England, he never did, until after the battle of the Boyne, abdicate the throne of Ireland; ergo, he was ‡ "*de jure et de facto,*" King of that country.

Before this lawyer, writing upon the affairs of Ireland, ventured to hazard such an assertion, it would have been prudent

* "Let my countrymen alone, (said the great Duke of Ormond, speaking of their precipitation) they will ruin their own business." Secret Consults, p. 633.

† Historical Review, p. 187, et sequentes.

‡ Ibid, p. 181.

in him to have looked at an Irish Act of Parliament, passed in the reign of Henry VIII. *Still unrepealed*, and which he might have found in the first volume of the Irish Statutes, p. 176; by the perusal of which he would have discovered, that a King of England is declared to be *in that right only* King of Ireland, as united and knit to the crown of England; and had he read as far as the *second section* of the said Act, he would have learned, that it is also enacted, that if "anie person or persons resiant within the land of Ireland shall, after the first of July, 1542, by writing, or *imprinting*, or anie exterior act or deed, occasion disturbance of the King's title, &c. he or they are guilty of * high treason, and shall suffer death, forfeiture of lands," &c. &c. By this Act, therefore, the people of Ireland, the moment that James abdicated the throne of England, and that the Convention-Parliament chose William as his successor, were absolved from their allegiance to James, and were bound to King William; and Felton, Nagle, and the other Catholic lawyers of that age, were so fully aware of the force of this said statute of Henry VIII. that we find the first Act of the Popish Parliament of 1689 was a recognition of James's title to the crown of Ireland; a measure which, but for the existence of the said statute, would have been perfectly useless. But these gentlemen, who understood the laws of Ireland somewhat better than Mr. Plowden; saw how defective James's title to the crown of Ireland became upon his abdication of that of England; and therefore they very ingeniously resorted to this expedient to prop it, and to impose upon the ignorant and the vulgar.

If we rightly understand Mr. Plowden's argument in this chapter, it may be epitomized thus. The Roman Catholics of Ireland, in 1689, were faithful subjects, and the Protestants were rebels; and the *said rebels*, having soundly beaten the said loyal subjects, forced them to restore all the lands of which they had deprived the *said rebels*, by their acts of repeal and attainder; and that, *ergo*, the descendants of the *said rebels*, and all recent purchasers since, hold lands in Ireland, to which the title is, that they were acquired by force of arms,

* As Mr. Plowden wrote his book in this country, his friends need not be alarmed for his safety: if he should think proper to print a cheap edition of his work in Ireland, it might be prudent to omit *this law argument*.

under * "a foreign invader" or "revolutionary prince," fighting against the lawful King of Ireland.

C'est le ton qui fait la musique.

Let us pass on, then, to the reign of this "foreign invader," this "revolutionary prince," the great King William of immortal memory, "† the most illustrious benefactor of Europe; who, having been made Stadtholder of Holland for the preservation of his own country, was soon after made King of England for the deliverance of our's."

The only observations made in this chapter worth noticing are, first, "that it appears to have been the systematic policy of England in this reign to extinguish the very idea of an independent legislature in Ireland." If that were the case, Mr. Plowden gives no very strong proof of the success of this object, in pages 198, 200, where we find the Irish Houses of Parliament rejecting with indignation a money-bill, which had not originated with them, but had been transmitted from England.

‡ "In no one sense did the Revolution of 1688 open to Ireland any of those constitutional blessings which were expected," &c. is Mr. Plowden's next observation. The Revolution of 1688 delivered that kingdom from arbitrary power, and gave to its inhabitants all the civil privileges of our free constitution. That it § "shut the Catholics out of the field of politics," as Mr. Plowden expresses it, is not to be wondered. Considering the temper of men's minds, both in England and Ireland, at that time, the violence of parties, and the use which the Irish Catholics had made of their short-lived power during the reign of James, we are of opinion, that candid men may have reason to wonder at the moderation of the triumphant party in the latter kingdom||.

Let

* So King William is styled in pages 186 and 192 of this Historical Review, first volume! In Ireland, a Catholic writer has lately styled him a Dutch Invader!

† Mackintosh's Defence of Peltier.

‡ Historical Review, p. 198.

§ Ibid. It deserves to be remarked, that while the Irish Catholics were shut out of *this field*, they never ventured into the field of battle.

|| The penal acts of this reign against the Irish Catholics were, "an Act to restrain foreign Education;" 7th Will. chap. 4. "an Act for better securing the Government by disarming Papists;" 7th Will. chap. 5. "an Act for banishing all Papists exercising any ecclesiastical Jurisdiction;" 9th Will. chap. 1.

N. B. In King William's reign, seventh year, an Act was passed, to take away the writ *de heretico comburendo*, revived by the Catholic Parliament

Let us proceed to the reign of Queen Anne, the last monarch of that House of Stuart, to which Mr. Plowden seems to have such a violent enmity. Here we must remark, that we cannot see either the prudence or the policy of giving so * minute a detail (accompanied by his own and Mr. Burke's severe animadversions) of the old code of penal laws against the Irish Catholics. If the author's object be to conciliate the present race of that persuasion, by an exaggerated picture of the sufferings of their ancestors, we apprehend he will be very unsuccessful.

Why this perpetual recurrence to old grievances and disabilities long since removed? The gratitude which should be felt by the present generation of Roman Catholics, at the repeal of the Popery laws, ought to have obliterated all remembrance of the pressure of them upon their forefathers. "The penal laws (said the late Lord Clare, in his Speech in the Irish House of Lords in 1793) enacted in this country to abridge the power and influence of the old Irish Catholics, was a code forced upon the Parliament of Ireland by hard necessity; a code which was dictated by self-defence and self-preservation; and has, from time to time, been relaxed with an open and unsuspecting liberality, which has been but ill requited by that body of men who have profited by it; a code, to which I do not scruple to say Ireland stands indebted, in a great measure, for her internal tranquillity during the last century. Let modern philosophers and metaphysicians, who exclaim against this code, as subverting the immutable principles of sentiment and fraternity, and the imprescriptable rights of man, condescend to look at the situation of the Protestant settlers in Ireland at the time of the Revolution. They

Parliament of James II. so that the Protestant Parliament of Ireland in this reign was content with *banishing priests* only; the Catholic Irish Parliament, which preceded, thought it the best policy to *burn all heretics*! "an Act to prevent Protestant Heiresses marrying Papists; the Penalty, Forfeiture of Property to the next of Kin;" 9th Wil. chap. 3. "an Act to prevent Papists being Solicitors;" 10th Wil. chap. 13.

In the ninth year of this reign, "an Act passed, for the Confirmation of the Articles of Limerick," and to restore those to their lands who had been dispossessed contrary to them.

Contrast these Acts with those in our own Statute Book, passed in King William's reign, and not introduced into Ireland until the next reign, when the restless machinations of the Irish Catholics made them indispensable.

* Although he professes to avoid the subject.

were

were a colony settled in an enemy's country, which had been reduced by the sword to a sullen and refractory allegiance. In numbers they did not make up one fourth of the inhabitants; the experience of a century had proved, that from an opposition of laws, customs, interests, and religion, the natives of the country had contracted a rooted and incurable aversion to them: they could not, therefore, stand their ground, unless by disarming the enemies who surrounded them, and by cultivating the confidence and affection of the British nation. When I talk of disarming their enemies, I do not mean stripping them of offensive weapons; if permanent tranquillity was their object, it was essential to disarm the natives of Ireland of all political power*." We shall not quote the remainder of this page in Lord Clare's Speech, because we do not presume, in any part of these "strictures," to discuss the policy of admitting Roman Catholics to a fuller participation of the political powers of the state. We leave it to more practised politicians to determine, whether any concessions, short of a domineering political influence, and the establishment of a splendid hierarchy, can fully satisfy all classes of that persuasion in Ireland. Our object here is to refute Mr. Plowden's erroneous positions, to detect his gross misrepresentations, to repel his insinuations, and to give our readers the information we have collected of the causes and objects of the different rebellions in Ireland.

To follow Mr. Plowden, page by page, through all his mis-statements in his historical sketches of the following reigns, it would be necessary to write a work as voluminous and dull as his own: we must content ourselves with selecting the most prominent misrepresentations.

We come now to the reign of George the First†, "when Catholic Ireland was the only part of the British empire for which government felt secure, although malice may have been saturated in calumniating the *Irish nation*, it has (perhaps accidentally) escaped even the charge of rebellion in 1715." We admit, that there was no rebellion in Ireland in 1715. This Mr. Plowden attributes to the loyalty of the Irish Catholics to the Hanover succession. But, from the Journals of the House of Commons of Ireland, third volume, Appendix xiv. last edition, we learn, that at the breaking out of the rebellion

* Lord Clare's Speech on the second reading of the Bill for the Relief of his Majesty's Roman Catholic Subjects, March 13, 1793, page 13.

† Hist. Review, p. 240.

in Scotland in that year, there were in Ireland * seven regiments of cavalry of from six to nine troops each regiment, and twenty-three regiments of infantry of ten companies each, all Protestants or Englishmen. We need not therefore wonder, that the public and secret friends of the Pretender "thought fit to change the scene of action;" and those who know Ireland at this day, will not be much surprised at "the calm which it then enjoyed." We find also the utmost diligence constantly employed to maintain and recruit this army.

Because, therefore, the circumspection and activity of a very vigilant government prevented any motions of rebellion, are we to infer (in contradiction to such evidences of precaution) that no disposition towards it then existed in Ireland? Is it, let us ask, reconcileable to common sense, that parliament after parliament, and viceroy after viceroy, should have styled the Irish Catholics of that day, "the common enemy," if their conduct had been so loyal, dutiful, and unequivocal, as this writer chooses to represent it?

We shall pass over the subject of Wood's coinage, that ruinous project, which in this reign caused such a ferment in Ireland, and which was defeated by the satire of Swift's pen. Swift was a true patriot; he had the interests of Ireland more at heart, and understood them better than any of his contemporaries; and, if in those twenty volumes that he has left to posterity (which are the standard of a pure style, and which are unrivalled in wit) if in any one of his political tracts contained in them, Mr. P. can produce a single passage in testimony of the † loyalty of the Irish Catholics of that day to the House of Hanover, we shall be satisfied, that his representation upon that subject should pass as incontrovertible. We proceed to the reign of George the Second. Upon the accession of his late Majesty, Mr. P. informs us, the Irish Catholics presented an ‡ address of congratulation on the occasion, "but it was received with silent contempt;" for which fact, he gives us no authority but his own assertion: and this address, he admits, "was not

* Irish Common's Journals, vol. iii. Appendix, p. xiv. third edition.

† See that admirable piece of humour by Dean Swift, entitled "the Roman Catholic's Reasons for repealing the Test," in which, with inimitable irony, he pretends to justify their offer of the kingdom of Ireland to the Duke of Lorraine, whilst Charles the Second was in exile. Swift declares, that the instrument which was drawn up upon this occasion by the Irish Catholics, was proved against them by Primate Boyle, who produced the original to the Council Board.

‡ Hist. Review, pp. 264, 265.

carried without a considerable division of the Catholic body ;" such was their unanimity in giving this formal profession of loyalty! Mr. Plowden goes on, "the severe ordeal which Catholic loyalty had passed during the reign of George the First, had it seems so far blunted the edge of calumny, that public vituperation was no longer prudent." We are no friends to vituperation, for we think measures of precaution may be taken against any disaffected party in a state, without having recourse to irritating epithets. The Irish House of Commons, which sat after the accession of George the Second, seems to have been of this opinion. We find Lord Carteret, in his speech upon opening the session in November, 1727*, recommending to the members, to "enforce the execution of the laws for the safety of the public, and the preventing popish priests and regulars from coming into the kingdom;" and we find the Commons thanking the Lord-Lieutenant for expressing his Majesty's intention of sending back the troops upon the Irish establishment, and for his own precautionary measures to disappoint † all the King's enemies. It appears, therefore, that at the commencement of the late reign, the Irish government continued the system of unabating vigilance, and wisely abandoned the system of "vituperation."

Throughout every part of this work, as far as we have gone, we find this writer uniform in his system of misrepresentation, and consistent in selecting such topics as are irritating. ‡ "However grievous," he observes, "were the penal laws imposed upon the Catholics during the reigns of Elizabeth and Anne, it is but justice to allow, that *none* of them had deprived them of the *elective franchise*." Upon a reference to the second volume of the Irish Common's Journals, p. 230, we find, that in the reign of King William, the House of Commons of Ireland came unanimously to the following resolution: "resolved, nem. con. that the excluding of Papists from having votes for electing any members to serve in parliament, is necessary to be made into a law;" the next resolution passed was, "that some further oath, besides that of fidelity, was absolutely necessary;" and the last was, "that an oath, renouncing the papal authority in this kingdom, is necessary for the peace and quiet thereof." A committee was accordingly struck, which, upon the first of December following,

* See third volume, Irish Common's Journals, pp. 464, 467.

† The expression, "common enemy," was then for the first time dropped.

‡ Hist. Review, p. 263.

brought up their report of the laws then in existence against Papists; and, amongst them we find, that by the "new rules made in pursuance and by virtue of the acts of settlement and explanation," no person is capable of acting as Mayor, Sovereign, *Burgeses*, or holding any employment in any corporation or walled town in the kingdom, without taking the oath * *ad*: Elizabethæ, i. e. the oath of supremacy, and the oath of allegiance†.

Upon the accession of Queen Anne, we find a bill to prevent the growth of Popery, passed in the second year of her reign; and, by the 14th section, "for the preventing Papists having it in their power to breed dissensions amongst Protestants, by voting at elections of members of parliament," we find them required to take the oaths of allegiance, and abjuration; which, from this preamble to the 14th section, seems to have been an expedient devised to exclude them from voting. Upon a reference also to the second volume of the Irish Journals, p. 612. we find that, upon the petition of a Mr. Cusse against a Mr. Cole, complaining of an undue election for the borough of Irishtown, the right of Papists to vote came in question, and was decided against them. By this decision, thirty-six Papists who had ‡ offered to vote for Mr. Cusse were not allowed as good votes; and Mr. Cole, who had been returned by the Portreeve as having the majority of Protestant votes, kept his seat; and in the report from the committee of the evidence upon their petition presented to the House, June 22, 1709, we find the petitioner's own clerk declaring, "that he believes Papists voted formerly, but not of late years." We find another witness swearing, "that Papists had been excluded since King James's time:" nor could the petitioner's counsel produce any evidence, that they had been ever suffered to vote since the Revolution; which they surely would have done, could they have found a precedent; nor is there an entry on the Irish Journals to prove their right of voting.

* This continued to be the oath of supremacy in Ireland. In this country a new oath of supremacy was appointed by 3 Will. and Mary 2.

† These "new rules" are to be found in the third volume of the Irish Statutes, from p. 197 to p. 239; they were made in the reign of Charles the Second, and continued to be the laws of that land, until the repeal of the Popery Code.

‡ N. B. The Portreeve refused to take *their votes* at the hustings, but took down their *names*.

This Act, therefore, "the first of George the Second, chap. 9, for the better regulating the return of members to serve in parliament," did not *first* deprive the Catholics of the *elective franchise*,) or, as Mr. Plowden elegantly expresses it, "** brushed off* four fifths of the people of Ireland from any representation in parliament." The seventh † section, therefore, of this Act, which commences with the expressions, "for the *better* preventing Papists from voting," &c. seems to be a recognition or continuation of what had been the law since the Revolution, and of which it was of course necessary to take notice, in a new bill for regulating the elections of members of parliament.

Mr. Plowden complains grievously, that ‡ "English interest" had such a sway in the government of Ireland during this reign. We lament, on the contrary, that the English interest had ever less sway; and we lament it for the sake of Ireland as well as England. It is a melancholy reflection to the moralist as well as the politician, that the discontents of that kingdom have kept pace with the advantages which she has since obtained, and that her alienation from England has grown with her growth and strengthened with her strength.

Were we to investigate the cause of this national inconsistency (we shall not use any harsher phrase) we might trace it to the exertions of some of those *patriots* who preferred, not an Irish to an English interest, but their own interest to the safety and tranquillity of their country. Those bold popular offenders who, for the purposes of their own aggrandisement, were ever ready to take up the claims of any discontented party, or to bring forward any imaginary grievance, of which there never can be a want in a free state; these are the men who have weakened that ascendancy, whether English or Protestant, to which we do not hesitate to affirm Ireland owed its tranquillity, from the Revolution to the year 1782. To pursue the trade of politics, the lawyer left his briefs and the citizen his counter; and, as it was unfortunately encouraged by *bounties*, Ireland suffered all the mischiefs which usually attend a *forced trade* in any country. Time and labour (capital there was none) were diverted from those channels in which

* Hist. Review, p. 269.

† There is no other proof, except Mr. Plowden's assertion, that this seventh section was introduced into the bill without notice, debate, or council; we presume he meant *council*.

‡ Hist. Review, p. 263, et seqq.

alone they could have been useful, into one impure and violent torrent, from which have branched out all the evils that have deluged that country.

To return to Mr. Plowden's work from this digression, into which we were led by the reflections which he has made, in this part of his work, upon the effects of the English interest in Ireland. How far his reflections are calculated to give his Irish readers an encouraging prospect of the consequences of the Union, "which is," he says, "the primary object of his publication," we hope they will discover, although beyond our comprehension.

We shall not follow this writer through his detail of the distresses which three very unfavourable harvests produced in Ireland. But we follow him to his reiterated eulogiums upon the loyalty of the Irish Catholics to the House of Hanover, and the cruel return which he complains was then made to them for their unshaken attachment to the throne.

He informs his readers, "that the Duke of Dorset, who was naturally humane, and very sensible of the extreme hardships which the Catholics of Ireland then suffered from the existing laws, relaxed so far from the usual style of addressing the Parliament on this subject, that he no longer recommended it from the throne to provide for further severities upon the Catholics." P. 281. In the next page, he complains (p. 282) "that in 1733, his Grace of Dorset again relapsed into the ancient style, by calling upon the Parliament of Ireland to secure a firm union among all Protestants, who have one common interest and the same common enemy." This change in the Lord Lieutenant's style was preparatory to a repeal of the sacramental test in favour of the Dissenters: but he might have given his readers a much more satisfactory reason for the revival of an appellation some time disused, had he informed them, that a very dangerous Popish conspiracy had been lately discovered, and defeated by the vigilance of that Protestant ascendancy, to which he seems to have such a disgust.

On the 19th of December, 1733, Sir Richard Cox brought up to the Irish House of Commons, the Report of the Committee which had been appointed to inspect the original papers seized in the houses or lodgings of one Mac-Carthy, alias Rabah, a reputed titular Popish Bishop, and Joseph Nagle, a reputed Popish Solicitor, both of the city of Cork. This Report, containing the depositions of Father John Hennesey, the informant, and the letters and papers seized, proving a complete conspiracy in favour of the Pretender, abetted by the Pope, is to be found in Appendix xlvj. last edition, of the
Irish

Irish Common's Journal, vol. iv. and consists of four pages folio.

Such was the loyalty of the Catholic Bishops of Ireland to his late Majesty, George the Second!

Can we, therefore, be much surprised at the policy which led the Irish Commons to repeal the test in favour of the Dissenters, in order to create an union among all the Protestants of Ireland, who by this Report seem *then* to have had a common interest, and the same *common enemy*.

"Loud and vehement," says Mr. Plowden, "as were the cries and exertions against Popery and Papists in Ireland, yet it is impossible for any temperate man not to see, that they arose out of no other principle than that of self-interest;" to which we beg leave to add *self-preservation*.

In a few pages further (p. 290) we meet with a just eulogium on the bravery of the Irish troops in foreign services. Mr. Plowden attempts to account for the superiority which the English troops have always maintained over the Irish in their own country, by the want of discipline in the latter: we shall not enter into such a controversy, but refer our readers to Hume's History of England, vol. vi. chap. 57, for his opinion upon this subject.

We are next informed by this writer (p. 292) "that upon a report of Marshal Saxe's intentions to make a descent upon England, a serious proposal had been made *in council*, that, as the Papists had begun the massacre upon the Protestants in 1641, it was but just and reasonable, in that critical juncture, to retaliate in like manner upon the Papists." In support of which assertion, his readers will remark, that he produces no one authority, not even a *marginal note*, as in the affair about the priests, and the clause against them. So conscious have the Irish Catholics ever been of the indelible stain of the massacre of 1641, that they have endeavoured, by the most barefaced falsehoods, to divide the odium attached to the memory of their ancestors, for having perpetrated such an enormity, by charging the Protestants with having entertained similar intentions. There is, however, some difference between a fact which stands upon record, and a charge without any foundation to support it.

We have now followed this writer to the year of the rebellion in Scotland, 1745; and here he asserts (p. 293) that "during the whole continuance of the rebellion in *Great Britain*, not a single Catholic, *lay* or clerical, was engaged, or even accused of being engaged, in that cause." This he attributes to Lord Chesterfield's lenient government, and to the loyalty of the Irish Catholics to the House of Hanover.

Let

Let us contrast this assertion with another, namely, that of the late Lord Clare, in his Speech in the Irish House of Lords, March 13, 1793. "I have been informed, by a person who never in any one instance deceived me, that, in the year 1745, the Catholics of Ireland waited only for the signal to rise from a southern Earl, *****; and who was, I believe, arrested in England in that year, on a suspicion of treason; and that he waited only to give them the signal, till it could be ascertained, whether an insurrection in Ireland would have had effect; fortunately for them, the then Pretender was at once defeated in the attempt." No Lord of Parliament contradicted this statement of Lord Clare's. Withing to trace this fact further, we applied to a gentleman, of very high respectability and great official information in Ireland, whose name we think proper to conceal, as well as those of the parties concerned, which we have in our possession: by him we have been informed, that in 1745, an officer was sent from Dublin, by the Irish government, to seize the papers of this nobleman, at his seat of Castle ****; that he stopped at the town of C****, and there slept that night, at the house of a lady, to whom he communicated the purport of his errand, who immediately sent off privately to Mr. ****, his Lordship's agent, who, with a solicitude for the safety of his employer, which we can hardly condemn, went off to Castle ****, and secured every paper that could have criminated his Lordship, before the officer's arrival.

If, therefore, Ireland at this period remained in apparent tranquillity, it was owing to the speedy defeat of the Pretender's attempt in Scotland, and to the wise and vigilant government of Lord Chesterfield, for which the Irish House of Commons voted him their thanks, in their Address of the 8th of April, 1746.

We here close the second part of our strictures upon Mr. Plowden's Historical Review.

In the course of them, we have diligently consulted the most various and the most unexceptionable authorities; and the result has been, that, from the reign of Queen Elizabeth to the accession of our present monarch, the discontented Catholic party in Ireland have systematically aimed at a separation from England, by the overthrow of the English interest and government; and for that purpose, have maintained a constant connection with some foreign power.

While Spain was the most powerful monarchy in Europe, we find this Catholic party looking to that court for assistance in the accomplishment of their views; upon the declension of the Spanish power in Europe, we find them forming a connection

nection with France; and, from the year 1706 to the accession of his present Majesty, a *good understanding* subsisted between that party and the cabinet of Versailles.

How, then, can any liberal Catholic at this day look back upon the conduct of his ancestors with satisfaction, much less with exultation?

(*To be continued.*)

ART. V. *Minstrelsy of the Scottish Border: consisting of Historical and Romantic Ballads, collected in the Southern Counties of Scotland; with a few of modern Date, founded upon local Tradition. In Three Volumes. Vol. III. 8vo. 420 pp. 10s. 6d. Longman and Rees. 1803.*

IN the nineteenth volume of our Review, we have entered fully into the merits of the two first parts of this elegant and interesting work; and we have no hesitation in declaring, that the concluding volume, which now lies before us, is at least equally creditable to the learning and ingenuity of the editor, and is likely to attract a still greater degree of general favour. At the same time, we have our doubts whether, if considered merely as a poetical miscellany, it will prove equally satisfactory to the lovers of poetry, or to the admirers of literary antiquity.

The intention of the work was to exhibit, by means of a select series of ancient ballads, a picture of the manners and of the morals which prevailed in certain districts during certain ages; and it is almost superfluous to observe, that this mode of illustrating history, of which Bishop Percy first set the example, has, in the present instance also, been received with every mark of public approbation. The subject was almost untouched; for who has had the patience to read a professed border history? It was curious in a philosophical point of view, inasmuch as it showed the effects of particular local situations in modifying the interests of society, and consequently the characters of its members; it was interesting to every Englishman, because the Scottish border was the theatre on which private animosities were often matured into national quarrels; it was valuable to the antiquary, as furnishing materials for history, supplied by contemporary authorities, and related with that circumstantial minuteness which always arrests the attention; and it was pleasing to the poet and philologist, as it exhibited the feelings and the language of a set of men,

men, who were insulated, no less by their prejudices than by physical barriers, and who preserved the simplicity of their dialect from the changes to which it was subjected, on both sides of the border, either from pretended refinement, or from merely capricious innovation.

But it is evident that an editor, who had well considered the extent of his plan, would begin by assembling all the materials which individual industry could bring together; and that from these he would select, in the first instance, all such as appeared most particularly suited to his purpose. It would therefore be strange indeed, if the fortuitous supply of friendly contributions, however aided by his own renewed efforts, had enabled Mr. Scott to furnish a third volume, perfectly equal in poetical merit to the two first. In a chronological series of ballads, the most ancient and picturesque must be followed by those which are comparatively modern and spiritless. Even supposing the poetical talent in both cases equal, the ballads of the 17th and 18th centuries must differ from those of the 15th and 16th, at least as much as a hero in a coat and waistcoat differs from a hero in complete armour; and it is evidently much easier to satisfy the imagination than the judgment; to represent the warrior with his plumed crest and lower'd vizor, than to paint the fire and imagination of his features. All that we can expect from an editor (and it is expecting a great deal) is, that he should supply, from his own resources, whatever is defective in his originals; that he should explain their obscure allusions; compare the anecdotes which they furnish with such as may be gleaned from other sources; and connect them, wherever this is possible, into a regular narrative. This Mr. Scott has done, in the volume now before us; and, as we think, with uncommon ingenuity.

Although what is called poetical inspiration is generally nothing more than the effervescence of a lively fancy and strong passions, there are some very energetic feelings, such as those of fanaticism and party malignity, which are often quite prosaic; and accordingly, the dullest ballads in the whole set are those which relate to one of the most interesting periods of our annals, the civil wars in the time of Charles I. Here, therefore, the assistance of the editor became absolutely necessary; and we are of opinion, that neither the introductions to these ballads, in which he has taken a rapid survey of the causes which led to the revolution, nor the notes, which are full of curious and amusing anecdote, will suffer from a comparison with the best accounts which have been written concerning that eventful part of our history. The following extract, which we take from the Preface to the "Battle of Philip-

Philiphaugh," merely because it relates to a well-known character, may serve as a specimen of Mr. Scott's manner.

" In the insurrection of 1680 [1640] all Scotland, south from the Grampians, was actively and zealously engaged. But, after the treaty of Rippon, the first fury of the revolutionary torrent may be said to have foamed off its force; and many of the nobility began to look round with horror upon the rocks and shelves amongst which it had hurried them. Numbers regarded the defence of Scotland as a just and necessary warfare, who did not see the same reason for interfering in the affairs of England. The visit of Charles to the metropolis of his fathers, in all probability, produced its effect on the nobles. Some were allied to the House of Stewart by blood; all regarded it as the source of their honours, and venerated the ancient hereditary royal line of Scotland. Many also had failed in obtaining the private objects of ambition or selfish policy, which had induced them to rise up against the crown. Amongst these late penitents, the well-known Marquis of Montrose was distinguished, as the first who endeavoured to recede from the paths of rude rebellion. Moved by the enthusiasm of patriotism, or perhaps of religion, but yet more by ambition, the sin of noble minds, Montrose had engaged, eagerly and deeply, upon the side of the covenanters. He had been active in pressing the town of Aberdeen to take the covenant; and his success against the Gordons, at the bridge of Dee, left that loyal burgh no other means of safety from pillage. At the head of his own battalion, he waded through the Tweed, in 1640, and totally routed the vanguard of the King's cavalry; but, in 1643, moved with resentment against the covenanters, who preferred, to his prompt and ardent character, the caution of the wily and politic Duke of Argyle, or seeing, perhaps, that the final views of that party were inconsistent with the interests of monarchy and of the constitution, Montrose espoused the falling cause of royalty, and raised the Highland clans, whom he united to a small body of Irish, commanded by Alexander Macdonald, still renowned in the north, under the title of Colkitto. With these tumultuary and uncertain forces, he rushed forth, like a torrent, from the mountains, and commenced a rapid and brilliant career of victory. At Tippermoor, where he first met the covenanters, their defeat was so effectual, as to appal the Presbyterian courage, even after the lapse of eighty years. A second army was defeated under the walls of Aberdeen; and the pillage of the ill-fated town was doomed to expiate the principles which Montrose himself had formerly imposed upon them. Argyleshire next experienced his arms; the domains of his rival were treated with more than military severity; and Argyle himself, advancing to Inverlochy for the defence of the country, was totally and disgracefully routed by Montrose. Pressed betwixt two armies, well appointed and commanded by the most experienced generals of the covenant, Montrose displayed more military skill in the astonishingly rapid marches, by which he avoided fighting to disadvantage, than even in the field of victory. By one of those hurried marches, from the banks of Loch Katrine to the heart of Invernessshire, he was enabled to attack, and totally to defeat, the covenanters at Aulderne, though

though he brought into the field hardly one half of their forces. Baillie, a veteran officer, was next routed by him, at the village of Alford, in Strathbogie. Encouraged by these repeated and splendid successes, Montrose now descended into the heart of Scotland, and fought a bloody and decisive battle, near Killyth, where four thousand covenanters fell under the Highland claymore.

" This victory opened the whole of Scotland to Montrose. He occupied the capital, and marched forward to the border, not merely to complete the subjection of the southern provinces, but with the flattering hope of pouring his victorious army into England, and of bringing to the support of Charles the sword of his paternal tribes.

" Half a century before Montrose's career, the state of the borders was such as might have enabled him easily to have accomplished his daring plan. The Marquis of Douglas, the Earls of Hume, Roxburgh, Traquair, and Annandale, were all descended of mighty border-chiefs, whose ancestors could each of them have led into the field a body of their own vassals, equal in number, and superior in discipline, to the army of Montrose. But the military spirit of the borderers, and their attachment to their chiefs, had been much broken since the union of the crowns. The disarming acts of James had been carried rigorously into execution; and the smaller proprietors, no longer feeling the necessity of protection from their chiefs in war, had aspired to independence, and embraced the tenets of the covenant. Without imputing, with Wihart, absolute treachery to the border-nobles, it may be allowed, that they looked with envy upon Montrose, and with dread and aversion upon his rapacious and disorderly forces. Hence, had it been in their power, it might not have altogether suited their inclinations, to have brought the strength of the border lances to the support of the northern clans. The once formidable name of Douglas still sufficed to raise some bands, by whom Montrose was joined, on his march down the Gala. With these reinforcements, and with the remnant of the Highlanders (for a great number had returned home with Colkitto, to deposit their plunder and provide for their families) Montrose, after traversing the border, finally encamped upon the field of Philiphaugh," P. 153.

Mr. Scott next proceeds to describe very minutely all the principal features of the country, where Montrose, in a moment of fatal security, lost the advantage of all his former victories, and continues thus:

" I have reviewed, at some length, the details of this memorable engagement, which, at the same time terminated the career of a hero, likened by no mean judge of mankind (*Cardinal de Retz*) to those of antiquity; and decided the fate of his country. It is farther remarkable, as the last field which was fought in Ettrick forest, the scene of so many bloody actions. The unaccountable neglect of patrols, and the imprudent separation between the horse and foot, seem to have been the immediate causes of Montrose's defeat. But the ardent and impetuous character of this great warrior, corresponding with that of the troops which he commanded, was better calculated for attack than defence; for surprising others, than for providing against surprise himself.

self. Thus, he suffered loss by a sudden attack upon part of his forces stationed at Aberdeen; and, had he not extricated himself with the most singular ability, he must have lost his whole army when surprised by Baillie during the plunder of Dundee. Nor has it escaped an ingenious modern historian, that his final defeat at Dunbeath so nearly resembles in its circumstances the surprise at Philiphaugh, as to throw some shade on his military talents." P. 161.

The next ballad, entitled "the gallant Grahams," being an elegy on the death of Montrose and his friends, naturally leads Mr. Scott to the recital of the hero's tragical and ignominious end; and the two following pieces, namely, "the Battle of Loudon-hill," and "the Battle of Bothwell-bridge," afford the opportunity of completing the history of the revolution in Scotland. The rebellion of a few fanatics, persecuted into resistance by the ill-judged intolerance of Charles II. furnishes no very propitious theme to the historian; yet the brilliant though ferocious valour of the celebrated Viscount Dundee, and the strange manners of his uncouth and barbarous opponents, produce some curious anecdotes, of which the editor has availed himself with singular ability.

Though we have dwelt most minutely on that part of the work, which we consider as most interesting, we do not mean to accuse Mr. Scott of having neglected his original object, the illustration of border-manners, or of having failed to avail himself of that variety of subject, which the readers of a miscellany will naturally expect. Indeed the ballad of *Christie's Will* would be sufficient to show, in the most lively colours, all the distinctive qualities of the most perfect *Moss-trooper*. The "Duel of Wharton and Stewart," is illustrated by more learning than we expected to find employed in discussing the antiquity and laws of duelling; the child, but certainly the mis-begotten child of chivalry: and, lastly, the subject of chivalry itself, on which so much erudition has been employed by M. de St. Palaye, and others, is much more pleasantly treated in the introduction to "Auld Maitland," a ballad-romance of considerable poetical merit, and certainly of great curiosity.

With respect to the second class, namely, the "Romantic Ballads," it will be sufficient to remark, that we think them well worth preserving, as an addition to our stock of pathetic and descriptive poetry, though generally inferior in poetical merit, as well as in point of curiosity, to the similar articles in the second volume.

The third class, consisting of modern imitations, exhibits great variety, and contains some pieces of very considerable merit. Such is, for instance, the "Mermaid," by Mr. Leyden, founded on a Gaelic traditional ballad; and intended to display
some

some vestiges of old Celtic superstition, which still lurk among the Scottish isles. We apprehend, that in calling this poem an imitation of the ancient ballad, Mr. Leyden did not mean to undertake an exact copy of their style and manner, because it is notorious to every reader of our early poetry, that its prominent feature is its irregularity, while Mr. Leyden's verse is uniformly sweet and polished. That it is not impossible, though certainly difficult, to copy the language and spelling of the ancient minstrels, is proved by a poem in the present collection, by Dr. Jamieson, which describes the vulgar superstitions of Angus, in the ancient dialect of the country. But the principal merit of this composition (called "Walter Kelpie") as well as of the "Mermaid," of the "Murder of Caerlaveroc," by Mr. Kirkpatrick Sharpe, of "Cadyow-castle," and of "the Gray Brother," is, that they exhibit the real manners, the feelings, and the modes of thinking of our ancestors, without those strange extravagances which some have considered as the characteristics of romantic poetry.

As it would not be proper to dismiss a work, professedly poetical, without presenting to our readers some specimen of its metrical contents, we shall close this article by an extract from "Cadyow-castle."

The subject of this poem is the assassination of the regent Murray, in 1569, by Hamilton of Bothwellhaugh. Part of his estates, having been confiscated, were bestowed on Sir James Ballenden, one of the regent's favourites, who seized his house, and brutally turned out his wife in a cold night into the open fields, where she lost her senses, and died soon after. Her husband, disdaining the immediate instrument of his calamity, reserved his vengeance for the regent; and taking his stand in the wooden gallery of a house at Linlithgow, shot his enemy during his triumphal passage through the town, and mounting a fleet horse prepared for the purpose, made his escape to Hamilton, where he was received in triumph. Such is the historical fact, in which the poet (we suppose Mr. Scott) has made no material alteration, having only substituted the now-ruined castle of Cadyow for that of Hamilton. The Duke of Chatelherault, chief of the Hamiltons, sets off from Cadyow on a hunting-party; after a successful chase, crowned by the slaughter of a mountain-bull, they repose themselves in the forest; and the Duke, noticing the absence of Bothwellhaugh, enquires the cause. Lord Claud Hamilton, commendator of the abbey of Paisley, relates the brutal conduct of Murray's favourite, and the consequent madness and death of Lady Margaret; observing, that until her ghost should be satisfied by some signal act of vengeance on the regent, their unhappy

happy kinsman must never be expected to partake in any scenes of merriment.

“ He ceased,—and cries of rage and grief,
 Burst mingling from the kindred band;
 And half arose the kindling chief,
 And half unsheathed his Arran brand.
 But who, o'er bush, o'er stream, and rock,
 Rides headlong, with resistless speed?
 Whose bloody poniard's frantic stroke
 Drives to the leap the jaded steed?
 Whose cheek is pale? Whose eye-balls glare,
 As one, some vision'd fight that saw?
 Whose hands are bloody, loose his hair?
 'Tis he, 'tis he, 'tis Bothwellhaugh!
 From gory felle, and reeling steed,
 Sprang the fierce horseman with a bound;
 And, recking from the recent deed,
 He dash'd his carbine on the ground.
 Sternly he spoke—“ 'Tis sweet to hear,
 In good green-wood the bugle blown;
 But sweeter, to Revenge's ear,
 To drink a tyrant's dying groan.
 Your slaughter'd quarry proudly trod,
 At dawning morn, o'er dale and down;
 But prouder base-born Murray rode
 Through old Linlithgow's crowded town.
 From the wild Border's humbled side,
 In haughty triumph, marched he,
 While Knox relax'd his bigot pride,
 And smil'd, the traitorous pomp to see.
 But, can stern Power, with all his vaunt,
 Or Pomp, with all her courtly glare,
 The settled heart of Vengeance daunt,
 Or change the purpose of Despair?
 With backbut bent, my secret stand,
 Dark as the purpos'd deed, I chose;
 And mark'd, where, mingling in his band,
 Troop'd Scottish pikes and English bows.
 Dark Morton, girt with many a spear,
 Murder's foul minion, led the van;
 And clash'd their broad-swords in the rear,
 The wild Macfarlane's plaided clan.
 Glencairn and stout Parkhead were nigh,
 Obsequious at their Regent's rein;
 And haggard Lindeley's iron eye,
 That saw fair Mary weep in vain.

Mid pennon'd spears, a steely grove,
Proud Murray's plumage floated high;
Scarce could his trampling charger move,
So close the minions crouded nigh.

From the razed vizor's shade his eye
Dark rolling, glanced the ranks along;
And his steel truncheon, waved on high,
Seem'd marshalling the iron throng.

But yet his sadden'd brow confess'd
A passing shade of doubt and awe;
Some fiend was whispering in his breast,
"Beware of injured Bothwellhaugh."

The death-shot parts,—the charger springs—
Wild rises Tumult's startling roar!—
And Murray's plumed helmet rings—
Rings on the ground to rise more!

What joy the raptur'd youth can feel
To hear her love the lov'd one tell,
Or he, who broaches on his steel
The wolf, by whom his infant fell!

But dearer to my injur'd eye,
To see in dust proud Murray roll;
And mine was ten times trebled joy,
To hear him groan his felon soul.

My Margaret's spectre glided near;
With pride her bleeding victim saw;
And shriek'd in his death-deafen'd ear,
"Remember injured Bothwellhaugh!"

Then speed thee, noble Chatelant!
Spread to the wind thy banner'd tree!
Each warrior bend his Clydesdale bow!—
Murray is fallen, and Scotland free!"

Vaults every warrior to his steed,
Loud bugles join their wild acclaim—
"Murray is fallen, and Scotland freed!
Couch, Arran, couch thy spear of flame!"

But see! the minstrel vision fails!" &c. P. 391.

We are happy to see that the last page of this volume, announces two new works from the pen of Mr. Scott, namely, "the Lay of the last Minstrel," a poetical romance; and an edition, with an Introduction and Notes, of the *Sir Tristrem of Thomas of Erceldoune*; both are in the press, and nearly ready for publication.

ART. VI. *A System of theoretical and practical Chemistry. In Two Volumes, with Plates. By Frederick Accum.* 8vo. 18s. Printed for the Author; sold by Kearley, London; and by the Booksellers of Edinburgh. 1803.

THE great revolution which has, of late, taken place in chemistry, has antiquated all the practical works of the older writers; and the moderns seem to have been more anxious to propose new theories, than to improve the practice. But, although the improvement of the latter has been with them only a secondary object, the numerous experiments which were necessarily instituted, in order to maintain their speculative opinions, could not but have a considerable effect on the operative part, and produce several simplifications of the old processes, and many new ones. It became, therefore, expedient to reform the practice of chemistry, and to endeavour to bring it to a conformity with the alterations which have been made in the theory. This was undoubtedly the path which presented itself to Mr. Accum, and which he has followed with some degree of success; but he has, at the same time, deviated from it in several considerable instances, which we shall notice as we proceed.

The work begins with a general idea of chemistry, and of its importance; but these subjects are very slightly treated. The following view of chemistry, however, is correct, and perfectly expressive of the author's intentions.

"The chemist begins his enquiries where those of the natural historian, and those of the natural philosopher terminate. The first of these examines bodies, in order to arrange them into certain classes, genera, and species: the second investigates the general properties of objects, such as their density, elasticity, figure, &c. and calculates the relative forces of their mechanical actions.

"The chemist, however, goes further; he looks into the more intimate structure of substances; he separates their heterogeneous particles from each other; he resolves them further into their simple or elementary substances, and examines their nature and properties when in a detached or simple state. He thus learns their reciprocal relation to each other, and becomes enabled to recombine them in proportions different from those in which they were united by nature, in order to form new and useful compounds, which nature herself does not produce.

"But chemistry is not only valuable as an art which supplies many of our wants, our comforts, and luxuries; its objects are sublime and beautiful in another point of view—it removes the veil from the fabric of nature, and makes us acquainted with all the phenomena which happen around us—it affords pleasure to the senses, and calls into action

tion a laudable curiosity, which characterises the minds of those who are of a scientific turn, exciting at the same time a spirit of rational enquiry, which is capable of producing the most beautiful and striking phenomena, well calculated to serve as an instructive and rational amusement." Vol. i. p. 4.

This conclusion develops the intention of the author, to prefer the more beautiful and amusing experiments of modern chemistry, to the scientific. Bacon divides all experiments into two general classes, the *luciferous*, which are explanatory of theories, but of no other use; and the *lucriferous*, which tend ultimately to views of profit. Mr. Accum, following the steps of Ozanam in his *Récréations mathématiques et physiques*, has bestowed his attention chiefly on a third class, not noticed by Bacon, namely, those of which amusement is the principal, and science the secondary, object.

A review of the history of chemistry follows, which also contains only a slight sketch of that subject; and is of course exempt from the strictness of criticism. The highest compliments are paid to Lavoisier, and his partisans.

"The principles of Lavoisier have triumphed, and are now taught in all the schools of Europe; his opponents have become his disciples; and thus he has erected the luminous and beautiful theory of chemistry, which all the chemists of Europe, Priestley excepted, have now adopted." P. 10.

From this we might be led to conjecture, that Mr. Accum was a professed disciple of that philosopher; yet we find this to be by no means the case; as he is constantly hesitating and vacillating between the antiphlogistic theory of combustion by Lavoisier, and the theories so ably supported by Dr. Crichton, and Dr. Thomson; neither of which can be properly termed antiphlogistic, as they differ only from the ancient, so far as regards the element of combustibility, by substituting the usual name of the effect, *light*, for the Stahlian name of the cause, *phlogiston*. This substitution, we consider chiefly as the effect of a politic submission to the current opinion of the day; for these acute philosophers cannot but be aware of the confusion arising from the use of the same word to denote both the cause and the effect. If, indeed, the term phlogiston be discarded, and light substituted in its place, we must, at the same time, adopt illumination in place of light; as temperature has, for a similar reason, been obliged to be substituted for heat.

The author has been equally concise in explaining the general nature of chemical action. Theory, indeed, seems to be by no means the part in which Mr. A. excels, and he

D

will

will be disappointed, who seeks in this work for accurate definitions, for a perspicuous and connected train of argument, for satisfactory experimental illustrations of a theory, or, for a candid recital of the defects existing in it. In these points Dr. Thomson, whose System we have just reviewed (vol. xxii. p. 201, &c.) stands eminently distinguished among his fellow-labourers in this science.

Although the doctrine of elective attractions is certainly the principal foundation of chemical science; and, of course, requires particular attention; yet, in the description which Mr. Accum gives (vol. i. p. 54) of the successive precipitations of several metals and other bodies, from a common solvent, his expressions are extremely loose and inaccurate. A stranger to chemistry would suppose, that the precipitates were pure bodies of the kind mentioned; whereas, in several of them, the metals fall down combined with oxygen; and, in the ninth experiment, the lime is precipitated in combination with the oxalic acid. In fact, the experiments produced by the author, for the illustration of the theory, are in general ill-chosen. In the following, he seems peculiarly unhappy.

"Chemical affinity is capable of uniting different bodies in two, three, or more proportions; each of these combinations produces compounds possessing peculiar properties.

"This peculiarity of combination is highly important.

"It is owing to this circumstance, that both nature and art produce substances of the same principles only combined in different proportions, which possess peculiar properties widely different from each other.

"An instance of this law may be seen in the following

EXPERIMENT.

"Introduce an ounce of copper filings into four ounces of muriatic acid contained in a medicine phial of eight ounces capacity, cork it well, and let it stand undisturbed; the acid will soon acquire a greenish colour, which becomes deeper in proportion as the copper becomes dissolved; but, in a few days, if the bottle be now and then agitated, the colour vanishes, and the solution at last becomes colourless.

"If we now invert the bottle over mercury or water, and remove the cork under that fluid, a quantity of the mercury will rush in: an evident proof that part of the air contained in the phial has disappeared.

"If we examine the remaining air, we shall find that it is incapable of supporting flame, and that it is nearly deprived of all its oxygen. If we now open the phial, the solution becomes again green and colourless as before.

"The rationale of the phenomena is therefore the following: the quantity of oxygen which is present in the confined quantity of air in the empty part of the phial, combines with the copper to a certain degree, which then becomes soluble in the acid, and exhibits the green solution.

This oxid is gradually decomposed, more copper is dissolved, and the solution becomes colourless. If more oxygen be admitted, the solution becomes green again as before." P. 58.

We

We have seldom observed an author produce an illustration so obscure in itself, upon such a simple and well-known fact. Instances, far more obvious than this now mentioned, must occur to the recollection even of those who are just beginning the study of chemistry.

Mr. Accum next considers the two imponderable fluids; namely, caloric and light. A slight exposition of the properties of these two bodies, and a few experiments to prove the existence of the principal ones, are given; but the subject is, in its own nature, too philosophical and speculative to meet with a proper illustration from him.

The author then proceeds to the more simple ponderous bodies; commencing with the dense combustibles; then follow the gaseous fluids, metals, earths, and alkalies; and the part concludes with the several acids. A digression, concerning combustion, is inserted between the gaseous fluids and the metals. This distribution of his subject is very inaccurate; for, if the gaseous state of bodies is sufficient to warrant their being reduced to a class, the same reasons will oblige us to separate tangible bodies into liquids and solids; and treat of each distinctly, as was indeed done by Neumann, in his original Lectures. But, as Mr. Accum has considered tangible bodies without any discrimination of their states, there is certainly a want of uniformity in this separation of the aeriform fluids, especially as they are here inserted in the midst of tangible bodies.

The simpler subjects are treated in an uniform manner: first, a succinct relation is given of their chemical properties; then follow the methods of obtaining them; and, lastly, a few experiments, which are to exhibit the proofs of their possessing the properties which had been attributed to them. Such are the outlines of the method Mr. Accum has pursued; and the plan is certainly a very good one; but, to carry it to the proper extent, would require a much larger work than the present.

The experiments are, as we have already mentioned, selected more with a view to amusement than science. We extract the following, as a specimen of the author's style and manner.

"A phosphoric Fire-Work."

"Put a piece of phosphorus about the size of a large bean, into a clean Florence flask, holding it slanting, that it may not break the glass, and pour upon it about six ounces of water; place the whole over a lamp, and light the wick, which should be about half an inch from the flask; as soon as the water is heated, streams of fire will issue from it by stars, resembling sky-rockets, some particles will adhere to the sides of the flask and represent stars, and will frequently display brilliant rays. These appearances will continue at times till the water begins to simmer, when immediately a curious Aurora Borealis begins,

and gradually ascends, till it collects into a pointed flame: when this has continued about half a minute, blow out the flame of the lamp, and the apex of the flame will rush down, forming beautiful illuminated clouds of fire, rolling over each other for some time, which disappearing, a splendid hemisphere of stars presents itself: after waiting a minute or two, light the lamp again, and nearly the same phenomena will be displayed as from the beginning. Let a repetition of lighting and blowing out the lamp be made three or four times at least, that the stars may be increased. After the third or fourth time of blowing out the lamp, and in a few minutes after the internal surface of the flask is dry, many of the stars will shoot with great splendour from side to side, and some of them with brilliant rays; and these appearances will continue several minutes.

“**RATIONALE.**—Part of the phosphorus in this experiment detaches itself from the water, and becomes dissolved in the vapour of that fluid; which, on coming in contact with the atmospheric air, takes fire, and accounts for the phenomena.” P. 163.

In detailing the methods of procuring the substances on which he treats, Mr. Accum has omitted one of the most important considerations, namely, the quantity of the product to be obtained from a given quantity of ingredients. This consideration always enters into the primary intentions of the operator; and, of the consequence which even the old chemists affixed to it, we may form some judgment, by the reiterated editions and translations of Lemery's *Course of Chemistry*, a work of little merit, except in this one circumstance. We cannot conceive any reason the author could have for omitting this information, unless he feared it would too far explain the profits of trade; as we learn from two long advertisements, that he prepares and sells all the articles used in philosophical chemistry.

From an author who designates himself so particularly as a practical chemist, we have a right to expect the utmost accuracy in his experiments. If we compare the practical writings of the ancient and modern chemists, we shall quickly perceive, that the moderns have introduced into the relations of their experiments, a certain degree of attention to weights, and other minor circumstances, which the ancients left to verbal communication, or to the industry of the student to discover by frequent trials. These minute details are necessary to the support of the modern theory, and form one of the discriminating marks of the two schools. It was therefore incumbent upon Mr. Accum (who seems to have intended to reduce to a kind of system the scattered experiments of the moderns) to bestow much attention to this particular point; he has, however, for the most part, omitted these circumstances in the descriptions of his processes and experiments: and this

he has done, even in cases where the experiment had been already related to his hands, in the most circumstantial manner. This procedure is the more objectionable, as, from his Preface, we were led to expect the contrary. We are surprised that the author did not give a full and explicit recital of the crucial experiment of the Lavoisierian chemists, the combustion of hydrogen with oxygen; and the more so, as this experiment would have afforded him an opportunity of showing the use of his new and improved gazometer, of which we have a figure and some description; but of its use, we do not find an account in any of his experiments.

In the part which treats of copper, Mr. Accum says;

"Copper combines with sulphur both in the wet and in the dry way.

(Preparation of Sulphuret of Copper.)

"Take equal quantities of copper filings and sulphur; and, having formed them into a soft paste, by the addition of a sufficient quantity of water, expose the mixture to the air; lixivate it at the end of some days, and sulphate of copper will be obtained by crystallizing the lixivium.

"A sulphuret of copper may be obtained, by putting into a crucible alternate strata of thin plates of copper and sulphur in powder. The crucible is then to be exposed to a gradual heat, in a furnace, till no more vapours issue from it. Keep the crucible in a dull red heat for an hour, and then suffer it to cool. The product will be a sort of copper slag, brittle, and of an iron colour; which, when worked, exhibits the colour of green oxid of copper." Vol. ii. p. 138.

In this experiment there is a confusion, that must be obvious on the slightest knowledge of chemistry. The author has confounded the combination of copper and sulphur with that of copper and sulphuric acid.

In his Preface, Mr. Accum observes, with apparent candour,

"It is perhaps needless to state, that I have availed myself of all the authors who have cultivated and enriched this science. In many instances, I found perspicuity of style and precision of detail, (in) which I could not hope to make improvements; and in such cases, I have not scrupled to transcribe whatever answered my purpose. But I have faithfully quoted my authorities, and rendered honour to whom honour is due." P. v.

If it were worth our time and labour, it would, in our opinion, be easy to trace many of his experiments and observations to authors who are not noticed in the recital of them. In the following experiment, however, Mr. Accum seems to have been unfortunate in his silence, as he has, by omitting to mention his author, taken the burthen of an error upon himself.

"Copper

"Copper unites readily with zinc, and forms a compound, called brass.

"Brass is produced by the following processes: put into a crucible, four parts of granulated copper, and twelve of zinc, and nearly fill the crucible with charcoal powder; cover it, and bring it briskly to a red heat; the copper will unite with the zinc and form brass.

"If plates of copper be cemented with native oxid of zinc, reduced to powder, and mixed with charcoal also in powder; by bringing the mixture to a red heat in a covered crucible, the copper and zinc will unite and form likewise brass.

"Brass is made in the large way by a process similar to this." P. 139.

Mr. Accum here states brass to be composed of three parts of zinc and one part of copper: it is, however, generally understood to be the very reverse of this proportion, and to contain three parts of copper and one part of zinc. We find, indeed, in Baumé's *Chymie expérimentale et raisonnée*, T. iii. p. 288 (from which we suspect Mr. Accum's statement to have been taken) an account of some experiments respecting the composition and analysis of what that author calls *cuivre jaune* (commonly translated brass), which agrees with the proportion mentioned by Mr. Accum. We will not pretend to say what is the exact proportion; but, in this discordancy of opinion, it was certainly incumbent on the author, either to have distinctly related his experiments, if indeed he has made any on this subject, or to have mentioned his authority.

When Mr. Accum comes to acids, he is obliged to curtail his original plan, and omit the experimental proofs of their properties, inserting, in place of these, the general habits of the salts formed by the acids, and giving a slight account of the methods of producing these salts. Having thus rapidly passed over the acids, although they appear, from their marked action upon other bodies, to be peculiarly adapted for showy experiments, he concludes with the chemistry of vegetables and animals; in which he again abbreviates his labour, and contents himself with giving a very slight sketch of this part of the science. In treating of the two last subjects, we have another instance of the inaccurate disposition of his work; the chemistry of vegetables is arranged under the titles of the principles obtained by analysis; that of animals, according to the parts analysed. In these respects also, he shows himself to be a mere copier of former writers.

We observe, in like manner, several instances of inaccuracy of expression, mostly occasioned by carelessly adopting the words of former writers. In vol. ii. p. 4, metals are, as formerly, said to be specifically heavier than any unmetallic body; yet, in the same volume, p. 27, the specific gravity of titanium (a metal)

(a metal) is said to be 4,2; and, in p. 215, that of ittrya (an earth) 4,8. In p. 117, of the same volume, we learn, that "iron is more tenacious than any other metal, and consequently yields with equal facility to pressure:" surely if this were true, which every body's experience will show is not the case, it would not be a necessary consequence of its tenacity. In p. 175, parting and quartation are used as synonymous terms: this is a great impropriety, the latter being only a preliminary operation to one particular species of parting, that by *aqua fortis*. In p. 221, some of the properties enumerated as belonging to alkalies in general, belong only to the more fixed species of them; yet he includes ammonia in their number.

The work is well, and, for the most part, very correctly printed; only a few trifling errors of the press have obtruded themselves upon our notice. In vol. i. p. 362, in the note, *compound and partial supporters* should, we suppose, be *supporters and partial supporters*. In vol. ii. p. 51, Schreeberg, in Saxony, should be Schneeberg. In p. 81, l. 2 from bottom, we have the following sentence, *adjust to the hole a bent tube immersed with atmospheric air*: here a clause in the sentence seems to be omitted. In p. 151, we have repeatedly *alloy* for *amalgam*; although the latter word is properly used in the same page, to denote the very same substance. In p. 222, we find *arated* for *aerated*. In p. 339, in note, we must read either *so* for *too*, or *and* for *that*. In p. 348, l. 11, we find *to the latter acid* used for *to the latter fluid*.

An elementary work on the practice of philosophical chemistry, delivered in the language of the French school of chemistry, and adapted to those peculiar hypotheses which are characteristic of that school, was indeed much wanted by its followers. Mr. Accum undoubtedly intended to supply this defect; but his too great attachment to what we may style popular experiments, instead of such as are scientific, and a want of that philosophical precision necessary in explaining the theory of a science, which we have already remarked, diminish considerably the value of the work; so that, upon the whole, it is more adapted for those who pursue chemistry for the mere purpose of amusement, than for those who mean to study it as a science.

ART. VII. *The Argonautics of Apollonius Rhodius, translated, &c.**(Concluded from vol. xxii. p. 526.)*

AFTER a short and involuntary suspense, we conclude our account of the new translation of Apollonius; turning our attention now to the version itself, and the volume of notes. It cannot be necessary, in the present case, as in that of an unknown author, to examine into the translator's powers of writing, or skill in versification. Mr. Preston is too practised a poet to be doubted on those heads; and, like an illustrious scholar applying for a degree, may be allowed to pass without an examination. This present question simply is, what rank he may be entitled to hold among the translators of Apollonius, or perhaps, among translators of classic authors?

Our first observation certainly would have been, that his style of translating is very paraphrastic; but by avowing this, in his Preface, as a mode he purposely employed, he has, in some degree, anticipated the remark. He writes on this subject with his usual modesty.

"It is but fair, to apprise the reader, with respect to the translation, which I now, with much diffidence, offer to his hand; that he will find it, in general, rather paraphrastic than strict; in many places, more redundant than I could wish. I must own, that I have endeavoured, to follow rather the spirit, than the letter of the original. But, I hope, I have not been unfaithful to the general sense, to the substance of what the Greek text meant to say.—Shall I own it?—I sometimes had the vanity of aiming at another sort of translation: a kind of portrait translation:—a version, not of the matter merely, but of the style and manner of my original. How I may have succeeded in this—alas, I fear—I feel—but the reader, who is capable of comparing the version with the text, must judge for himself.—And, in judging, the test is, if the version reads, in English, like an original work." Pref. p. xxx.

We are very ready to allow, that the air of originality here sought, is a strong recommendation to a translated work; but we must also say, that, in some instances, the plan of paraphrastic rendering has been carried too far by this translator. His first Book contains 2071 lines, which in Fawkes's version consist only of 1749, and in the original of 1362. Nor do we proceed far in the perusal of that book, before we find a singular instance of amplification, exceeding all reasonable bounds. Concerning the two last heroes in his list, Apollonius simply says,

Οὐδ' αὖτ' αὐτοῖο παῖς μανθάνει "Ακαῖος
 Ἰφθίμῳ Πελίας δόμοις ἐν πατρὸς οἴῳ
 Μιμνάζειν, "Αργος τε Θέᾳς ὑποεργὸς Ἀθήνης·
 Ἄλλ' ἄρα καὶ τὸ μῦλλον ἐνικριθέναι οἶμιλιν. l. 224.

These are by Fawkes thus rendered, in an equal number of lines, and without omitting any material ideas, though he has inserted one not authorized, of Acastus slaying *not long* with his father, whereas the Greek author does not say that he stayed at all. Fawkes's lines are these :

" Not long with Pelias young Acastus staid,
 He left his fire to lend the Grecians aid.
 Argus, whom Pallas with her gifts inspir'd,
 Follow'd his friend, with equal glory fir'd."

Mr. Preston is much more diffuse, and inserts many ideas perfectly unauthorized.

" Nor did Acastus fill'd with youthful fire
 Partake the feelings of his jealous fire,
 What diff'rent passions, diff'rent aims engage
 Kind ardent youth, and cold malignant age !
 The fire, for Jason spreads the mortal snare,
 The son resolves his enterprize to share.
 Charm'd with the subjects of a father's hate,
 He loves their dangers, and pursues their fate.
 Left Argus, priest of Pallas, quits the fane
 Of wisdom's goddess, for the stormy main." Vol. i. p. 13.

Conscious that he has in these respects exceeded due bounds, particularly in translating this catalogue, Mr. P. again apologizes in his notes.

" I fear I have been betrayed into great prolixity and amplification in my version of the preceding catalogue, and, at the same time, I must own, that I feel I have not succeeded to my wish. But, it is difficult, indeed, to translate these particular specifications of persons and places, with any tolerable degree of grace and elegance. I hope the candid reader will consider these difficulties, and make allowances accordingly." Vol. ii. p. 46.

Wishing to be ranked among the most candid of the readers, we cannot still avoid saying, that the insertion of so much about the different feelings of youth and age, of which not a hint is in the original, is more than can be allowed, even to a professedly paraphrastic translator. With respect to his notes, the author's intention in them was, among other things, to give the English reader a tolerable idea of the Greek Scholia, a great part of which he has translated. In this plan, there is not any thing to blame; and he has certainly given also many illustrations which are not to be found in the Scholia. But in printing the notes, he has not only neglected to make
 any

any reference to the lines of the Poem, but has frequently placed at the head of them words taken from the version before it was corrected, which words, consequently, are not at present to be found in the Book. This difficulty, without he is qualified to refer to the Greek, or some literal version, we do not see how the reader is to surmount. But with all the perplexities which arise from this, and many other awkwardnesses in the printing (and we never saw a book which presented half so many) the work is still the production of a liberal scholar, and deserves encouragement. The thing most earnestly to be wished is, that the whole may be soon reprinted at an English press, with all advantages of form and correctness of typography, and all the improvements which the further consideration of the author may have suggested. The present edition may be considered as an advertisement, rather an expensive one, of a Translation of Apollonius to be published; which, in the end, we hope will satisfy both the expectation of the public, and the laudable ambition of the author.

Of the former English translators, Mr. E. Burnaby Greene, though he seems to have thought well of his own powers, and makes a great parade of learning, is clearly out of the question. He does not appear always to have understood his author, and is frequently so obscure himself, that without the Greek at hand, to throw light upon his English, it cannot easily be comprehended, and certainly is little worth the trouble. Fawkes is clear and sensible, as in his other translations, but not often vigorous. We shall not, however, think it necessary to form a studious comparison between those and the present work; being clearly of opinion, that when it shall have received Mr. Preston's final corrections, with the retrenchment of a few redundancies, it will be beyond all competition the best work for the gratification and advantage of the English reader. We shall then, without further delay, introduce a considerable specimen of the new translation. We shall select that which describes the parting of Jason and his Mother.

“ The mother came, transfix'd with sorrow's dart,
She clasp'd her son—the strain'd him to her heart,
O'erwhelm'd with sorrows, and in life's decay,
Sunk on his couch the wretched father lay.
In many a fold he wrapt his aged head.
Existence loathing, from the light he fled;
And sought from ev'ry eye to veil the grief
'Too big for tears, impatient of relief.

His parent's anguish pious Jason chear'd;
Hope fill'd his words, and on his brow appear'd.
Around his neck while yet his parents hung,
He calls for armour to th' attendant throng,—

Th'

Th' attendant throng his radiant arms prepare,
With downcast eyes, in silence of despair.
As first around him her white arms she threw,
His mother clasp'd him still.—The briny dew
Moisten'd his cheek—for like a girl she weeps,
When to her old indulgent nurse she creeps
Neglected, helpless, full of infant fear
Aw'd by a cruel step-dame's brow severe.
Victim of tyranny, she drags on life
The mark of stern reproach and endless strife,
Despairing, with a weight of woes oppress'd,
Scarce her heart flutters in her little breast.
Tears and short sobbings burst to her relief,
A solace scarce indulg'd by timid grief,
Round that sole friend her little arms are spread,
That aged bosom hides her little head.
Thus, with affection fill'd, and soft alarms,
Around her son the mother throws her arms.
And, oh what piteous sounds her griefs impart,
Close as she strains him to her throbbing heart!
——“ Ah wretched, had I sought the shades below,
When Pelias' tongue announc'd the doom of woe!
Then, had my soul escap'd this deadly wound,
Then, had my cares a long oblivion found.
My spirit from those arms had sought the skies.
Those darling hands had clos'd my swimming eyes.
Funereal rites thy precious love had paid,
And filial duty sooth'd my parting shade;
Sole tribute I could claim from him I lov'd,
Where hourly acts thy gratitude had prov'd;
Sole testimony that remain'd thine own,
All other proofs already have been shown.
I feel them here a sad delight impart.—
They live—they throb—they flutter at my heart.—
My hope, my pride, by thee thy mother claims
Rev'rence and wonder from the Grecian dames.
Now like a menial in my palace left,
Weak, and despis'd, of my protector rest,
I brood o'er blessings that no more are mine,
And waste in tears my weary life's decline.
My hopes, my joys, were plac'd in thee alone,
Since nuptial Juno loos'd my virgin zone,
And first and last for thee the goddess came,
Sov'ran of pangs, that give the mother's name.
In one completely blest, I ne'er repin'd,
That Heav'n to one a mother's cares confin'd.
My ev'ry wish you claim'd entire and whole,
And left no void within a mother's soul.
O fatal change of unsuspected dread,
Not ev'n in dreams for-shown!—When Phryxus fled,
Could prescience, from his passage o'er the wave,
Trace the wild pangs that bid the mother rave.”

—Meantime

—Meantime her female train in cadence mourn,
 Sigh as she sighs, and tear for tear return.
 Her son, with words of soft condoling pow'r,
 Calm'd the destruction of the parting hour:
 —“ Ah why this heart with sad forebodings thrill?
 Can tears and cries avert the destin'd ill?
 Grief thus indulg'd but aggravates the woe,
 Inevitable doom of man below.
 Dark doubtful ills besiege our wretched kind.
 Shrink not from suff'rings by the Gods assign'd—
 Upward to Pallas look for aid divine.
 Recall those oracles, from Phœbus' shrine,
 Fair and propitious.—View the gallant train,
 That wait to join my wand'rings o'er the main.
 Let these thy heart with confidence inspire.
 Hence with the virgins of thy train retire,
 Conceal thy grief at home.—Forbear to glide,
 A bird ill-omen'd, as we seek the tide.—
 The menial band shall farewell duties pay,
 And speed the vessel on her wat'ry way.”
 —He ceas'd, and rushing from the door in haste,
 With grace majestic to the harbour past.” P. 15.

The versification is here spirited and elegant, as indeed it appears in general; but a little compression would still improve it as a translation. Thus of the three lines beginning “all other proofs,” the second and third are not only redundant, but quite out of the character of Grecian poetry.

“ They live—they throb—they *flutter* at my heart,”

is a modern prettiness, which disgraces the taste and destroys the pathos of the passage. What is most extraordinary is, that the note on this line (vol. ii. p. 17) does not in fact belong to it, as it mentions the word *ἐκφύξα* (*ἐκφύξαι* it should be) which is not in this speech at all, but in the simile preceding it. It is well remarked, in the note upon the words “conceal thy grief,” that here are two imitations of Homer, and that Virgil has imitated it in his turn. We insert the note, for the sake of correcting one of the quotations.

“ *Conceal thy grief, &c.*] The poet seems, in this passage, to have had his eye on the parting speech of Hector to Andromache, in which he advises her to remain at home.—“ *Ἄλλ' εἰς οἶκον.*”—He seems to have imitated a passage of the twenty-fourth Iliad—

—“ *Μηδὲ μοι αὐτῇ*

Ὅρῃς ἐνὶ μεγάροισι κῆκος πάλιν.”—

Virgil has imitated this passage of Apollonius, in the twelfth book of his *Æneid*.

“ *Ne quæso, ne me lacrymis, neve omine tanto
 Prosequere in duri discrimina Martis euntem
 Mater.*”—*Oxford editer.*” Vol. ii. p. 18.

Besides

Besides placing the Greek as one line, instead of part of two, there are two other errata in that short quotation. The Latin has escaped better. We must now draw to a conclusion of our account, which we shall do by giving a shorter quotation from the third Book. It is the speech of *Æetes*, in reply to the proposal of the Argonauts to give them the golden fleece.

“ Thus Jason with persuasive language wrought;

While doubtful fluctuates the tyrant's thought.

Now bent with sudden onset to destroy;

And now their strength in trials to employ.

With him revolving, the last thought prevails.

“ Why, strangers (he replied) these long details?

If ye, indeed, a line celestial boast;

And, as our equals, seek the Colchian coast.—

Lo—to your wish I grant the fleece of gold.—

From valiant men I nothing can withhold.

Bear it to him, the despot of your land,

Whoe'er he is, that rules the Grecian band.—

But, prov'd in trial, I demand to see

The daring man, who vies in force with me.—

Now to the test; and let experience show,

What tasks of peril I can undergo.

Two bulls upon the plains of Mars I tame,

With brazen hoofs, and mouth exhaling flame.

Obedient to the yoke the beasts I guide;

And plough the sacred space, from side to side.

Four acres are allotted to the toil;

But rude the surface, stubborn is the soil.

No common seed is in that furrow sow'd;

No grain that Ceres erst on man bestow'd.

Along the furrow dragon's teeth I sling,

And hostile warriors from the tillage spring,

With mortal fury menacing around,

But soon my spear extends them on the ground.

At dawn, I yoke my steers, and labour meet;

When twilight comes, I from the toil retreat.—

If thou art equal to the task;—this day

Home to thy king, and bear the fleece away.—

But think not thou, on other terms to gain.—

The brave concede not to the recreant train.”—

“ Silent the hero sate, in grief profound;

His downcast eyes he rivets to the ground.

Much he revolv'd the proffer in his mind;

If thought perplex'd might some expedient find.—

How shall he meet the trial? how refuse?—

'Tis equal danger to reject or chuse.—

How shall he promise such a test to bide?—

At length, with artful words, he thus replied.—

“ Just

"Just are thy sayings, King.—I feel their force;
Nor shun probation in this glorious course.
I claim the labour should my death impend,
The last of ills that fates on mortals send.—
Those fates subject me to a cruel lord;
His stern commands no doubt no choice afford."

"Thus he, while terror wrung his astonish'd mind—
In language stern the monarch thus rejoind:

"Now, get thee to thy comrades.—Thou hast dar'd
A task of peril.—Come, with mind prepar'd.—

Wo to thee if I mark the signs of fear!

If but reluctance in thy looks appear;

If thou shouldst tremble at the fiery breed;

Or fly when warriors rise from fatal feed;

Mine be the care in thee to teach mankind,

How dreadful 'tis to gall the nobler kind." Vol. i. p. 135.

It would not be just to the translator to withhold the very illustrative note which belongs to this passage.

"*Speech of Æetes.*] The haughty, ferocious, inhospitable, and suspicious character of the Colchian King is well preserved in this passage. He does not seem to be inwardly well pleased, even with the return of his grandsons. He deigns to address them alone, and examines them very strictly respecting their companions.—Old Lydgate makes Æetes give a much more courteous reception to Jason.—See Warton, *Hist. Poet.* page 89, v. 2. When Jason arrives at Colchos, he is entertained by King Æetes, in a Gothic castle. Amadis or Lancelot were never conducted to their fairy chambers with more ceremony or solemnity. He is led through many a hall, and many a tower, by many a stair, to a sumptuous apartment, whose walls, richly painted with the histories of ancient heroes, glittered with gold and azure.

"Thro' many a halle, and many a riche towre,
By many a tourne, and many divers waye,
By many a græ-ymade of marble gray,
And in his chambré englosed bright and cleare,
That shone full shene with gold and with asure,
Of many an image that there was in picture,
He hath commaunded to his officers,
Only in honour of them that were straungers
Spyces and wyne."——

See Lydgate's *Troy Book*, a translation from Colonna's prose history.—In Mr. Ellis's specimens of early English poetry, more lines are quoted, descriptive of the ceremonial used by the Colchian monarch, after Jason's first audience.

"But first of all this mighty man Jason,
Assigned was by the King anon
For to settle at his own borde
And Hercules that was so great a lorde
Was sette also by his side—

The noise ran loud and nothing soft,
Of trumpeters and eke of clarioners,
And therewithal the noble officers
Full thrifely served have the hall." Vol. ii. p. 157.

Apollonius has been frequently translated. We have referred on this occasion to the Italian version of Cardinal Flangini*; we have heard also of a new French translation, by Citizen Cauffe. In the midst of all this attention to the Greek poet, how is it that the Latin author on the same story, Valerius Flaccus, who by many critics is decidedly preferred, remains neglected? We know not of any English translation of him, though Harles says decisively, " Ingenio Apollonium longe superavit Valerius Flaccus, Romanus, in eodem argumento longe multo post versatus. Plus enim artis, curæ et studii, quam ingenii in isto (Apollonio) fuit." We do not mean to contend for this opinion. Harles published Valerius, and may therefore be partial; but we should rejoice to see a translation of him, from the same poet who has now given us Apollonius Rhodius.

ART. VIII. *An Essay on the Principle of Population.* By T. R. Malthus, A. M. Fellow of Jesus College, Cambridge. Second Edition, greatly enlarged. 4to. 1l. 11s. 6d. Johnson. 1803.

AMONG the various subjects of politics, there does not exist one that is more important to the welfare of the state, or to the happiness of individuals, than the theory and principle of population: nor is there any one that has been so erroneously treated, or so much misunderstood, even by modern writers. Opinions, which would have vanished on investigation, have been repeated from author to author; and we have seen the wildest and crudest theories proposed for the amelioration of the human race, which, from the irresistible operations of nature, were totally impracticable.

Mr. Malthus was first led to direct his attention to this point, by a paper in Godwin's *Inquirer*; and he published, in 1798, the first edition of this Essay, a small tract, which, by some acci-

* This we understand is his name; we called him *Flangini* in our former Article, vol. xvii. p. 521. But, what is very singular, his name does not appear, that we can discover, in any part of his own book.

dent, escaped our notice. The facts collected by Mr. Malthus, and the just reasoning deduced from them, completely refuted all the visionary theories of Godwin, and demonstrated their futility. The latter, indeed, attempted to reply, but with little success.

In his former work, the author supposed, that vice and misery were the principal causes which kept the population of the earth within the actual limits to which we find it is confined; he now allows, that the virtuous celibacy of a considerable portion of the human race is also, more or less, concerned in this depression of the numbers of the species; and it cannot be asserted, that this restraint can positively be considered either as vice or misery.

The present work is divided into four Books. In the first, Mr. Malthus considers the checks to population in past times, and in the less civilized parts of the world; and he commences by an inquiry into the different ratios between the increase of the human race, and the production of food. The views of nature, in providing for a constant succession of beings, necessarily caused the principle of increase in organized bodies to be peculiarly active, that it might be able to replenish the world, and surmount the continual action of the several causes of destruction: hence, irrational beings often propagate faster than the food prepared for them; and their increase is checked by other tribes seizing either them or their subsistence. In man, another check takes place, from the fears his reason suggests to him, that his offspring may want food, or may lose their relative rank in society; these fears lead him to abstain from propagating his species.

From observations made on the progress of population in America, it appears that the numerical population of some parts of that state has doubled, by procreation alone, in twenty-five years; and, from particular facts, it is even probable, that this might take place in the short space of ten years. To this increase, there is no other limit in theory, than the inability to procure food for such excessive multitudes, as would quickly be produced, if the increase continued unrestrained. The impossibility of causing the other productions of the earth to keep pace with such an increase, must be obvious upon the least reflection, although Mr. Malthus enters largely upon that subject.

The author then proceeds to show, that even this want of food, or famine, is not the only check which population receives; but that it is almost constantly kept down to the limits of subsistence by other checks. These are, either preventive, which have for their foundation the above-mentioned fears; or positive, which includes every cause tending in any degree

to shorten human life, as war, diseases, want, vices, &c. All these species of obstacles to population, are ultimately resolvable into moral restraint, vice, or misery.

Notwithstanding some of these checks are constantly operating in every country, yet Mr. Malthus thinks that there exists, in most states, a continual effort in the population, to increase beyond the means of subsistence; and, from the alternate reaction of these two causes upon each other, retrograde and progressive movements, with respect to the happiness of the species, arise at different times.

“ This sort of oscillation will not probably be obvious to common view; and it may be difficult even for the most attentive observer to calculate its periods.—One principal reason why this oscillation has been less remarked, and less decidedly confirmed by experience than might naturally be expected, is, that the histories of mankind which we possess, are, in general, histories only of the higher classes. We have not many accounts, that can be depended upon, of the manners and customs of that part of mankind where these retrograde and progressive movements chiefly take place.

“ A circumstance which has perhaps more than any other contributed to conceal this oscillation from common view, is, the difference between the nominal and real price of labour. It very rarely happens, that the nominal price of labour universally falls; but we well know that it frequently remains the same, while the nominal price of provisions has been gradually rising. This is, in effect, a real fall in the price of labour; and, during this period, the condition of the lower classes of the community must be gradually growing worse. But the farmers and capitalists are growing rich from the real cheapness of labour. Their encroaching capitals enable them to employ a greater number of men; and, as the population had probably suffered some check from the greater difficulty of supporting a family, the demand for labour, after a certain period, would be great in proportion to the supply, and its price would of course rise, if left to find its natural level; and thus the wages of labour, and consequently the condition of the lower classes of society, might have progressive and retrograde movements, though the price of labour might never nominally fall. In savage life, where there is no regular price of labour, it is little to be doubted that similar oscillations take place.” P. 15.

This oscillation has been admitted by several of the most able political writers, and of its existence, no doubt can reasonably be entertained; yet, that Mr. Malthus may not appear too much inclined to speculative opinions of which we have no accurate relations, he waves the subject, and proceeds in his enquiry, by a careful examination of the existing histories of mankind, passing in a regular order, from the lowest state of human society to the Roman empire in the plenitude of its glory.

E

It

It does not appear, that in the state of society usually distinguished by the appellation of savage, the preventive check is much in force; the thoughtlessness of that state, and the constant habit observed in savages of indulging their passions on every opportunity, are well known. The positive checks to population, act however with increased force; want, in all its various forms, vicious habits with respect to the female sex, the difficulty of rearing children, and the nearly continual state of warfare in which uncivilized society is plunged, all contribute to repress the population within the limits of subsistence. Mr. Malthus is, in our opinion very judiciously, not inclined to join with certain philosophical writers, in highly extolling the advantages of savage life. The sole advantage is leisure, from want of employment; but this leisure is counterbalanced in plentiful countries, by the slight value attached to the life of the lower classes. The characteristic habits of uncivilized and civilized life are, as is well observed by the author, strongly marked in their respective modes of education. The young savage is taught to suffer with fortitude; the citizen, to enjoy with prudence. The one is constantly presented with the picture of distress in every possible form, and hence his mind is filled with gloomy ideas, and tortured with revenge; the other is taught, among Christians at least, to love even his enemy, and to look forward to a calm enjoyment of prosperity, rather than to acquire a sullen indifference to adversity. The rigid discipline of Sparta, analogous to that of savage life, and which has been so frequently extolled by political writers, is considered by Mr. Malthus as a strong proof of the savage state of Sparta, and indeed of Greece in general. As commodities are usually produced in proportion to the demand, so are also political virtues; and, proceeding upon this principle, he observes, that when fortitude and patience are sedulously cultivated, we may be certain that the state is miserable and insecure.

The ancient inhabitants of the north of Europe, next engage the author's attention. Shepherd nations have, he observes, a confidence in attempting colonization, from their mobility; and, to this they are more strongly impelled, because their women, living more at their ease than in hunting nations, are more prolific; and also because their stock of cattle naturally requires a large extent of territory. In fact, the whole north of Europe and of Asia, was at one time possessed by the Tartars, who poured forth continual colonies to the south. That a want of subsistence was the cause of these emigrations, there can be no doubt; although, in the pages of history, they appear only as the ambitious projects of the northern chiefs: but, as Mr. Malthus again observes, it is the great misfortune of

of history to detail with precision the motives of the leaders; and to overlook the causes which often crowd their standards with willing followers.

Of the continual attacks on the Roman empire by the Scandinavian and German tribes, in which immense numbers tell, and of their final success, a long detail is given from Gibbon. That author agrees with Hume and Robertson, in supposing, that the north was not more populous formerly, notwithstanding their spirit of military emigration. Mr. Malthus very properly exposes the ridiculous solution of Montesquieu to the question, why the north does not pour forth the same colonies at present as it did formerly? and, very justly distinguishing between a redundant population and one actually great, is of opinion, that the north was probably ill peopled. The state of manners being simple, and analogous to those of America; they probably increased very rapidly; and the superabundant inhabitants were obliged to emigrate in search of new habitations. That this spirit might not be checked, by the inhabitants becoming attached to the land, the laws allowed them to retain their farms for a single year only; and this habit of emigration was the more necessary, because poor, cold, and thinly inhabited countries are not disposed to generate epidemic disorders; while, in warmer or more populous states, continued want produces diseases which carry off great numbers, and, of course, make room for the survivors. A check being given to the emigration, by the neighbouring countries having been conquered and possessed by the bravest and strongest of their tribes, the more northern ones were obliged to turn their attention to maritime affairs, that they might discharge their superfluous hands. The maritime nations of the south falling into the possession of these adventurers, an entire check was put to the population of the north, by want of room to extend themselves; and this probably gave rise to that prevalence of the preventive check which is, at present, so observable in the north.

We are rather surprized, that Mr. Malthus should not have noticed the polygamy allowed to the northern females, the relics of which custom are still to be traced in the countries conquered by the Scandinavian nations. It would be curious to enquire, whether this polygamy was adopted after the fall of the Roman empire, as a remedy against an excessive population, for which no vent could then be found, agreeably to his ideas on this custom in Thibet, or whether it was derived from their progenitors.

From the consideration of the manner in which the population was kept down among the ancient inhabitants of the

north of Europe, Mr. Malthus proceeds to those checks which take place in the modern pastoral nations of Tartary and Arabia. These are still more disposed to emigrate, from their habits of living in tents, and of constantly wandering from place to place. They are dispersed over the countries possessed by them, in an exact proportion to the means of subsistence: a distribution which is indeed universal, although commerce renders it less obvious in civilized countries. Pastoral nations are given to rapine, and have continual quarrels with their neighbours, respecting their lands; this state of warfare is the principal cause which represses the population within the limits of subsistence. If the population was not checked by this constant drain, it appears probable that they would (as does indeed actually take place in the more peaceable tribes) become miserably poor; and their numbers would be diminished by the severe pressure of want.

The depopulation of the western coast of Africa, by the operation of the slave trade, has been the subject of much declamation; but the author is of opinion, that the numerical population of this coast has not been diminished in the least, by this transportation of its inhabitants. That the number of inhabitants is still redundant, the frequent famines that take place, although the country is thinly peopled, are evident proofs. This small actual population arises from the multiplicity of independent states; the narrow extent and constant quarrels of which, produce a general insecurity of property, and do not allow the inhabitants to exert their industry. The same insecurity of property, and consequent diminution of industry, is, he thinks, the cause of the decline of population of Egypt.

Siberia, to which Mr. Malthus next advances (in consequence of his general method of proceeding according to the relative rank of nations in civilization, rather than according to their contiguity) affords him an opportunity of showing how useless it is to attempt forcing the population of a country, by any other means than procuring a vent for its produce, even though its natural fertility would support a greater number of inhabitants.

“ Man, though he may often be produced without a sufficient demand for him, cannot really multiply and prosper unless his labour be wanted; and the reason the population goes on so slowly in these countries, is, that there is very little demand for men. The mode of agriculture is described to be extremely simple, and to require very few labourers.

“ With such a system of agriculture, and with few or no manufactures, the demand for men must be very easily satisfied. Corn will undoubtedly be very cheap, but labour will be in proportion still cheaper.

cheaper. Though the farmer may be able to provide an ample quantity of food for his own children, yet the wages of his labourer will not be sufficient to enable him to rear up a family with ease.

"If, from observing the deficiency of population, compared with the fertility of the soil, we were to endeavour to remedy it by giving a bounty upon children, and thus enabling the labourer to rear up a greater number, what would be the consequence? Nobody would want the work of these supernumerary labourers that were thus brought into the market. It might be supposed, perhaps, that if there were much good land unused, the redundant population would naturally betake itself to the cultivation of it, and raise its own food: but, though there are many countries where good land remains uncultivated, there are very few where it may be obtained by the first person who chuses to occupy it. Even were this the case, there would be still some obstacles remaining. The supernumerary labourer, whom I have described, has no funds whatever that can enable him to build a house, to purchase stock and utensils, and to subsist till he has brought his new land into proper order, and obtained an adequate return. Even the children of the farmer, when they grow up, would find it very difficult to obtain these necessary funds. In a state of society, where the market for corn is extremely narrow, and the price very low, the cultivators are always poor; and though they may be able amply to provide for their family in the simple article of food, yet they cannot realise a capital to divide among their children, and enable them to undertake the cultivation of fresh land. Though the necessary capital might be very small, yet even this small sum the farmer perhaps cannot acquire; for, when he grows a greater quantity of corn than usual, he finds no purchaser for it, and cannot convert it into any permanent article, which will enable any of his children to command an equivalent portion of subsistence or labour in future. In general, therefore, he contents himself with growing only what is sufficient for the immediate demands of his family, and the narrow market to which he is accustomed.

"It is not therefore a direct encouragement to the procreation and rearing of children that is wanting in these countries, in order to increase their population; but the creation of an effectual demand for the produce of the soil, by promoting the means of its distribution." P. 122.

The general tenor of this reasoning must be allowed to be perfectly just; but, when Mr. Malthus proceeds as follows, we find some cause to dissent from him.

"This can only be effected, either by the introduction of manufactures, and by inspiring the cultivator with a taste for them, which must necessarily be a work of time; or by assisting new colonists, and the children of the old cultivators, with capital to enable them to occupy successively, and bring into cultivation, all the land that is fit for it. The late Empress of Russia adopted both these means of increasing the population in her dominions." *Ibid.*

As the want of a market is the principal reason that the Russian colonies in Siberia have not increased with the same celerity

celerity as the colonies in America, the supply of capital does not seem the proper means to remove the defect, because this want must be the more severely felt in proportion as the supply becomes more abundant.

When a nation is seated amidst other agricultural states, its consumption must, of course, be confined to its own population. The introduction of manufactures certainly augments that consumption, and thus enlarges the market; but, unless these manufactures can be exported, or a luxury is encouraged, which will be detrimental to the military force of the nation, the increased demand produced by them will be trifling. The true means of calling forth the energies of a state, whose situation or laws do not allow of exportation, seems to be, in the establishment of a complicated system of magistracy, of a numerous clergy, or of a large standing army, or in undertaking great public works, as roads, canals, &c. which may employ nearly as many consumers, as the surplus produce of the country will allow of maintaining. In nations which can export their commodities, the absence of these consumers can be dispensed with, from the facility with which such nations can sell their surplus produce to their improvident neighbours, and convert it into disposable revenue.

The great discouragement to agriculture, by the law of the maximum which obtains in the Eastern empire, is stated by Mr. Malthus to be among the principal causes of its declining population. He very properly exposes the extreme absurdity of Mr. Eton, in prophesying the total extinction of the Turkish population in another century, if things should continue in their present course. The plague also has a considerable effect in depressing the numbers of the people. The absence of this disorder in Persia, is probably balanced by the continual convulsions which for so long a period have agitated that empire, and by the late marriages of its inhabitants, in consequence of the expence attendant on a family in that country.

Although the religion of Hindustan bestows, like most others, much praise on marriage, yet it considers absolute chastity as equally meritorious, and even seems to confine its attention, as to the propagation of the species, to the production of an heir only. Hence Mr. Malthus is of opinion, that the preventive check has a considerable share in repressing the numbers of the Hindus. Female polygamy is likewise used in some parts of the east, and particularly in Thibet, in which last country a great number of monastic institutions are also to be found.

The

The attention of the Chinese to agriculture enables them to counteract, in some degree, the consequence of their propensity to the married state. The number, however, of the people is so immense, that the greater part live in extreme misery. Mr. Malthus agrees with Hume, that the permission of infanticide tends to increase this population, which is only kept down by epidemic diseases and famine, both frequent in China. The dissoluteness and turbulence of the Japanese afford an ample source of destruction.

The checks to population among the Greeks are those to which Mr. Malthus next adverts, and they furnish him with much important matter, as their political writers appear to have understood the subject better than any of the moderns. The turbulent politics of Greece, divided into several little states, engaged in continual quarrels, occasioned a constant drain of people by war; yet, notwithstanding this check, and the colonies they sent off at all convenient times, the population was not sufficiently repressed to allow of all the free citizens living in a comfortable manner; and the distress of the lower classes of them gave rise to many propositions for their relief. Pheidon of Corinth proposed to limit the population of the state, without equalizing property. Phaleas of Chalcedon, to equalize the citizens. Plato adopted the idea of a limited number of late marriages, the destruction of the children of the poorer classes, and of those which were weakly or deformed. Aristotle, to late marriages added the limitation of the children of each marriage to a certain number, and the destruction of the rest. This celebrated philosopher was of opinion, that an equality among the citizens could not be kept up by any other means than by restraining population within determinate limits. Mr. Malthus, with great propriety, considers the horrid expedients proposed by these philosophers to effect an equality, as a conclusive argument against a system which would require such extraordinary and inhuman sacrifices.

Among the Romans, war and the use of slaves appear to be the principal checks to population; that infanticide moreover prevailed to a considerable degree, Mr. Malthus makes no doubt. The laws for encouraging marriage, and the little effect they produced, are a convincing proof of the vicious habits of the higher classes; while the inferior citizens (or middle class) were, in consequence of the slaves filling up every employment, reduced to live on charity, and were of course unable to bring up a family. The author acknowledges the justice of Hume's observation, respecting the unfavourableness of slavery to the propagation of the species in rich countries, on account of the expence of rearing the offspring. He shows, however,

however, at the same time, the errors respecting the relative population of ancient and modern times, into which that writer and Wallace have fallen.

In the second Book, he considers the checks to population in the states of modern Europe, commencing with Norway, and ending with Scotland and Ireland, but omitting the southern countries. It would take up too much room to follow the author through such a copious subject; of which, however, an idea may be formed, by the analysis we have given of the preceding Book; and it would be in some measure unnecessary, as these states are more generally known. We shall therefore only notice a few miscellaneous remarks, which appear new, or otherwise important.

According to Mr. Malthus, the subject of population seems better understood in Norway than in any other country; and fears are very generally entertained, that a redundant population, in consequence of some late alterations in the law, will diminish the present comfortable situation of the peasantry. Of the bad effects of foundling hospitals, if carried to any extent, Russia affords an irrefragable instance; they not only diminish the actual population of a country, but also produce a general dissoluteness of manners; and increase the difficulty of rearing a family, by filling up those apprenticeships and services which would otherwise be filled by the children of the poor. From conversations with some of the Swiss peasantry, he conjectures, that the poor might soon be taught the theory of a superabundant population lowering the price of labour.

The recent events in France render that country an object of importance; as, notwithstanding the blood shed in the convulsive movements of that state, it appears, from the most authentic accounts, that its population is in fact increased. Its military force must be nevertheless impaired, from the loss of so many adult males, whose place is now supplied by a greater proportion of females and children; and France must feel this the more sensibly, as it was at all times weak in adult males, from the general habit of early marriages, and consequent number of children.

On the checks to population in the British islands, Mr. Malthus treats at great length. The preventive check operates with great force in England, partly from the facility of an illicit connection with the sex, and partly from a love of independence and of the comforts of life. It has been usual to consider a great proportion of births as the surest sign of the prosperity of a state: the author, however, is of the contrary opinion; and, after stating, from various data, that the annual
average

average proportion of births in England and Wales is to the whole population as 1 to 30, he thus proceeds.

“ Sir Francis D'Ivernois very justly observes, that if the various states of Europe kept and published annually an exact account of their population, noting carefully, in a second column, the exact age at which the children die, the second column would show the relative merits of the governments, and the comparative happiness of their subjects. A simple arithmetical statement would then, perhaps, be more conclusive than all the arguments that could be adduced. In the importance of the inferences to be drawn from such tables, I fully agree with him: and to make these inferences, it is evident that we should attend less to the column expressing the number of children born, than to the column expressing the number which survived the age of infancy and reached manhood; and this number will almost invariably be the greatest, where the proportion of births to the whole population is the least. In this point we rank next after Norway and Switzerland, which, considering the number of our great towns and manufactories, is certainly a very extraordinary fact. As nothing can be more clear, than that all our demands for population are fully supplied; if this be done with a small proportion of births, it is a decided proof of a very small mortality; a distinction on which we may justly pride ourselves. Should it appear from future investigations, that I have made too great an allowance for omissions, both in the births and in the burials, I shall be extremely happy to find, that this distinction, which, all other circumstances being the same, I consider as the surest test of happiness and good government, is even greater than I have supposed it to be. In despotic, miserable, or naturally unhealthy countries, the proportion of births to the whole population will generally be found very great.” P. 314.

In the general tenor of this reasoning, we agree with Mr. Malthus; and most earnestly hope, that further investigation will corroborate such a favourable statement of the superior happiness we enjoy above the other states of Europe. In Scotland, the condition of the poorer classes is rapidly ameliorating; yet, notwithstanding dreadful epidemics, and a very extensive emigration, which takes off half the surplus births, its population is still redundant, and it is of course subject to frequent famines; but, in consequence of improvements in its agriculture, it is not so much overheaped as it was formerly, when it contained much fewer inhabitants. The extended use of potatoes in Ireland has occasioned an increase of its population, much beyond the demand for labour, and has, of course, sunk the lower classes into the most abject poverty. The misery thus produced, and the political disorders which arise out of it, are, however, some kind of check to the further increase of its population.

(To be concluded in our next.)

ART. IX. *Observations on the Theory and Practice of Landscape Gardening, &c.**(Concluded from vol. xxii. p. 588.)*

WE have, in our preceding number, observed, that if any assertions or positions in Mr. Repton's architectural observations may be open to argument or dispute, this can hardly be allowed to be the case with any of his remarks on gardening. His taste, in this respect, seems in a manner perfect, and we have been both delighted and instructed with various specimens of his ingenuity.

It has given us also much satisfaction to perceive, that this author takes every possible opportunity of paying tribute of high commendation and esteem to his truly great predecessor, Mr. Brown. By his example, he justifies his own practice of combining architecture with landscape gardening; and we thank Mr. Repton for giving us the opportunity of presenting our readers with the following list of places, in which Mr. Brown displayed his architectural taste and knowledge.

“ Mr. Brown's fame as an architect seems to have been eclipsed by his celebrity as a landscape gardener; he being the only professor of one art, while he had many jealous competitors in the other. But when I consider the number of excellent works in architecture designed and executed by him, it becomes an act of public justice to his memory to record, that if he was superior to all in what related to his own peculiar profession, he was inferior to none in what related to the comfort, convenience, taste, and propriety of design in the several mansions and other buildings which he planned. Having occasionally visited and admired many of them, I was induced to make some enquiries concerning his works *as an architect*; and, with the permission of Mr. Holland, to whom at his decease he left his drawings, I insert the following list.

For the Earl of Coventry. Croome, house, offices, lodges, church, &c. 1751.

The same. Spring Hill, a new place.

Earl of Donegal. Fisherwick, house, offices, and bridge.

Earl of Exeter. Burleigh, addition to the house, new offices, &c.

Ralph Allen, Esq. near Bath. Additional buildings, 1765.

Lord Viscount Palmerston. Broadland, considerable additions.

Lord Craven. Benham, a new house.

Robert Drummond, Esq. Cadlands, a new house, offices, farm buildings, &c.

Earl of Bute. Christ Church, a bathing-place.

Paul Methuen, Esq. Cornham, the picture-gallery, &c.

Marquis of Stafford. Trentham Hall, considerable alterations.

Earl of Newbury. House, offices, &c. 1762.

Rowland

Rowland Holt, Esq. Redgrave, a large new house, 1765.
Lord Willoughby de Broke. Compton, a new chapel.
Marquis of Bute. Cardiff Castle, large additions.
Earl Harcourt. Nuneham, alterations and new offices.
Lord Clive. Clermont, a large new house.
Earl of Warwick. Warwick Castle, added to the entrance.
Lord Cobham. Stowe, several of the buildings in the garden.
Lord Clifford. Ugbrooke, a new house.

"To this list Mr. Holland added: "I cannot be indifferent to the fame and character of so great a genius; and am only afraid, lest, in giving the annexed account, I should not do him justice. No man that I ever met with understood so well what was necessary for the habitation of all ranks and degrees in society; no one disposed his offices so well, let his buildings on such good levels, designed such good rooms, or so well provided for the approach, for the drainage, &c. for the comfort and conveniences of every part of a place he was concerned in. This he did without ever having had one single difference or dispute with any of his employers. He left them pleased, and they remained so as long as they lived; and when he died, his friend, Lord Coventry, for whom he had done so much, raised a monument at Croome to his memory." P. 1.

If further apology or justification were necessary for Mr. Repton's combining the practice of architecture with landscape gardening, the following whimsical blunder, which he communicates, might seem to be sufficient.

"Before I had the advantage of my eldest son's assistance in this department, I met with continual difficulties. I will mention one instance only, which occurred to me some years ago. Having been consulted respecting the situation for a villa to be built near the metropolis, I fixed the precise spot, and marked the four corners of the house with stakes upon the ground, proposing that the best rooms should command the best views and most suitable aspects; but not having any consultation with the architect, I was afterwards surprised to find my position of the four corners of the house strictly observed; but to accommodate the site to his previously settled plan on paper, the chimneys were placed where I had supposed the windows should be, to command the finest views, and the windows, alas! looked into a stable court." P. 2.

As we inserted some of Mr. Repton's axioms on ornamental gardening, it appears reasonable to afford the reader an opportunity of judging of the solidity of his principles, and the correctness of his taste, as an architect.

"In determining the situation for a large house in the country, there are other circumstances to be considered besides the offices and appendages immediately contiguous. These have so often occurred, that I have established in imagination certain positions for each, which I have never found so capable of being realized as at Michel Grove.

"I would

" I would place the *house*, with its principal front, towards the south or south-east.

" I would build the *offices* behind the house; but, as they occupy much more space, they will of course spread wider than the front.

" I would place the *stables* near the offices.

" I would place the *kitchen garden* near the stables.

" I would put the *home farm buildings* at rather a greater distance from the house; but these several objects should be so connected by *back roads* as to be easily accessible.

" I would bring the *park* to the very front of the house.

" I would keep the farm, or *land in tillage*, whether for use or for experiment, behind the house.

" I would make the dressed *pleasure ground* to the right and left of the house, in plantations, which would screen the unsightly appendages, and form the natural division between the park and the farm.

" It will be found, that these are exactly the position of all the appendages at Michel Grove. But, in support of my opinion, it may be proper to give some reasons for the choice of these general positions.

" 1. The *aspect* of a house requires the first consideration, since no beauty of prospect can compensate for the cold exposure to the north, the glaring blaze of a setting sun, or the frequent boisterous winds and rains from the west and south west; while, in a southern aspect, the sun is too high to be troublesome in summer, and during winter it is seldom an unwelcome visitant in the climate of England,

" 2, 3. It can hardly be necessary to enumerate the advantages of placing the offices near, and stables at no great distance from the house.

" 4. The many interesting circumstances that lead us into a *kitchen garden*, the many inconveniences which I have witnessed from the removal of old gardens to a distance, and the many instances in which I have been desired to bring them back to their original situations, have led me to conclude, that a kitchen garden cannot be too near if it be not seen from the house.

" 5. So much of the comfort of a country residence depends on the produce of its *home farm*, that even if the proprietor of the mansion should have no pleasure in the fashionable experiments in husbandry, yet a farm, with all its appendages, is indispensable; but, when this is considered as an object of *profit*, the gentleman farmer commonly mistakes his aim; and, as an object of *ornament*, I hope the good taste of the country will never confound the character of a park with that of a farm.

" To every dwelling there must belong certain unsightly premises, which can never be properly ornamental, such as yards for coal, wood, linen, &c. and these are more than doubled when the farm house is contiguous; for this reason I am of opinion, that the farming premises should be at a greater distance than the kitchen garden or the stables, which have a more natural connection with each other.

" The small pool in the front of the house has been purposely left, not as an object of beauty in itself, but as the source of great beauty to the scenery; for in the dry valleys of Sussex, such a pond, however small, will invite the deer and cattle to frequent the lawn in front of the house, and add to the view motion and animation.

" Those who only remember the former approaches to this house, over lofty downs, with a dangerous road to descend, will hardly believe, that this venerable mansion is not situated at the bottom, but at the extremity, of a valley; for, in reality, the house is on the side of a hill; and, by the proposed line of approach it will appear, that it actually stands on a considerable eminence, the road ascending along the valley for more than a mile."

Mr. Repton must now excuse us, if we subjoin a few animadversions, neither dictated by petulance or ill nature, but by what we suppose to be the ingenuous discharge of our duty, and with all deference and respect for Mr. Repton, as a man of acknowledged taste and ingenuity.

The whole of Chap. III. is on the subject of Water, and will, on mature consideration, among many elegant and judicious remarks, be found to involve some contradictions. Mr. R. asserts, in No. 8 of what he calls his objections, that water on an eminence is an error; this appears as an unconditional axiom; but it happens, at p. 3, that water on a hill is commended: how can this be reconciled? At p. 193, the author talks of a plan properly introduced, to show what he promises afterwards to explain, as to its cause; but this proposition happens to be no where explained; and the real truth is, with respect to the plan, that it exhibits a palpable error in the perspective projection. We are told, at p. 193, that a large Gothic window is necessary, because a number of small parts will never constitute a great whole. How is this to be reconciled with what follows in p. 207? " Let us preserve the *light elegance* of Gothic abbeys in our chapels, but not in our houses, where such *large and lofty* windows are inadmissible."

Indeed, if our comprehension can draw any conclusion from the author's reasoning on Gothic architecture, it amounts to this, that deformities are beauties; as if it would add to the elegance of the human figure if one shoulder were higher than another, and the head on one side, instead of being in perfect symmetry.

On his remarks on Grecian architecture, we forbear to comment. It would be invidious to cavil at inferior defects, where so much good is exhibited under so beautiful a form. The English press has seldom produced a more pleasing specimen of taste and skill. No doubt can be entertained of the reception it will meet with; and as little, we should presume, of Mr. Repton's being again induced in a similar way to exercise his hours of leisure.

ART. X. *The Principles of Analytical Calculation.* By Robert Woodhouse, A. M. F. R. S. Fellow of Caius College; Cambridge. 4to. 8s. Cambridge. 1803.

TO remove difficulties and obscurities in the first principles of science, is the intention of the work before us; and it must be acknowledged, that the labours of the learned cannot be directed to a more useful end. All axioms should be rejected which are not acknowledged to be self-evident; terms should be clearly defined, and always used in the same sense; and then by just reasoning we shall always arrive at true conclusions. In metaphysics, there are various degrees of evidence from possibility to certainty; but in science, the conclusions must be right or wrong; there is nothing intermediate. That false principles should regularly lead to true conclusions; can hardly be admitted; in cases, therefore, where the conclusions are acknowledged to be true, we ought rather to suspect want of clearness than error in our principles, and should seek to remove the obscurity, rather than have recourse to new principles, unless they will lead us a shorter way to our conclusions. Dr. Berkeley was the first person who made an attack upon the principles of fluxions; the present author objects to them upon the same ground; and the principal part of his work is framed to elucidate the method given by Lagrange, in his *Théorie des Fonctions Analytiques*. This principle was first printed in the Berlin Acts for 1772, upon the expansion of quantities, in which he proved Taylor's Theorem; and made that his fundamental principle. Arbogast afterwards pursued the same subject, and made great advances in the doctrine of expansions; of whose writings, Mr. W. has made considerable use. Of this author's abilities as a mathematician, we entertain the most favourable opinion; but we cannot agree with him in the necessity of having recourse to principles which involve such long and intricate calculations; being convinced of the truth of the principles generally received, namely, the doctrine of ultimate ratios. Upon what this author has advanced, we shall make such observations as appear to us to be just, and leave the reader to judge between us.

We protest against objections made to any particular mode of demonstration; that demonstration is best, which unites perspicuity and conciseness. The principles of fluxions, as delivered by its great author, contain the doctrine of velocity; "but," says Mr. W. "velocity is a term not of itself accurately understood." What then becomes of mechanics, if we

do

do not understand the term velocity? The measure of velocity (which is what we here want) is the space uniformly described in a given time; if a body pass over 6, 8, or 10 feet, uniformly in one second of time, those spaces are the measure of the velocity. Is there any thing unintelligible in this? We think nothing can be more plain and simple. But he says, "the space being unknown, becomes the subject of computation." Very true; but that does not affect the *meaning* of the term *velocity*, to which he objects. "The principle," he affirms, "is afterwards established by calculation;" but the calculation is not intended to establish the principle; it is only to determine the value of a quantity already defined. The radius of a circle is a line which is defined; but in various cases the value of that quantity is to be found by calculation. The doctrine of prime and ultimate ratios is next considered; "and here," says the author, "these new terms not explaining themselves, it became necessary to fix their meaning by definition; what has been given, although laboured into correctness, by conditions and limitations, does not readily excite *distinct* ideas." We do not see how the meaning of terms can be deemed correct, without first exciting clear ideas, for we can hardly affirm any thing to be correct, which is not clear. "It is easy," says Mr. W. "to explain why, in discussing the principles of fluxions, authors fell into so many absurd and unintelligible expressions;" and then giving an instance, in which several orders of fluxions are involved, he goes on thus:

"The first fluxion could then be called the velocity; the second, the tendency of the velocity, or the rate of the increase of the first velocity supposing it not uniform, or whatever was equivalent to the accelerating force; but the third, fourth, &c. fluxions could only be called by analogy and circuitously, the tendency of the tendency of a velocity, &c. &c. Phrases to which no precise notion could be attached, and which occurring in a science, that ought to possess, if any other, perspicuity and accuracy, disgusted men of sound minds, and alienated them from the study of the *abstruse and fine geometry*."

That this explanation is unintelligible, we grant; but if the author had gone on explaining as he begun, the matter would have been very clear; the second fluxion is the rate of increase of velocity of the first; and if the second fluxions be not all equal, but be increasing or decreasing, the rate of increase or decrease of the velocity of the second fluxion constitutes the third fluxion; and thus we may proceed, till we arrive at a fluxion which has no increase or decrease. The fluxion of any one order, is the rate of increase or decrease of the fluxion of the inferior order. All this we conceive to be very intelligible. "Against the method of prime and ultimate ratios, there

there are," says Mr. W. three objections. *First*, "the method is not perspicuous, inasmuch as it considers quantities in the state in which they cease to be quantities." This is not a true representation: quantities are never considered or compared *after* they vanish; they are compared *before* they vanish, and by diminishing them, you obtain the ratio to which they approach as their *limit*, but that *limit* is never understood to be the ratio *after* they vanish; because as they have then no existence, there is nothing to be compared. If the limiting ratio of $x : y$ be that of $m : n$, no mathematician ever thought that when $x = 0$ and $y = 0$, that $0 : 0 :: m : n$. *Secondly*, "if you increase x by i , and afterwards make $i = 0$, the hypothesis is, as Berkeley says, shifted, and there is a manifest sophism; since if the hypothesis be destroyed, the consequence ought not to be retained." Now it must be granted, that the increment of

x : increment of $x^n :: i : nx^{n-1}i + n \cdot \frac{n-1}{2} x^{n-2}i^2 + \&c.$ or

as $i : nx^{n-1} + n \cdot \frac{n-1}{2} x^{n-2}i + \&c.$ and in any reasoning upon

these two quantities, it certainly cannot signify *how* they were obtained. Here is a certain quantity, and we are to reason upon it; its *value* only is what we have to consider, and it is of no consequence how it came into existence, or whether it was a quantity written down without any preceding operation; there it is, and we want to compare it with some other quantity; we may consider it as obtained without any hypothesis, as a quantity written down to be compared with another quantity, and if our conclusion be true in this point of view of the quantity, it must be true in the other, as we reason simply upon the quantity itself; the shifting of the hypothesis therefore has nothing to do in the business, for considering the quantity as we have proposed, there is no shifting of an hypothesis. Terms under certain circumstances vanishing, is no argument against the legality of a process. Besides, the Bishop's hypothesis proves too much; for, according to his principles, to be consistent with himself, when you destroy the hypothesis, *all* effect of its having existed ought to be destroyed, which is not the case, for there still remains a ratio of $1 : n x^{n-1}$. But whatever might have been the case when the Bishop wrote, the same arguments cannot now be advanced, because the limiting ratio of the increments has since been obtained without making i vanish, and therefore the Bishop's objection is no longer in force. This has been done by Robins, and upon the same ground as that used by this author in his application of Lagrange's method to the finding of the areas of curves, &c. *Thirdly*, Mr. W. says, "it is not clearly shown; that
by

by diminishing i , the rejectaneous quantity $m \cdot \frac{m-1}{2} x^{m-2} i +$, &c. may be made of any degree of smallness." It is a thing extremely easy to be shown in all cases, and we doubt not but the author could easily prove it; but the fact is, if we can show it when m is a whole number, it is sufficient; and in this case it will not be contended, that there is any difficulty. We contend, therefore, that none of the author's objections are well founded. He then proceeds to the consideration of the value of a fraction, when the numerator and denominator vanish together. "The value of $\frac{x^2 - a^2}{x - a}$ was," says he, "thought necessarily $= a$,

although its obvious value is $\frac{0}{0}$." Now the proposition, as always stated and understood, is this, that a shall remain constant, and x shall vary till it becomes equal to a , making thereby the numerator and denominator vanish together; in this case, therefore, the ratio of the numerator to the denominator continually varies, and consequently it must approach to some ratio as its *limit*, and that ratio we affirm can be no other than $a : 1$, making a the limit to which the fraction approaches. We have here nothing to do with $\frac{0}{0}$ as introduced by this author. By taking at once $x = a$, the author has totally altered the proposition, and involved himself in a difficulty which has nothing to do with the proposition, as always understood. He says " $x^2 - a^2$ is not generally $= x - a$ $\times x + a$, the particular case of $x = a$ is to be excepted;" but, afterwards, in finding the value of $\frac{x^2 - a^2}{x - a}$ he resolves it into a quantity of this form: $\frac{aa + b(x - a) + c(x - a)^2 + \&c.}{aa + b(x - a) + c(x - a)^2 + \&c.}$ and in order to find the value when $x = a$, he then assumes $x = a$, which before he expressly excepted against, as being an inadmissible supposition. "These vanishing fractions," says Mr. W. "have caused many false reasonings. It was not perceived that, to assign the value of $\frac{x^2 - a^2}{x - a}$ ($x = a$) there was an absolute necessity of some definition; the notion of an inherent value bewildered men who valued themselves on the clearness of their apprehension." A definition has always been given, as we have already explained; this author has certainly bewildered the proposition, and then complained of its obscurity. "The name of Berkeley," says this author,

F

"has

" has occurred more than once in the preceding pages ; and I cannot quit this part of my subject without commending the analyst, and the subsequent pieces, as forming the most satisfactory controversial discussion in pure science, that ever yet appeared." Our opinion is, that neither Berkeley nor his opponents had one clear idea upon the subject ; we here mean the opponents with whom Berkeley had immediately his controversy. " His most celebrated antagonists," says Mr. W. " are Maclaurin and Robins, men of great knowledge and sagacity ; but the prolixity of their reasonings confirms the notion, that the method they defend is an incommodious one." The author should not object to prolixity. Maclaurin is undoubtedly prolix, and, at the time when he wrote, much may be said for his prolixity ; Robins is not prolix, nor does the subject require it, as later writers have shown. Mr. W. then goes on thus :

" The reason why Berkeley's ideas have not obtained a more general reception, seems to be this : unbiassed men, earnest lovers of truth, and moderately skilled in mathematics, read not the analyst, because they imagined the discussion too deep for them ; and professed mathematicians, in judging of an hostile tract, felt a zeal for the honour of their order, and a more than reasonable affection for their favourite study."

The author should be told, that reasons should not be *imagined* for the conduct of others, and asserted as facts. He advances what he is not able to prove ; and we cannot but think it a very improper and ill-founded reflection, and a pretty clear insinuation, that he is the only mathematician who has thought for himself since the time of Berkeley. It is further observed by Mr. W. that " when it is said the arc, chord, tangent, are ultimately equal, the definition of ultimately equal must be referred to, and then all that is intelligible in the proposition is, that the expressions for the arc, chord, and tangent, may be made to differ from each other by a quantity less than any assignable quantity." What is here understood to be proved is, not that these quantities differ from each other by a quantity less than any that can be assigned, but that the *limit* to which they approach is *accurately* a ratio of equality ; the author has mistaken a step towards the conclusion, for the conclusion itself. A similar remark is likewise made in respect to the ultimate magnitude of the subtense of the evanescent arc. These observations lead us to imagine, that Mr. W. does not understand the meaning of the term, *ultimate ratio*, in its usual acceptation, as, according to his explanation, the ultimate ratio means a ratio before the quantities vanish. He makes the ultimate ratio to have a relation to the quantities just before they vanish, instead

instead of considering them as approaching to a ratio as their *limit*, called the *ultimate ratio*; or, as it might be more properly called, the *limiting ratio*. According to Berkeley, the doctrine of fluxions as established by Newton is founded upon totally false principles; and Mr. W. accedes altogether to his opinion; the reader will therefore be surprised to find the following confession:

“ From what has been said, it is by no means to be inferred, that I regard, as absolutely *erroneous*, either the method of fluxions, or of limits, or the infinitesimal calculus: no method producing right results is essentially inaccurate; if its principles are obscure, they may be rendered clear by diffusive explanation; if its language is ambiguous, it may be made precise by limitation.”

Hence this author grants, that the principle of ultimate ratios may be true, but that its obscurities want to be cleared up. This we think is a little inconsistent with his support of Berkeley's objections. The reason which Mr. W. gives for not adopting Newton's method in preference to Lagrange's, is only this, that the former method is neither natural nor commodious. It is here virtually granted, that Newton's method is capable of strict demonstration, and we wish therefore that the author had exercised his ingenuity upon it.

An examination of the fundamental principles of algebra also forms a part of this work; and, although we are perfectly satisfied with the explanations already given, yet we find some very judicious observations. In some cases, however, we cannot altogether agree with the author. He says, “ — c — b = — a is an unintelligible proposition;” for instance, — 3 — 4 = — 7: the plain unsophisticated meaning of this is, that to subtract 3, and then to subtract 4, is the same as to subtract 7; a proposition which we think very clear. But it is still more extraordinary, that in the very next page, the author uses the same equation, namely, — y = — b — d. His observations upon the sign =, in the expansion of quantities, we think might have been spared, as the meaning of that sign, in such cases, is now perfectly understood. Speaking of

$\frac{1}{1+1} = 1 - 1 + 1 -$, &c. and $\frac{1}{1+1+1} = 1 - 1 + 1$ —, &c. and such forms, he says, “ Dr. Waring either mistook the meaning of the word *sum*, or the real nature of the operation by which the series were produced.” We will venture to assert, that neither of these things could possibly be the case; as every one, who has any pretensions to mathematical knowledge, understands what is meant by the word *sum* in all such cases; and, in respect to the operation, that is only simple division,

and could not be mistaken. It is well known, that, for any series of this kind, the quantities from which they were generated may be substituted without producing any error: so that the same series may, in this sense, have different sums; and, unless we know the quantity from which they were produced, we cannot make a substitution for them. He observes,

“ $\frac{1}{1+1} = 1 - 1 + 1 -$, &c. is not to be put $\frac{1}{2}$.” The series $1 - 1 + 1 -$, &c. cannot be generated from $\frac{1}{2}$ so expressed; but, being generated from $\frac{1}{1+1}$ when for the series we substitute back the quantity which produced it, then we may, for $\frac{1}{1+1}$, put $\frac{1}{2}$, the *value* here being the only consideration.

“In the simplest meaning,” says Mr. W. “the symbols $+$, $-$, \times , designate addition, subtraction, multiplication, to be made on the supposition, that the characters connected with these symbols can be resolved into units; but subsequently to the extension of these rules, by which equations of *no direct meaning*, and symbols *incapable* of being *arithmetically computed*, are introduced, these symbols take a more extensive signification; $(a + b\sqrt{-1}) \times (c + d\sqrt{-1}) = ac + ad\sqrt{-1} + cb\sqrt{-1} - bd$, where the connecting sign denotes an operation to be performed: what that operation is, we know, from having previously established its nature, in those cases where the symbols employed were supposed to represent collections of units.”

To reason from quantities having a *meaning* to quantities having *no meaning*, we think is truly (as Berkeley says) shifting the hypothesis. Here we confess is a real difficulty, and we should be glad to see it cleared up. The laboured proof to

show, that $1 + x^{\frac{m}{n}}$ may be represented by $1 + nx + nx^2 +$, &c. is unnecessary, as it has already been very concisely shown; and this being proved, shows at once the extensive use of the Binomial theorem. “All the demonstrations of this theorem,” says Mr. W. “I affirm to be imperfect. I stop not here to *make good the assertion*.” We think he *ought* to have *made good his assertion*. According to his own principles, nothing should be asserted without proof. We, no more than the author, allow of *ipse dixits* in mathematics.

This author having freely delivered his opinion of the writings of the most eminent mathematicians, we trust that he will readily excuse the freedom we have taken with his book, in producing our objections: but at the same time, we must do him the justice to acknowledge, that he has shown very considerable

derable mathematical ability in accomplishing, what was the great object of his work, the illustrating and extending of the principle of M. Lagrange, whose doctrines he seems to have studied with care and attention, and has explained with great accuracy. In the differential calculus of Lagrange, the chief point is, to find the second term of any function of x , supposing x to become $x + dx$, the second-term being the differential : and here the principal difficulty consists, in showing that any term of the series may be taken, such as to be less than the sum of all the succeeding terms. Mr. W. thinks, that M. Lagrange has here failed in giving a strict demonstration : but having shown it to be true, he has applied the principle to finding the areas of curves, the contents of bodies, &c. To follow the author through all his investigations (in which he has shown himself a skilful analyst) would not come within the compass to which we must confine this article ; we must therefore refer the reader to the work itself for further information. But, as we are convinced that the principles of fluxions are strictly and logically established upon the doctrine of ultimate ratios, we of course must think the present work unnecessary, and we wish to see the author's abilities more usefully employed.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Lyrick Poems.* By James Mercer, Esq. Second Edition, with some additional Poems. 12mo. 4s. Faulder. 1804.

This little volume contains some as pleasing and as elegant specimens of poetry as it has been our fortune for a long time to have had the opportunity of perusing. We willingly bestow our warmest commendation upon it, and regret that circumstances will not allow us to give it a place among our principal articles. The following extract, however, will, we doubt not, prove a sufficient inducement with numbers of our readers to procure the whole.

“ TO THE VINE. WRITTEN IN FRANCE.

“ Enchantress! to whose juice benign

Heav'n's golden dreams we owe ;

Blest be the soil, ambrosial VINE !

In which thou deign'st to grow—

And

And blest the tall supporting tree,
 The bridegroom elm, that, clasp'd by thee,
 Bears the gay trophies of thy love—
 Fruits, pendent in the gilding ray,
 And floating foliage, round his spray,
 In many a garland wove!

“ O! may the natives of the land
 The smiles of comfort share;
 The swains who, with laborious hand,
 Thy liquid blis prepare;
 The med'cine, on my natal shore,
 Amid the winter's dreary roar,
 That renovates the drooping soul—
 Charms the heart's frozen mood away,
 And bids the gleam of fancy play
 Beneath the gloomy pole.

“ Now happy in a milder sky,
 From chymic arts secure;
 Fast by the fountain head we lie,
 And quaff the vintage pure—
 Fraught with fresh sweets the nectar flows,
 Nor needs what mellowing age bestows—
 See where the ready goblets shine!
 And mark, ye sons of talle! how bright,
 How soft the fluid's purple light!
 Its flavour how divine!

“ This precious store from vulgar view
 My jealous walls shall hide;
 And never shall its balms bedew
 The fullen lip of Pride—
 But ye, my friends! whose manners join
 In sympathetic warmth with mine,
 For nobler, deeper draughts prepare—
 Let shouts of just applause resound,
 For lo! my votive glass is crown'd,
 In honour of the fair.”

The concluding stanza we omit, as rising rather too much to the festive strain; but some excuse will be made for the animation of a poet warmed by such a subject at the Vine. The censure of Cratinus against water-drinkers has been dreaded by almost every succeeding poet.

ART. 12. *Britannicus to Buonaparte. An Heroic Epistle, with Notes.*
By Henry Trevelyan, Esq. R. A. 4to. 4s. Hatchard. 1803.

This is a very loyal and zealous effusion, in spirited verse; of which, from other specimens, we know the author to be capable. The
 principal

principal object is to vindicate the liberty of the press, and to expose Bonaparte's preposterous efforts to restrain it in this country. Speaking of the prosecution of Peltier, the author seems very animated and happy.

" Nor fleets nor elements obey his nod,
Peltier is neither NELSON nor a God.
The brindled monarch of the frightened plains
The distant shout of impotence disdains;
The towering eagle stoops not from the sky,
Arm'd with Jove's thunder to destroy a fly;
Then why should great BRIAREUS, where he stands,
Grasping at empire with ten thousand hands,
Snatch precious moments from aspiring toil,
To dull the flame of one poor poet's oil.
The Muses' lamp, while drooping virtue sighs,
Too soon, alas! if unreplenish'd, dies."

The various enormities of Bonaparte are recapitulated, and an interesting apostrophe to Gen. Kleber is introduced, at p. 17, and an anticipation of British vengeance, p. 26.

" Lo, the dread hour of retribution near,
Britannia arms to check the proud career
Of untam'd arrogance, whose iron sway
Alone the British lion keeps at bay.

Spite of enrag'd republicans and slaves,
Britannia rules omnipotent the waves,
And single-handed gloriously defies
Gaul's ambidexter legions and allies."

The poem ends with much patriotic energy, and will be perused with interest and satisfaction by all lovers of their country. The notes are of no great value or importance.

ART. 13. *Patriotic Effusions, resulting from recent Events, and from the Circumstances of the Times.* 4to. 16 pp. Easton, Salisbury; Cadell and Davies, London. 1803.

These Effusions are undoubtedly *patriotic*; we are sorry not to be enabled to add *poetic*. We will give a specimen of some lines from the poem called *Ambition*, and addressed to the great nation, which we think as tolerable as any in the collection.

" Such is the man are Britons taught to fear,
Whom restless traitors have invited here,
To blast the happiness we now enjoy,
Our country's freedom and her laws destroy;
And with Hypocrisy's insidious aid,
Religion's purest principles invade:

For

For *these* our valiant ancestors disdain'd
 The *thoughts* of fear—*these* with their lives obtain'd ;
 And may their warlike sons fresh trophies raise,
 And earn the tribute of their country's praise ;
 And still may Providence preserve this isle,
 In war victorious, or in peace to smile.
 Should frowning Envy dare her coasts assail,
 Her arts delusive, and her force shall fail ;
 And still shall Commerce show'r, with richest hand,
 The wealth of nations on this favor'd land." P. 10.

DRAMATIC.

ART. 14. *Une Folie. A Comic Opera, in Two Acts. Being a Translation from the Original of "Love Laughs at Locksmiths;" a Piece performed at the Theatre-Royal, Haymarket, with universal Applause.* 8vo. 56 pp. 1s. 6d. Lackington. 1803.

We have not met with the original of this little piece, nor seen the other translation alluded to, performed on the stage; and we are told, in the Preface, that it has not been published. The drama, as it appears in this translation, is not destitute of humour; and is sufficiently pantomimical to gratify the present taste. We can therefore easily suppose it was favourably received. The plot is sufficient for the purpose, but not so striking as to be worth detailing; and we have not found in the songs any novelty or elegance. Whether the title, *Une Folie*, originates in French or English modesty, we have not ascertained.

NOVEL.

ART. 15. *The Catastrophe: a Tale founded on Facts, from the French of the Chevalier de St. Aubigné. By J. Byerley.* 12mo. 231 pp. 6s. 6d. Highley. 1803.

Though the writer of this story is said to be a Frenchman, the personages concerned are Germans; and more extravagance, with less of real interest, we have seldom met with, even in a German tale. The hero of this story, who is called Charles, is neither more nor less than a madman. On the first sight of a young married lady, he falls in love with her, and immediately acts the lover in the presence of her husband, which attention she returns with equal ardour, because he had saved (as we are told) the life of her brother, whom she had never seen but once. The husband, a brutal and revengeful Italian, after showing some symptoms of jealousy (which was natural enough under such circumstances) pretends to indulge their mutual affection, and having permitted them to embrace each other, stabs them both at that moment, and himself afterwards. The husband and wife die of their wounds; the lover recovers from his, and soon finds another mistress; with

with whom he seems still more violently enamoured than with the first. A vulgar but mischievous old woman disturbs their happiness, by very shallow artifices, makes them jealous of each other, and because she is afraid of being detected, poisons the young lady; by which she mars her own scheme; which was to marry her to her son. Whether the old woman is hanged, or escapes, we are not told; but Charles, the lover, who had appeared more than half mad during the preceding part of his life, now becomes quite so, and (as is strongly intimated) commits suicide; the usual end of a German story. What moral is meant to be inculcated by this work, it is not easy to say. The translator talks of the "excessive sensibility" of his hero; but it is a morbid sensibility; against which, we should think, no man of sound understanding need to be cautioned; unless, indeed, he should have perverted that understanding by the perusal of German or French tales.

MEDICINE.

ART. 16. *New Progress of Surgery in France; or Phenomena of the Animal Kingdom. Published by Command of the French Government, Translated from the French of Imbert Delonnes, M. D. by T. Chavernac, Surgeon. Embellished with very curious Plates, by W. Nutter.* 4to. 31 pp. Dulau. 4s. 1801.

This work describes two very remarkable operations; the successful extirpation of a monstrous sarcocele, from the person of Charles Delacroix; and a similar successful amputation of an extraordinary great tumor from the nose of Perier de Gurat; both performed by Imbert Delonnes.

Both the accounts (but in particular the former) are written with a considerable display of professional consequence; that is, with preliminary reflections, an address to medical students, comparisons, quotations, collateral observations, and three well-executed copper-plates. A moderate share, however, of self-praise, and a great share of satisfaction, may be allowable to an established practitioner, who, contrary to the general opinion of the rest of the faculty, performs two extraordinary operations with complete success; and not only establishes the practicability of what had been generally believed to be beyond the power of the healing art; but shows, at the same time, the mode of conducting the operation in all its parts, from the previous preparation, to the perfect healing of the patient.

The Introduction, which states the nature of the work, is followed by five pages of *additional reflections* (which might with more propriety have been placed at the end of the work); and a short, but very proper, address to all students of the art of healing. Then comes the particular description of the sarcocele, with the account of the operation, the sum of which is as follows.

Citizen Charles Delacroix had been afflicted, for about 14 years, with an extraordinary large sarcocele, that weighed about 32 pounds. It measured 14 inches in length. Its height in the centre was 10 inches.

The

The patient, after a variety of useless applications, called in a consultation of eight eminent surgeons. The decided opinion of seven of those gentlemen was, that the surgical art could not afford any means of removing his dreadful disorder. Dr. Delonnes, who was one of the eight, had the courage to dissent from the rest. He boldly promised to perform the operation; withstood all remonstrances; inspired the patient with hope; performed, with patience and address, a most arduous operation, that lasted about three hours; and was crowned with complete success.

The second case, namely, the extirpation of a tumor, weighing upwards of 2 pounds, from the nose of Citizen de Gurat, was likewise performed, with all the necessary precaution as well as address, and was also attended with complete success.

We shall not enter into any particular account of the operations, or of the local description of the disorders, as this would prove insufficient for practitioners, and useless, or even unpleasant, to the rest of our readers: we must, however, observe, that the publication is useful in its way, and may properly be recommended to the attention of surgical students and practitioners.

ART. 17. *The Rules of the extended Medical Institution for the Benefit of the sick and drooping Poor: with an Explanation of its peculiar Design, and various necessary Instructions. By Thomas Beddoes, M. D.* 78 pp. 1s. 6d. Printed by Mills, Bristol. 1803.

The "peculiar design" of this charitable institution is to prevent certain insidious but destructive diseases, such as consumption, cancer, scrofula; against which, application for medical assistance is commonly neglected, until they have laid fast or even inseparable hold on the constitution. "How readily," says the author, "would just and clear notions on this subject (namely, preventive medicine) remove a very glaring inconsistency of the present day. The majority of reflecting men join in promoting the cow-pock inoculation, and very wisely; but why should one branch of preventive medicine be so exclusively encouraged? The effect of the cow-pock is truly wonderful. It lay far beyond the reach of human sagacity to detect. That the stroke of a lancet, followed by such mild consequences, should exempt from the small-pox, looks more like magic than the ordinary course of nature! They compute, that the cow-pock inoculation, carried to the utmost extent, would annually save 40,000 lives. Nor is this all. The small-pox wounds where it does not kill. It is particularly hurtful in exciting the evil (scrofula). This is asserted never to be the case with the cow-pock. To the 40,000 lives, therefore, that would be immediately preserved, I know not how many constitutions may be added; probably not less than 100,000. What encouragement to push the new inoculation! But, if numbers are to decide, we must be either inconsistent, or we should manifest as much zeal for the prevention of several other disorders as for that of the small-pox. I might safely assert, that twice, perhaps six times, as much good, of exactly the same sort, would be done by carrying the present means of preservation against other complaints to the utmost extent."

ART.

ART. 18. *An Apology for believing in the Metallic Tractors; with some Account of the Perkinson Institution.* 1s. 6d. per dozen. Hatchard. 1803.

An advertizing pamphlet in favour of the Perkinson metallic tractors; with the mummery and quackery of which, some few (but very few we believe) of the fashionable world still continue to be duped.

DIVINITY.

ART. 19. *A Sermon, preached in the Cathedral Church of St. Paul, London, on Thursday, May 26, 1803, being the Time of the yearly Meeting of the Children educated in the Charity Schools in and about the Cities of London and Westminster.* By Robert Gray, D. D. Prebendary of Chichester, &c. Published at the Request of the Society for promoting Christian Knowledge, and the Trustees of the several Schools. To which is annexed, an Account of the Society for promoting Christian Knowledge. 4to. Rivingtons. 1803.

The first point handled in this appropriate discourse, which does not fall below the usual spirit and ability of the writer, is that of instruction in great national establishments; which this author shows to have been much recommended by the first authorities in ancient times. He next reproves the foolish and unnatural scheme, invented by one who wished to be thought the Child of Nature, the patron of mischievous sentiment and mock-virtue, of leaving the human mind unbiassed by religious impression, until the understanding shall be matured; which fine scheme is sufficiently answered, as this author pertinently observes, by the pains which its promoters take to instil their own notions into others, more especially the young and injudicious.

The testimony borne to the services of the divines of this country, is no less just than well expressed: "who, while they have encouraged a spirit of sober enquiry, have confirmed a well-founded attachment to the principles which have long been tried. They have exposed the views of those men who would pull down the pillars of religion and government, though they perished in the ruins of the fabric they would destroy; and by attention to sacred literature, to the original languages of Scripture, to collation and just criticism, they have illustrated the most important points of natural and revealed religion with splendid and impressive effect; so that they who now resist the conviction of our faith, attempt not to support their opinions by works of argument and learning, in which they would but expose themselves to sure defeat; but cavil at subordinate circumstances, or deride without examination."

What follows concerning attention to religious principles, and public seminaries, is at once temperate and weighty.

The prejudices against extending the advantages of education to the poor, are then combated, and that narrow notion sufficiently confuted. The author next turns to an important field of observation; the propagation of Christianity in other countries. He makes some
very

very seasonable remarks concerning the missions now existing. He then advances some pleas which deserve the particular attention of the legislature, concerning the wants of our East-Indian territories, which no longer keep the form of settlements; but exhibit the amplitude of vast and extensive provinces, where the interests of religion ought to keep pace with the establishment of the civil government. This is a point which calls most forcibly for immediate provisions; more especially in countries from whence, as the author observes, "we derive the richest supplies of our commercial prosperity, and where an ancient but disordered church (that of Malabar) and millions of British subjects demand this attention."

From this view of the present discourse, it will appear that a considerable variety of important subjects are touched; and, we may add, that they are touched with force and skill. We rejoice that the author, since this was published, has been rewarded for his various merits by a liberal and distinguishing patron.

ART. 20. *The Benefits of Wisdom, and the Evils of Sin. A Sermon, preached before the Honourable Society of Lincoln's Inn, on Sunday, Nov. 6, 1803, and published at the Request of the Bench. By the Rev. Robert Nares, Archdeacon of Stafford, &c. 8vo. 28 pp. 1s. Rivingtons. 1803.*

The text of this Sermon is Ecclesiastes ix. 18; the latter part, which, in particular, expressing the evil which one sinner has it in his power to occasion, is certainly a most fertile topic of instruction. It is rather briefly touched, than attempted to be exhausted, in this discourse; as may be seen by comparing it with that sketch of Mr. Simeon's, to which the author refers in an Advertisement. There some subjects are stated, which here are not employed; and here, on the other hand, are some introduced which do not there appear; particularly the instance of a conspirator against the state, as a sinner of a most pernicious kind, with allusion to a late event. As the maxim is of the most general nature, other applications of it might be devised, to a great extent. The wisdom, spoken of in the former part of the text, is explained to be, according to the uniform language of Solomon, that which always includes piety, as its beginning and consummation. In the Dedication to the Benchers of Lincoln's Inn, the discourse is said to be printed at their expence, as well as at their request; an additional compliment, which would very often be convenient to those who are solicited to print single Sermons.

ART. 21. *An Antidote to the Alarm of Invasion. A Discourse delivered at the Meeting-House in the Old Jewry, on Wednesday, October 19, 1803, being the Day appointed for a General Fast. By Abraham Rees, D.D. F.R.S. Editor of the New Cyclopædia. 8vo. 1s. Longman and Rees. 1803.*

We have perused this sermon with the truest satisfaction. It is filled with noble ardour, and the soundest patriotism. The text is Nehemiah iv. v. 14, and is very appropriate. The preacher very judiciously, without adverting to the origin and primary causes of the war,

war, or discussing any questions of a political nature, calls on his countrymen "not to be afraid of their enemies;" but to fight with a valour which must ensure success. Then, considering the nature of the contest in which we are engaged, and the character and views of the enemy with whom we have to contend, he asks this plain question, What has been the result of all his conquests? Has he meliorated the condition of any nation to which his army have extended, has he not enslaved to his will all the countries whose governments he has overturned? The preacher next considers the object which depends upon the contest. This is not an island or settlement of the empire, but the empire itself; nothing less will satisfy our foe. It is Britain, the seat of literature and science, and the sanctuary of religion, which he would destroy. In the next place, what are the advantages resulting from a prosperous issue of the contest? We shall be secure from future attempts. Commerce will revive and flourish; our valiant countrymen will return to their usual occupations; agriculture, manufactures, and trade, will prosper. Finally, what are our means of defence? Prudent ministers, the zealous exertions of every rank, British sailors, British soldiers, army of reserve, and volunteers, laudably and anxiously attached to their king and country; with these, says the preacher, we may well exclaim, to our nobles, rulers, and countrymen, be not afraid. We are then exhorted to consider, that in the cause of justice and self-defence, we may rely on the Providence of the Almighty; with this sentiment, and with a forcible exhortation, that our danger may make a salutary impression on the heedless and the profligate, this very excellent Discourse concludes.

ART. 22. *Union and Firmness, Perseverance and a Trust in God, necessary for the Defence of the Country, and to form the finished Character of its Defenders. A Sermon, preached before the Regiment of Royal Westminster Volunteers, on the Re-presentation of their Colours, in the Parish Church of St. Clement Daves, on Thursday, September 8, 1803. By the Rev. Jos. Jefferson, A. M. and F. A. S. Chaplain to the Regiment.* 4to. 28 pp. 1s. 6d. Robson. 1803.

This Sermon (which is published at the desire of the regiment before whom it was preached) recommends and enforces the several duties enumerated in the title-page with energy and ability. The text is from 2 Samuel, x. 12. "*Be of good courage, and let us play the men for our people, and for the cities of our God.*" After stating the occasion on which the expressions were used, the preacher proceeds to apply them to the present period; and (among other topics) cautions his hearers against the error of reposing in security on our present preparations, remitting their exertions, or relaxing their discipline; which they should endeavour, by all means in their power, to improve and perfect. He also cautions them, very properly, not to rely on human strength alone, but to add a "*confidence in God through Christ,*" and to "*found that confidence on its only immovable basis—on clean hands and a guileless heart.*"

- ART. 23. *A Sermon, preached on Wednesday, October 19, 1803, on Occasion of a General Fast, at the Parish Church of Chestnut St. Mary, County of Herts. By the Rev. W. A. Armstrong, A. B. F. S. A. and published by the Request of the Parishioners.* 8vo. 1s. 6d. Hatchard. 1803.

The author informs us, that this is his first attempt at composition; but it seems to require no such apology. He very piously and forcibly inculcates the wisdom of considering the calamities and afflictions which threaten us, as proofs of our faith, and trials of our obedience. The text is Micah, c. vii. v. 8, 9.

- ART. 24. *British Liberty considered, with Respect to its Origin, its Progress, and its Defence, in a Sermon, preached at the Chapel in Hanover-Street, on Wednesday, October 19, 1803, being the Day appointed for a Public Fast. By Nathaniel Phillips, D. D.* 8vo. 30 pp. 1s. Johnson. 1803.

If there be some who object to this discourse, that it involves too much of political discussion, all will agree in admiring the patriotic spirit which pervades it, and the animated description which it exhibits of English privileges and English freedom. It was addressed to a society of Protestant Dissenters.

- ART. 25. *What has the Poor Man to lose in the Event of a successful Invasion? A Sermon, preached in the Parish Church of Warrington, on Wednesday, October 19, 1803, being the Day appointed for a General Fast. By Johnson Grant, A. B. Curate of Warrington.* 8vo. 22 pp. 4d. Verner and Hood. 1803.

The spirit and tendency of this Sermon is entitled to much praise. The delusive threat of the French in the earlier periods of the Revolution, destruction to palaces, and protection to cottages, is properly exposed; and it is satisfactorily proved, that a successful invasion would be attended with equal misery and desolation to every class of society among us.

- ART. 26. *The reigning Abominations considered and lamented. A Sermon, preached at Ram's Chapel, Hemerton, on Wednesday, October 19, 1803, being the Day appointed for a General Fast and Humiliation. By the Rev. W. B. Williams, B. A. of Worcester College, Oxford, Minister of the above Chapel, late Curate of High Wycombe, Bucks, and Chaplain to the Marquis of Downshire.* 8vo. 41 pp. 1s. Williams, Stationer's Court.

In enumerating the sins which disgrace us as a nation, this preacher says, that it seems to him *proveable* almost to demonstration, that the bulk of the people, from the highest to the lowest ranks, are, according to the true sense of the word, Atheists. Surely this is very rash and precipitate. He adds to the catalogue, the multiplicity of oaths in public business, which is, in some respects, a *worse dialect than that of devils*. The Slave Trade is another reigning abomination. This Sermon was printed at the request of the preacher's congregation, and to them it will doubtless be acceptable.

ART.

ART. 27. *A Sermon, preached at the Parish Church of Trinity, in the Minories, on Wednesday, October 19, 1803, being the Day appointed for a Public Fast. By Henry Fly, D. D. F. R. S. and S. A. Minister of the said Parish.* 8vo. 25 pp. 1s. Rivingtons. 1804.

The history and circumstances of Hezekiah are, in this Sermon, as in that of Dr. Glasie, forcibly and happily applied to the condition of the English nation, and the character of our inveterate foe; and it concludes with a very appropriate exhortation to penitence and piety.

ART. 28. *A Sermon, preached in the Parish Church of Harpenden, in the County of Herts, on Sunday, October 2, 1803. By the Rev. William Dakin, A. M. late of Trinity College, Cambridge, and Curate of Highbury, in the County of Suffolk.* 8vo. 1s. Rivingtons. 1803.

This preacher is not always the most intelligible. He tells us plainly, indeed, that they are excluded from salvation who are not led by the spirit, and that the soul unpreserved by God's grace, is in a perishing state; but though he is peremptory in his precept, he is not clear in his instruction. He tells us, that industry, honesty, good example, and a strict observance of moral precept, adorn the mind: but these are nothing without that regeneration which can only take place by particular grace.

ART. 29. *A Sermon, preached at the Parish Church of St. Mary, in Beverley, on Wednesday, October 19, 1803, being the Day appointed for a General Fast. By the Rev. Robert Kigby, Vicar.* 8vo. 17 pp. 1s. Scatcherd. 1803.

A plain and sensible discourse from Kings ii. c. xvii. v. 39.

POLITICS.

ART. 30. *A Letter to the Right Hon. Henry Addington, on the Principles of Paper Loans, and their Influence on National Power.* 8vo. 31 pp. 1s. Scott. 1803.

The object of this Letter (which addresses the Minister in very candid and temperate language) is to show the many inconveniences and mischiefs that arise, from what the author calls "loans of paper; for," he says, "converting this paper into money, increases the expences of government, of industry, of trade, and of commerce, and turns the balance of trade and course of exchange against England." If we understand his meaning, it is, that government should accept no loans but such as are advanced in cash, instead of permitting a part of them to be paid in Bank Notes. This mode we should conceive to be utterly impracticable, in the present state of commerce and society. We do not believe that government receives from the subscribers to loans any paper but Bank Notes; and, if the Bank chooses to accommodate persons of credit on their private security, in order to enable them to make good their payments, it is surely their own concern, and ought

ought not to be, indeed cannot (consistently with policy or justice) be prohibited. It is, however, useless to go further into the subject, unless the author would explain how, in a commercial country like this (where the current coin is so inferior in amount to the property which it represents) paper credit can be abolished, or what he would substitute in its place.

PHILOSOPHY.

ART. 31. *An Enquiry into the Causes of the Errors and Irregularities which take Place in ascertaining the Strengths of Spirituous Liquors, by the Hydrometer, with a Demonstration of the Practicability of Simplifying and rendering this Instrument accurate.* By William Speer, Supervisor and Assayer of Spirits in the Port of Dublin. 8vo. 48 pp. 2s. Payne and Mackinlay. 1802.

This pamphlet is divided into twelve short Chapters, to which is prefixed an Introduction, giving an idea of the work, and of the reasons which induced Mr. Speer to lay his thoughts and improvements before the public. The author begins, by treating on the origin and use of hydrometers; and then proceeds to point out several imperfections in the hydrometers commonly in use, particularly Clarke's hydrometer, which, some professional persons are of opinion, might be rendered correct by the addition of certain other weights, but concerning which this author asserts, "that the instrument is so radically incompetent, as not to be capable of being made correct with any number of additional weights." After variously illustrating the irregularities of Clarke's hydrometer, and some others, and making many observations on the principle of the instrument, the author at length, in the 9th Chapter, gives his notions of the means of simplifying it; but we cannot say that his observations contain any thing new, or of any considerable importance. In the 10th Chapter, he thus describes the new hydrometer of his construction.

"This new hydrometer is made of hard brass: the ball is shaped in the form of a pear, being nearly two inches in diameter at its greatest dimension, and two inches and a quarter in length; the lower stem measures one inch and a half, and is in shape a prism, each side measuring one-eighth of an inch; to the lower end of this a round weight is fixed, the diameter of which is seven-eighths of an inch. The upper stem is in length five inches and an half, and is an octagon, each side being somewhat less than an eighth of an inch wide: each of these sides is graduated for a temperature engraved on the top, the lowest being 35, the 2d 40, and so increasing by five until it reaches 70. The zero, or proof point, is marked Θ , and the gradations of strength (numbered at every 4th) amount to sixty-six, and those so clearly distinct, that at the over-proofs they will admit of a sub-division; and by that means indicate an half per cent. These divisions are not at equal distances (an error which takes place in the present Irish, and several of the old hydrometers) but widen in proportion as the specific gravity of the spirit diminishes; and being graduated with

with spirits of known strengths at every 4 per cent. the intermediate per centages are adjusted by interpolation." P. 36.

Some further explanations follow, for which we must refer to the book. The titles of the two last Chapters are, *Objections that may perhaps be made to this new Hydrometer answered*, and *On the Necessity of a Standard for Proof, &c.* but they do not contain any thing new, or deserving to be laid before our readers.

Upon the whole, indeed, we much doubt whether this new hydrometer will be found to be more accurate than that which is now used by the officers of the Custom-House. This, however, must be left to the determination of those who may try both with care and impartiality.

ART. 32. *Considerations on the Substance of the Sun.* By Augustus B. Woodward. 8vo. 84 pp. Washington. 1801.

This American tract having been sent to us, we have taken the trouble to examine it.

We do not readily see the necessity of examining all the opinions; both of ancient and modern writers, previous to the statement of a new hypothesis; yet we must acknowledge, that the first part of this work, namely, the review of those opinions, is the most valuable part of it; being a collection of the principal hypotheses that have been published, or of the opinions that have been entertained, relatively to the nature of the sun, by the most celebrated philosophers. It is, however, hardly necessary to add, that all those hypotheses are imperfect or insufficient, that several of them are diametrically contrary to each other, while others imply gross and evident absurdities.

After the historical part, or review of opinions, the principal object of the work, namely, the new hypothesis, is announced in p. 22, where this author says, "the hypothesis, then, which will be advanced, and attempted to be maintained in this work is, *that the substance of the sun is electron.*" By the word *electron*, however, it is meant, not that the sun consists of amber, which would be the obvious signification, for amber was called *ηλεκτρον* by the Greeks; but that it consists of what every other person calls the electric fluid.

This is followed by a concise history of electricity, wherein are introduced Dr. Darwin's poetical description of electrical phenomena; the nature of sound, with a view of explaining the noise of thunder; the nature of meteors, which are here considered as being "either solid spheres of electron, or spheres of conducting matter charged with electron;" also the nature of earthquakes, which are defined "to be the passage of a portion of electron, from one place in the body of the earth to another." The *gymnotus electricus* and the torpedo are also briefly described, together with other particulars of less note.

The considerations which are adduced to corroborate the idea of the identity of the solar substance and electron, when divested of the collateral remarks, opinions, examinations of theories, &c. among which we find them interspersed, are as follows.

G

"The

"The first is the most remarkable property which the sun possesses, of permanently producing or emitting light and heat, in vast quantities, and in all directions.

"The second consideration is derived from the similitude of their sensible appearances. The sensible appearance of the substance of the sun is that of a *dense luminous fluid*, differing in colour under different circumstances, but leaving the general impression of a colour inclining to *blue*.

"The third consideration is derived from *the figure of the sun*. The sphericity of the figure of the sun is a fact not now doubted by any mind. It becomes, therefore, necessary only to enquire, whether a mass of electric fluid has a tendency to that figure. Nothing could be more difficult to prove than this fact; and yet, contrary to expectation, nothing is more *certainly* proved."

The proof here alluded to is derived from the globular appearance of the mass of electric fluid which killed Professor Richman of Russia, and from a similar appearance which was observed on a charged electric jar.

"The fourth consideration is the property of attraction.

"The fifth consideration is the repulsive power, which this author attributes to the sun, "*as a mass of electric fluid*, upon the planets, *as charged conductors*."

The sixth consideration is derived from an electrical experiment, said to have been made by Grey, the well-known English electrician; but which experiment was never observed, or has always been ineffectually attempted, by every other electrician; for which reason, it would be obviously needless to transcribe the description of it.

The last consideration is, "that the substance of the sun and electric fluid differ in no properties or effects, which are susceptible of observation in both."

Notwithstanding the ingenuity which this author displays in the explanation or application of the above-mentioned considerations, their insufficiency is too evident; and the vulgar expression of their being far-fetched might with propriety be bestowed on them. Yet we cannot conclude without observing, that notwithstanding the tottering state of the hypothesis, the work which we have now been examining is, on account of its historical part, as well as of the various useful observations it contains, not undeserving of perusal.

MISCELLANIES.

ART. 33. *Essays on Subjects of Miscellaneous Literature.* By William Henry Turner, A. B. T. C. D. M. D. Licentiate of the King and Queen's College of Physicians, and one of the Physicians to the House of Industry, Dublin. 12mo. 166 pp. 3s. 6d. Debrett. 1803.

A young physician, who has of course much leisure, employs it laudably when he exercises his mind on literary subjects. Dr. Turner has taken this method, and will find the benefit of it on himself, whether the public should prove docile or not. His Essays are seven in number;

number; two of which are upon subjects strictly within the sphere of his observation; namely, the third, "on the present State of Medical Education," and the fifth, "on Empiricism." The last, "on the present State of Ireland," was suggested evidently by local situation, and we see with great pleasure his strong commendations of the Union. The feeling manner in which he speaks of the horrors of civil war is also very striking; and the intimation to demagogues, of the tendency of their proceedings to occasion such horrors, is pointed and good. On some of the other subjects, particularly the first, "On the Eloquence of the Pulpit," the remarks are rather superficial than sagacious, but the tendency of the whole is laudable; and where we are not delighted by the writer, we are generally pleased with the intentions of the man.

ART. 34. *Improvements in Education, as it respects the industrious Classes of the Community: containing a short Account of its present State, Hints towards its Improvement, and a Detail of some practical Experiments conducive to that End. By Joseph Lancaster. Second Edition, with Additions. 8vo. 80 pp. 1s. 6d. Darton and Harvey. 1803.*

"The rich," says this writer, "possess ample means to realize any theory they may chuse in the education of their children; but it is not so with him whose subsistence is derived from industry." The education of the lower orders of the people ought therefore, he thinks, to be an object of national concern; and the description of schools to which this remark applies (namely, "day-schools") is the object of his enquiry. He enumerates the various abuses to which they are liable, censures (very properly, if the fact be so) the suffering of children in the parish workhouses wholly to want instruction, and proposes "the formation of a Society for improving the state, and facilitating the means of education among the industrious classes of the community." Such a Society, we conceive, might prove highly beneficial, though the objects of it seem within the scope of the "Society for bettering the Condition of the Poor;" and, if it has not already, will, no doubt, in due time, receive attention from that institution. An account of the school at which the author presides (in the Borough-Road, Southwark) is subjoined, and a description of his improved modes of teaching spelling and arithmetic; which deserves the attention of teachers in seminaries of a similar nature. Upon the whole, this treatise, though rather too minute and prolix in some parts, contains several useful suggestions, and we are glad to see it has already reached a second edition.

ART. 35. *Instruction concerning the Duties of Light Infantry in the Field. By General Jerry, Commandant of the Royal Military College at High Wycombe; by Command of his Royal Highness, Field Marshal the Duke of York, Commander in Chief. 219 pp. 4s. Dulau and Co. 1803.*

This appears to be a translation, but it is not mentioned in what language the original was written. It is the production of an officer of

very eminent abilities, and known experience; and, being published by order of the Commander in Chief, may be considered as the system to which the Light Infantry is to conform. It contains many excellent instructions for that peculiar species of warfare, and will be found exceedingly useful at the present crisis, to those gentlemen who, without much previous military knowledge, have undertaken the command of corps of volunteers; especially of those, which are professedly formed as riflemen, or sharp-shooters.

ART. 36. *Lettres Critiques et Charitables d'un Habitant de Cambridge. A M^{***}, concernant l'Instruction pretendue Pastorale de M. de Boisgelin, Archeveque de Tours, et le Discours adressé à Napoleon Buonaparte, par les Quatre Cardinaux Consulaires.* 59 pp. 1s. 6d. Dulau. 1803.

The writer of these Letters (whom we conclude to be one of the French Emigrant Clergy) very justly, though severely, reprobates the conduct of the late Archbishop of Aix (now the Consular Archbishop of Tours) who, from a zealous and distinguished Royalist, is become one of the most forward flatterers of Bonaparte. He contrasts the Pastoral Letter of this prelate, published since his return to France and appointment to his new Archbishopric, with a Discourse delivered by him, at one of the emigrant chapels in London, in the year 1799, and shows the glaring inconsistency between them. In a subsequent Letter, he examines the Address to the First Consul, by the four prelates who had, at his desire, been appointed Cardinals by the Pope (of whom the same Archbishop is one) and proves that the high character, for piety and heroism, given of the Consul in that Address, is belied by the whole tenor of his life.

FOREIGN CATALOGUE.

FRANCE.

ART. 37. *Essai sur l'art d'observer et de faire des expériences, seconde édition considérablement changée et augmentée, par Jean Sennebier, membre associé de l'institut national, de diverses académies et sociétés savantes, bibliothécaire de Genève;* 3 voll. in 8vo. Paris and Geneva. 1802.

This work of M. *Sennebier* is already known; and to this new edition additions are made, by which its value is greatly enhanced. It is indispensably necessary to the metaphysician, the natural philosopher, and the naturalist. The selection of the facts, the importance of the

the results, and the arrangement of the whole, all conspire to recommend this work, as well as the name of the author, who has distinguished himself by the accuracy of his experiments, and by scientific pursuits equally interesting and useful. *Magaf. Encyclop.*

GERMANY.

ART. 38. *Reise durch Oestreich und Italien, von J. G. Gerning.—Travels into Austria and into Italy, by J. G. Gerning.* Frankfurt on the Mayn, 1802. 3 Voll. in 8vo. with Plates.

In the year 1794, Mr. *Gerning* was three times in Italy, and chiefly resident at Naples. In the work which we here notice, he has brought together the different observations made by him in those three journeys, and has often expressed, in poetical effusions, the sentiments with which he had been inspired by nature, and by the works of art; sometimes likewise he presents his readers with extracts and translations, particularly from *Horace*.

The travels of Mr. *Gerning* carry him by Nuremberg and Ratisbon, first to Vienna, on which capital he gives very interesting details. In his passage from Trieste to Ancona, the author experiences the efficacy of the essence of the Peruvian bark, mixed with orange juice, against sea-sickness. Nearly one half of the first volume, and the whole of the second are employed in the description of the city and kingdom of Naples; the third containing an account of the authors return. In this, he speaks of Rome, Frascati, Tivoli, Bologna, Parma, Mantua, Verona, Munich, Augsburg, Ulm, Stutgard, Rastadt, and Heidelberg.

Near the end of the first volume, Mr. G. mentions some interesting particulars relating to Sir *William* and Lady *Hamilton*: "Not long ago," says he, "Sir *W.* purchased 60 beautiful Greek vases, at an expence of 6000 ducats. The advance of 7000 ducats made by him for the work of *d'Hancarville* was nearly lost to him; he was more successful in regard to the *Campi Phlegrei*, for which he advanced 1000l. sterling, in which he was soon reimbursed, and by which indeed he was a gainer. Of that work there are only thirty copies left. A certain *Padre Menage* who lives in Calabria, and who was one of the co-operators in this work, is still in possession of designs of the Lipari islands, of Stromboli, of Etna, &c. which would form a beautiful sequel to it.

In the second volume, we meet with interesting notices concerning *Filargieri, Galanti, Galiani, Zannoni, Paesello, Piccini*, and *Lolli*, the celebrated landscape painter *Hackert*, the director of the Academy of Naples, Mr. *Tischbein*, his pupil *Kniep*, details on the collection of vases of *Vivenzio*, &c. &c.

We have already observed, that the account of Rome occupies the author in a great part of the third volume. The reader attends him successively in his description of the ruins of ancient Rome, the Capitol, the Museo Borghese, the Vatican, the Palace Farnese, &c. What he says on Florence will be read with pleasure, as also, in speak-

ing of Parma, on *Bodoni* and the Abbé *Andrè*, together with his general *coup-d'œil* on Italy, previously to his quitting that country.

Ibid. and *Jena ALZ.*

ART. 39. *Beschreibung der gangbaren Marokkanischen Gold-Silber- und Kupfermünzen, nebst einem Anhang von seltenen Münzen. Von F. von Dombay, k. k. Hofsecretär und Hofdolmetscher; mit einem Kupfer.—Description of the Gold, Silver, and Copper current Coin of Morocco, with a Supplement of some rare Coins; by M. F. de Dombay, Secretary and Interpreter to the Emperor; with a plate; 8vo. Vienna, 1803.*

Mr. de Dombay, to whom we are indebted for an important work on the *History of the Arabic Dynasties of Africa*, for an excellent *Grammatica linguæ Mauro-Arabicæ, juxta vernaculi idiomatis usum*, and for some other works, had before published this description of the current coins of Morocco, in the eighth volume of Mr. Eichhorn's *Allgemeine Bibliothek der biblischen Literatur*, p. 761—92. It is now printed separately with some corrections, and with a plate, which give an additional value to this little tract. *Ibid.*

ART. 40. *Nizâni poetæ narrationes et fabulæ. Persice ex Codice MS. nunc primum editæ, subjuncta Versione Latina et Indice Verborum; Leipzig, 1802; 4to. pr. 3 Rixd.*

We have here little more than a disguised and extremely defective Latin Copy from twenty Narrations and Fables of *Nizâmi*, published with an English Translation in the *Asiatic Miscellany*, vol. ii. number 2, 3, collated, likewise very imperfectly, with a MS. in the Library at Berlin. Where this MS. presents passages differing from the English edition, or not at all to be found in it, the Version of the new translator is not to be depended on, and for his *Index Verborum*, which is said to be *locupletissimus*, he is entirely indebted to *Meninski's Thesaurus*. *Ibid.*

ART. 41. *Allgemeine Geographische Ephemeriden, von A. C. Gaspari und F. G. Bertuch.—Universal Geographical Ephemerides, by Gaspari and Bertuch. Sixth Year, June, 1803. Weimar, 8vo.*

Besides other interesting extracts and notices, this number contains a Memoir of Mr. *Trisucker* on a measure of the meridian taken in Holland, by *Snellius*; biographical notices on *Edm. Mentelle* and *J. M. Vanseb.* To the number is prefixed a portrait of the French geographer, *Louis Delisle de la Croyère*, and it is terminated by a chart of the coasts of Norway. *Ibid.*

SWEDEN.

ART. 42. *Quatuor Monumenta ænea è terra in Suecia eruta, tabulis æreis et brevi commentatione illustrata, ab J. Hallenberg. Accessere nonnulla de literatura cufica; 8vo. Stockholm, 1802.*

The monuments which form the subject of this dissertation, were found in a field at about the distance of two miles from Stockholm.

Mr.

Mr. *Hallenberg* is likewise profoundly versed in the knowledge of the Oriental languages. He is the author of a Dissertation on the *Name of God*, in all languages. We learn also from this which we have now before us, that he has published a *Collectio numorum Cuscorum, Stockholmæ*, 1800. He presents us here with some observations which Mr. *Tychsen* had communicated to him on his work; together with his own explanation of some Cusic coins.

We likewise learn from this dissertation, that Mr. *Tychsen* is employed in decyphering the ancient Spanish characters. Of pieces in these characters, the National Library at Paris possesses a great number, the knowledge of which might be useful to him,

Mr. *Hallenberg* also informs us, that Mr. *Malmstroem*, librarian to the King of Sweden, is occupied in the explication of the Cusic medals in the cabinet of the King. We hope the result of his labours will soon appear, and that Mr. *Hallenberg* will also continue to employ himself in these researches, for which he is so eminently qualified.

DENMARK.

ART. 43. *Numophylacium Suhmianum, sive Catalogus Numismatum continens numos mediæ et recentioris ævi argenteos et æreos quæ dum vixit, colligit perillustri et generoso domino D. Petro Friderico Suhmio, cubiculario nobili et historiographo regis necnon membrum variarum societatum scientiarum; per J. J. Weber, rationum quæ de donationibus publicis redduntur in cancellaria Danica revisorem. Tom. II. Copenhagen, 1802. 1 vol. in 8vo. of 364 pp.*

This second volume of a very valuable numismatical catalogue contains the Danish medals.

Mr. *Cobbett* has thought fit to make a violent attack upon some of our late Articles, which, in his manner, he has chosen to render personal. To all his reasonings, wherein he undertakes to prove whatever his malignity is inclined to believe, we shall make no reply; but as to our having, in any instance, received directions or communications from the Treasury, we positively deny it. What he means by saying that we had given an opposite opinion, before we published our critique on Mr. *Walter Boyd's* pamphlet, we really do not know.

As a further illustration of that writer's veracity, it may not be amiss to state, that the united church emoluments of the two gentlemen, whom he has so often abused for accumulation of preferment, does not amount to 750l. Such is his ample provision for ten country clergymen, and their families! Let the public judge of his assertions in general by this fact.

ACKNOWLEDGEMENT.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The gentleman particularly addressed by a *Constant Reader*, begs us to say for him, that he must decline undertaking the task proposed.

In answer to the question of *O. P.* we shall only remind him, that Sunday-Schools have not been long enough instituted, to admit the possibility of what has been stated to him for a fact. Nor do we believe them to have the smallest tendency to produce such effects.

Devonensis makes an enquiry not at all of a critical nature; and, lest we should commit any mistake, in a matter of such moment, we must decline replying.

LITERARY INTELLIGENCE.

Mr. Beloe's new edition of the translation of *Herodotus*, with very considerable additions, is speedily advancing to a conclusion.

Mr. Bingley has in the press a new work on North Wales. It will be published in two volumes, octavo, illustrated with a Map, Frontispiece, and Welsh Music: and his *Animal Biography* will soon be republished, with large additions.

Dr. Barrow's work on *Education*, is about to be republished, with large additions.

Pomona Britannica, a new work, containing a delineation of the Fruits of this Country, with their blossoms, leaves, qualities, &c. is preparing by *Mr. Brookshaw*. It is to be published in numbers, and will commence in the course of next month. He is already engaged in a work on Flower-Painting.

Mr. Clapham's second volume of *Sermons selected and abridged*, is in the press, and will speedily appear.

ERRATUM.

The price of *Mr. Storey's* pamphlet is 1s. not 1s. 6d.

THE
BRITISH CRITIC,

For FEBRUARY, 1804.

Servare modum, finemque teere,
Naturamque sequi, patriæque impendere vitam. *Lucan.*
Direct your course by firm consistent laws,
And live devoted to your country's cause.

ART. I. *Philosophical Transactions of the Royal Society of London, for the Year 1802. Part II.** 4to. 313 pp.
G. and W. Nicol.

ELEVEN Papers form the contents of the present second Part of the Philosophical Transactions, the subjects of which will be briefly stated in the following pages.

VIII. *Observations on the Two lately discovered Celestial Bodies.* By William Herschel, LL. D. &c.

The first set of the observations that are related in this paper were made for the purpose of measuring the apparent diameters of the two newly-discovered planets, Ceres and Pallas. This object Dr. H. endeavoured to accomplish, by means of

* In our preceding volume, at page 184, will be found the first Part of the Transactions for 1802. In the same volume, at page 489, is the account of the first Part of the Transactions for 1803, which was sent to press by mistake instead of this.

what he calls the lucid disk micrometer. It consists of a circular surface, illumined by means of a lamp, which may be set at any required distance from the telescope. The observer then, looking with one eye at the planet through the telescope, throws the apparent image of it either upon or near the illumined disk; which, being placed by an assistant nearer to or farther from the telescope, may be caused to appear of equal size with the image of the planet. Lastly, by measuring the diameter of the disk and its distance from the observer, as also by knowing the amplifying power of the telescope, the real size of the planet may thereby be calculated. In this manner, Dr. H. measured the diameters of the above-mentioned planets, and found that the apparent diameter of Ceres is only $0''.98$, and that the diameter of Pallas is $0''.13$, or $0''.17$.

From those apparent diameters, and from the knowledge of the other elements of their orbits, this author calculated their real diameters in miles; and the result of his calculation is, that the real diameter of Ceres is 161,6 miles, and the real diameter of Pallas is not more than $110\frac{1}{2}$ miles.

The next set of observations was made with a view of discovering any satellites which might revolve round those planets: no such satellite was, however, discovered; and, indeed, this author observes, "that the little quantity of matter those planets contain would hardly be adequate to the retention of a secondary body."

With respect to the colour, Dr. H. observes, "that the colour of Ceres is ruddy, but not very deep. Ceres is much more ruddy than Pallas. Pallas is of a dusky whitish colour."

He describes the appearances of those two planets in the following terms.

"Ceres, with a magnifying power of 516 $\frac{1}{2}$, shows an ill-defined planetary disk, hardly to be distinguished from the surrounding haziness. Ceres has a visible disk. In viewing Pallas, I cannot, with the utmost attention, and under the most favourable present circumstances, perceive any sharp termination which might denote a disk; it is rather what I would call a nucleus. April 28. In the finder, Pallas is less than Ceres. It is also rather less than when I first saw it."

After the statement of those observations, Dr. H. proposes the following question, namely, "What are those new stars, are they planets, or are they comets? and, after a rather extensive discussion, he makes the following conclusion.

"With this intension, therefore, I have endeavoured to find out a leading feature in the character of these new stars; and, as planets are distinguished from the fixed stars by their visible change of situa-
tion

tion in the zodiac, and comets by their remarkable comas; so the quality, in which these objects differ considerably from the two former species, is, that they resemble small stars so much, as hardly to be distinguished from them, even by very good telescopes. It is owing to this very circumstance that they have been so long concealed from our view. From this, their asteroidal appearance, if I may use that expression, therefore, I shall take my name, and call them *asteroids*; reserving to myself, however, the liberty of changing that name, if another, more expressive of their nature, should occur. These bodies will hold a middle rank between the two species that were known before; so that planets, asteroids, and comets will, in future, comprehend all the primary celestial bodies that either remain with, or only occasionally visit, our solar system.

"I shall now give a definition of our new astronomical term, which ought to be considerably extensive, that it may not only take in the asteroid Ceres, as well as the asteroid Pallas; but that any other asteroid which may hereafter be discovered, let its motion or situation be whatever it may, shall also be fully delineated by it. This will stand as follows.

"Asteroids are celestial bodies which move in orbits, either of little or of considerable eccentricity, round the sun, the plane of which may be inclined to the ecliptic in any angle whatsoever. Their motion may be direct or retrograde; and they may or may not have considerable atmospheres, very small comas, disks, or nuclei."

This paper is accompanied with one plate, and concludes with the following observations relating to the appearances of the asteroids Ceres and Pallas.

"May 4. 12 h. 40'. Ten-feet reflector; power 516½. I compared Ceres with two fixed stars, which, in the finder, appeared to be very nearly the same in magnitude with the asteroid, and found that its coma exceeds their aberration but in a very small degree.

"12 h. 50'. Twenty-feet reflector; power 477. I viewed Ceres, in order to compare its appearance, with regard to haziness, aberration, atmosphere, or coma, or whatever we may call it, to the same phenomena of the fixed stars, and found that the coma of the asteroid did not much exceed that of the stars.

"I also found, that even the fixed stars differ considerably in this respect among themselves. The smaller they are, the larger in proportion will the attendant haziness show itself. A star that is scarcely perceptible becomes a small nebulosity.

"Ten-feet reflector. 13 h. 10'. I compared the appearance of Pallas with two equal fixed stars, and found that the coma of this asteroid but very little exceeds the aberration of the stars.

"14 h. 5'. Ten-feet reflector. I viewed Pallas; and, with a magnifying power of 477, its disk was visible. The coma of this asteroid is a little stronger than that which fixed stars of the same size generally have."

IX. *Description of the Corundum Stone, and its Varieties, commonly known by the Names of Oriental Ruby, Sapp-*

H 2

phire,

phire, &c. with Observations on some other mineral Substance.
By the Count de Bournon.

This is a paper of considerable length, and ably written; principally for the purpose of establishing the identity of substance between the corundum stone and several other oriental stones, such as the ruby, the sapphire, &c. which were formerly thought to be essentially different from the corundum.

This author mentioned his suspicion of the above-mentioned identity in a former paper; but, having since extended his researches, and having obtained additional proofs in corroboration of that suspicion, he comprises the whole in the present paper. The greatest part of the paper consists of an examination of the various qualities of those which are generally denominated *oriental* by the jewellers; such as their colour, transparency, hardness, phosphorescence, gravity, crystalline forms, fracture and texture, phænomena with respect to light, and character afforded by analysis. From the similarity of those qualities in the above-mentioned stones, this author is led to conclude,

“ that the analogy existing between the stones hitherto known by the names of corundum, sapphire, oriental ruby, oriental hyacinth, &c. is so strong and complete, as no longer to permit us to doubt that they ought all to be considered merely as varieties of the same substance, to which I have therefore given the general name of corundum.”

The latter part of the paper contains an examination and description, first, of the compact corundum; 2dly, of the matrix of imperfect corundum, as brought from the peninsula of India, and chiefly from the Carnatic; 3dly, of the substances which accompany the imperfect corundum; 4thly, of the matrix of imperfect corundum from China, and of the substances with which it is accompanied; and, 5thly, of the matrix of imperfect corundum from the island of Ceylon, and of the substances with which it is accompanied.

Four copper-plate engravings are annexed to the paper, exhibiting the shapes, or crystalline forms, of the stones that are mentioned in the course of the paper.

X. Analysis of Corundum, and of some of the Substances which accompany it; with Observations on the Affinities which the Earths have been supposed to have for each other in the humid Way. By Richard Chenevix, Esq.

The subject of this paper is clearly expressed in its first two paragraphs, which are as follows.

“ Some

"Some kinds of corundum," this author says, "such as the adamantine spar of China, and the sapphire, have already been analysed by Mr. Klaproth. This would have rendered any further experiments unnecessary, were it not that I have had at my disposal many kinds of corundum he did not possess; and also some substances accompanying it, which were unknown before the preceding communication of the Count de Bourmon.

"As, from the result of my analyses, it appears that all the different kinds of corundum are nearly similar in their constituent parts, and differ only in their proportions, it would be tedious to mention every experiment I made upon each kind. I shall therefore confine myself to stating, once for all, such modes of analysis as were employed with stones of a similar nature; and then present a summary of the results: Lastly, I shall conclude with an enquiry into a much-contested point, which lately threatened a revolution in docimastic chemistry."

Omitting to describe the method pursued by this author for effecting the analyses, we shall briefly subjoin the results, namely, the components of the corundum, &c. as determined by means of those analyses.

Blue perfect Corundum, or Sapphire.	Imperfect Corundum from Malabar.
Silica 5,25	Silica 7.
Alumina 92.	Alumina 86,5
Iron 1.	Iron 4.
Loss 1,75	Loss 2,5
100,00	100,0
Imperfect Corundum from the Carnatic.	Imperfect Corundum from China.
Silica 5.	Silica 5,25
Alumina 91.	Alumina 86,50
Iron 1,5	Iron 6,50
Loss 2,5	Loss 1,75
100,0	100,00
Red perfect Corundum, or Ruby.	Imperfect Corundum from Asia.
Silica 7.	Silica 6,5
Alumina 90.	Alumina 87.
Iron 1,2	Iron 4,5
Loss 1,8	Loss 2.
100,0	100,0
	The

The second part of Mr. Chenevix's paper treats of the affinities which the earths have been supposed to have for each other in the humid way. This important point is examined with brevity, and at the same time with propriety. The author relates what has been done by other chemists; states his own experiments; compares them with those of the French chemist Guyton; and, lastly, concludes with the statement of the results, which are as follows.

"From the experiments which I have related, it appears to be proved,

" 1st. That there exists an affinity between silica and alumina.

" 2dly. That there exists a very powerful affinity between alumina and magnesia.

" 3dly. That alumina shows an affinity for lime; but that the said affinity is not so strong as Mr. Guyton had supposed; nor, if pure reagents be used, is it to be perceived under the circumstances stated by him.

" 4thly. That Mr. Guyton was mistaken in every instance of affinity between the earths, excepting in the case of silica with alumina, which had been observed before his experiments; and that, in the other cases, he has attributed to a cause which does not exist, phenomena that must have resulted from the impurity of his reagents.

" 5thly. That neither the experiments of Mr. Guyton, nor the opinion maintained in the letter from Freyberg, are sufficient to diminish, in any degree, the value of the assistance mineralogy derives from chemical investigation."

XI. *Description of the Anatomy of the Ornithorhynchus Hystrix.* By Everard Home, Esq.

The subject of the present description is a very remarkable animal, sent from New South Wales, preserved in spirits. It belongs to a newly-discovered tribe, of which one other species only has been brought to Europe; and has been described by the same author, in the first Part of the present volume of the *Philosophical Transactions*; an account of which has been given in a former number of the *British Critic*.

The animal therein described is named *Ornithorhynchus Paradoxus*. That which forms the subject of the present paper is called *Ornithorhynchus Hystrix*.

The paper is divided into two parts, and is illustrated by four copper-plates. The first part describes the external appearances, and the second describes the internal parts, of this singular animal, which is a male, nearly arrived at its full growth. We shall transcribe the description of some of its external parts only.

"The animal is 17 inches long, from the point of the bill to the extremity of the tail; the bill is $1\frac{1}{2}$ inch long, and the tail $\frac{1}{2}$ an inch.

"The

" The body of the animal is nearly of the same general thickness, but rather larger just below the shoulders. The greatest circumference of the body is 17 inches.

" The back and sides are covered with short coarse hair, half an inch long, and with quills like those of the porcupine, only shorter and less pointed; they appear to be ranged in rows, in the direction of the animal's length; those on the sides are $2\frac{1}{2}$ inches long, the others between 1 and 2 inches. The quills on each side of the body, between the setting on of the hind legs and the tail, have a direction forwards, so as to be opposed to the others.

" The head and neck are covered with a coarser hair than the rest of the body, and are almost entirely without quills.

" On the breast, the hair is long and soft, and without quills; on the skin of the belly, it is almost entirely wanting.

" No appearance of false nipples could be detected, either on the belly or breast.

" The bill, which projects from the head in a tubular form, is $1\frac{1}{2}$ inch long. It is conical in its shape, convex upon the upper surface, and flat upon the lower; at its point it is $\frac{1}{3}$ of an inch in diameter, and $\frac{7}{8}$ at its base; it has the same smooth cuticular covering as the bill of the *ornithorhynchus paradoxus*, but has not the lateral lips, the sides being closed to within half an inch of their extremity. The upper part of the bill is formed by an elongation of the nose and palate; and the lower portion by a continuation of the two bones of the under jaw, as in the *paradoxus*.

" The nostrils are two small orifices, close to each other, within a quarter of an inch of the end of the bill.

" The eyes are very small, and are situated laterally on the head, close to the base of the bill.

" The external ears are two oval slits, an inch long, situated nearer to the upper part of the head than the eyes, and $2\frac{1}{2}$ inches further back.

" The teeth, if they can be so called, being, like those of the *paradoxus*, composed of a horny substance, and not of ivory and enamel, as in all other quadrupeds, are not situated on the margin of the palate and lower jaw, but are confined to the tongue and surface of the palate. On the posterior part of the tongue, which is thicker and broader than the rest, there is a space one inch in length and $\frac{1}{2}$ broad, covered with a strong cuticle, and having about 20 small teeth, blunt at their ends, projecting about $\frac{1}{10}$ of an inch; there are also several others, less prominent. On that part of the palate immediately opposite, there are seven transverse rows of very slender horny teeth, with their points directed backwards: each row looks somewhat like a small-toothed comb, laid flat upon the palate.

" The fore legs are short and thick, and have five toes, with strong blunt claws, intended probably for the purpose of digging; the middle claw is the longest, the others becoming gradually shorter. The leg, to the end of the longest claw, is three inches long; the palms of the feet are covered with a strong cuticle.

" The hind legs are longer than the fore legs, and have five toes; four of these have long strong claws, the innermost is the longest. The fifth toe is short, and, being opposed to the others, resembles a thumb,

thumb. The length of the leg, to the point of the longest claw, is six inches. Just at the setting on of the heel there is a spur, similar to that of the paradoxus, only weaker and smaller; it is $\frac{1}{4}$ of an inch long."

"The tail is covered with hair, and is about half an inch in diameter; it terminates in a blunt end."

XII. *A Method of examining refractive and disperseive Powers, by prismatic Reflection.* By William H. Wollaston, M. D.

The new method of examining the refractive and disperseive powers of different substances, which is described in the present paper, Dr. W. acknowledges, was suggested to him by a consideration of Sir I. Newton's prismatic eye-glass, the principle of which depends on the reflection of light at the inner surface of a dense refracting medium.

"Since," he observes, "the range of inclination within which total reflection takes place, depends not only on the density of the reflecting prism, but also on the rarity of the medium adjacent to it, the extent of that range varies with the difference of the densities of the two media. When, therefore, the refractive power of one medium is known, that of any rarer medium may be learned, by examining at what angle a ray of light may be reflected from it.

"For instance, when any object is laid under a prism of flint glass, with air alone interposed, the internal angle of incidence at which the visual ray begins to be totally reflected, and at which the object ceases to be seen by refraction, is about $39^{\circ} 10'$; but, when the object has been dipped in water, and brought into contact with the glass, it continues visible, by means of the higher refractive power of the water, as far as $57^{\circ} \frac{1}{2}$ of incidence. When any kind of oil, or any resinous cement, is interposed, this angle is still greater, according to the refractive power of the medium employed; and, by cements that refract more strongly than the glass, the object may be seen through the prism, at whatever angle of incidence it is viewed.

"In examining the refractive powers of fluids, or of fusible substances, the requisite contact is easily obtained; but, with solids, which can in few instances be made to touch to any great extent, this cannot be effected without the interposition of some fluid, or cement, of higher refractive power than the medium under examination. Since the surfaces of a stratum so interposed are parallel, it will not effect the total deviation of a ray passing through it, and may therefore be employed without risk of any error in consequence.

"Thus, resin, or oil of saffras, interposed between plate glass and any other prism, will not alter the result.

"If, on the same prism, a piece of selenite and another of plate glass be cemented near each other, their powers may be compared with the same accuracy as if they were both in absolute contact with it."

After

After these observations, this author proceeds to describe the construction of the simple apparatus, he has contrived for this purpose, which is delineated on an annexed plate; he then subjoins the results of the different experiments he has made with this apparatus. Those results are stated in three tables,

XIII. *On the oblique Refraction of Iceland Crystal.* By William H. Wollaston, M. D.

The subject of this short paper cannot be intelligibly explained, without the plate which accompanies it. We may only in general observe, that Dr. W.'s experiments and measurements, concerning the refractive power, and other properties of the Iceland crystal, mentioned in this paper, tend to corroborate Huygens's hypothesis concerning this singular transparent mineral.

XIV. *An Account of some Cases of the Production of Colours, not hitherto described.* By Thomas Young, M. D.

A sufficient idea of the subject of this paper may be derived from its first two paragraphs, which are as follows; the rest being not susceptible of an intelligible abridgement.

"Whatever opinion may be entertained of the theory of light and colours which I have lately had the honour of submitting to the Royal Society, it must at any rate be allowed that it has given birth to the discovery of a simple and general law, capable of explaining a number of the phenomena of coloured light, which, without this law, would remain insulated and unintelligible. The law is, that wherever two portions of the same light arrive at the eye by different routes, either exactly or very nearly in the same direction, the light becomes most intense when the difference of the routes is any multiple of a certain length, and least intense in the intermediate state of the interfering portions; and this length is different for light of different colours,

"I have already shewn in detail, the sufficiency of this law for explaining all the phenomena described in the second and third books of Newton's Optics, as well as some others not mentioned by Newton. But it is still more satisfactory to observe its conformity to other facts, which constitute new and distinct classes of phenomena, and which could scarcely have agreed so well with any anterior law, if that law had been erroneous or imaginary: these are, the colours of fibres, and the colours of mixed plates."

XV. *On the Composition of Emery.* By Smithson Tennant, Esq.

The substance called *emery*, is a granulated mineral of different fineness, and great hardness, which has been long used
in

in various manufactures for grinding and polishing glass, metallic substances, &c. It has been commonly reckoned an iron ore, on account of the martial part it frequently contains; but it appears, that this mineral had not been properly analyzed previously to Mr. Tennant's examination, which examination or analysis forms the subject of the present paper.

This author briefly describes the method he pursued for this analysis; then states the results, from which it appears, that the proportion of ingredients is various in different specimens of emery; but, in general, they are argillaceous earth in great quantity, siliceous earth and iron in small quantities.

"From 25 grains," Mr. T. says, "of emery which appeared the most impregnated with iron, and yet retained its usual hardness, I obtained, argillaceous earth 12.5, flint 2, iron 8, and one grain was not dissolved."

The following remarks conclude the paper.

"The hardness of emery, as far as I could judge by its cutting rock, crystal, and flint, appeared to be equal to that of diamond spar. The latter could not be scratched by the former; but, as emery has not a surface sufficiently polished to render a mark visible, the reverse of this could not be tried.

"All the emery which is used in England, is said to be brought from the islands of the Archipelago, and principally from Naxos. In those places, it is probably very abundant; as the price of it in London, which I was told was 8 or 10 shillings the hundred weight, appears little more than sufficient for the charges of carriage. Though I saw a very large quantity in one place (more than a thousand hundred weight) I could not find any pieces of a crystallized form; possibly the great proportion of iron, usually mixed with it, may prevent its crystallization. The whole consisted of angular blocks incrustated with iron ore, sometimes of an octaedral form, with pyrites, and very often with mica. The latter frequently penetrates the whole substance of the mass, giving it, when broken, a silvery appearance, if seen in the direction in which the flat surfaces present themselves to the eye. As these substances have no chemical relation to the emery itself, it is remarkable that they should also accompany the diamond spar from China; for Mr. Klaproth observes, that its lateral facets are mostly coated with a firmly-adhering crust of micaceous scales, of a silvery lustre: he also mentions, besides feldspar, pyrites, and grains of magnetic iron ore."

XVI. *Quelques Remarques sur la Chaleur, et sur l'action des corps qui l'interceptent.* Par P. Prevost, Professeur de Phil. à Genève.

This very extensive paper, ably written, and printed in the French language, may be considered as an examination of Dr. Herschel's late discoveries relative to the transmission of heat.

It states, with appropriate praise, the methods pursued by that philosopher for the performance of his numerous and valuable experiments; the author then subjoins a strict examination of the nature and propriety of those methods; points out some hitherto unobserved sources of error, or of uncertainty in the results, and accompanies the whole with judicious remarks. It may however be wished, that the style had been less verbose, and of course less fatiguing to the reader.

XVII. *Of the Rectification of the Conic Sections.* By the Rev. John Hellins, B. D. &c,

PART I.—*Of the Rectification of the Hyperbola: containing several new Series for that Purpose; together with the Methods of computing the constant Quantities by which the ascending Series differ from the descending ones.*

This author justly observes, in the Introduction to the present paper, that the conic sections are so generally requisite in mensuration, in optics, in astronomy, and in various other branches of natural philosophy, that too much attention cannot be bestowed upon whatever relates to the elucidation of their properties.

The present paper, which goes no further than the rectification of an hyperbolic arc, is divided into three sections; the first of which contains the investigation of several series; the second contains the methods of computing the constant quantities by which the ascending series differ from the descending ones; and the third contains examples of their use, by way of illustration. But Mr. H. proposes to continue the subject of the rectification of the conic curves on some future opportunity; for, he says,

“ Having now produced series, of good convergency, for computing the length of the arch from the vertex to the ordinate (and consequently any portion of such an arch) of any conical hyperbola, I shall conclude this paper with a few remarks: reserving some other theorems, which I have discovered for the purpose, till I shall have found an opportunity to describe nearly an equal number of theorems, which I have long had by me, for the rectification of the ellipsis.”

XVIII. *Catalogue of 500 new Nebulae, nebulous Stars, planetary Nebulae, and Clusters of Stars; with Remarks on the Constitution of the Heavens.* By William Herschel, LL. D.

“ Since the publication,” this author says, “ of my former two catalogues of nebulae, I have, in the continuation of my telescopic sweeps, met with a number of objects that will enrich our natural history,

history, as it may be called, of the heavens. A catalogue of them will be found at the end of this paper, containing 500 new nebulae, nebulous stars, planetary nebulae, and clusters of stars. These objects have been arranged in eight classes, in conformity with the former catalogues, of which the present one is therefore a regular continuation. This renders it unnecessary to give further explanation, either of the contents of its columns, or the abbreviations which have been used in the description of the objects."

Dr. H. then observes, that since the number of celestial objects, which, especially of late years, have been discovered, amounts to a prodigious quantity; it becomes necessary for astronomers to arrange them in a more useful, concise, and scientific order. In fact, the classification adopted in his catalogues of double stars, nebulae, &c. which have appeared in some of the volumes of the *Philosophical Transactions*, is little more than an arrangement of those objects for the convenience of observers.

In the classification of the whole, which this author proposes to publish,

"I shall," he says, "have to examine the nature of the various celestial objects that have been hitherto discovered, in order to arrange them in a manner most conformable to their construction. This will bring on some extensive considerations, which would be too long for the compass of a single paper; I shall therefore now only give an enumeration of the species that offer themselves already to our view, and leave a particular examination of the separate divisions, for some early future occasions."

In conformity to the above plan, a great part of the present paper consists of a general examination of the various objects which enter into the construction of the heavens; and which are enumerated and defined under the following titles:

I. Of insulated Stars. II. Of binary sidereal Systems, or double Stars. III. Of more complicated sidereal Systems, or treble, quadruple, quintuple, and multiple Stars. IV. Of clustering Stars, and the Milky-way. V. Of Groups of Stars. VI. Of Clusters of Stars. VII. Of Nebulae. VIII. Of Stars with Burs, or Stellar Nebulae. IX. Of milky Nebulosity. X. Of nebulous Stars. XI. Planetary Nebulae. And, XII. Of planetary Nebulae with Centres.

The examination of those particulars is followed by the catalogue of 500 nebulae and clusters of stars, which are disposed in the manner already mentioned.

Two plates are annexed to this most valuable paper.

This second Part of the volume of the *Philosophical Transactions* for the year 1802, is concluded with a List of the Presents received by the Royal Society, between November, 1801, and July, 1802; and the Index for the whole volume.

ART.

ART. II. *A Journey from Edinburgh through Parts of North Britain; containing Remarks on Scottish Landscape, and Observations on Rural Economy, Natural History, Manufactures, Trade, and Commerce; interspersed with Anecdotes, traditional, literary, and historical; together with biographical Sketches, relating chiefly to civil and ecclesiastical Affairs, from the Twelfth Century to the present Time. In Two Volumes, embellished with Forty-Four Engravings, from Drawings made on the Spot, of the Lake, River, and Mountain Scenery of Scotland. By Alexander Campbell.* 4to. 4l. 4s. Longman and Rees. 1802.

SO much historical narrative, and such numerous local anecdotes, are introduced in these volumes, that the Journey itself, and the subjects immediately connected, occupy no more space than might have been contained in one octavo volume, and that too of moderate size. Indeed, the second volume is almost entirely filled with the account of Edinburgh itself.

We cannot say that we have experienced much satisfaction from the perusal of these volumes, which we presume, from internal evidence, to have been written by a young and inexperienced man. From this consideration, we might be induced to excuse the compliment to Bonaparte in the Introduction; and the very mild terms in which the leaders of the various rebellions which distracted and depopulated Scotland, are every where named. But, in the second volume, we have this curious sentence, which we transcribe with a mixture of pity and contempt.

"Every deviation from the present established order of things is looked on with a jealous eye; hence the Missionary Society, even in its infancy, has challenged the attention of the vigilant supporters of existing circumstances."

We have met with similar insinuations in other parts of these volumes, which, if they mean any thing, must mean mischief. However, as we believe the writer to be a young man, we hope he will in time know better.

It may hardly seem candid to dismiss two ponderous volumes of great price, without exhibiting a specimen of their style and manner, we therefore give the following extract.

"Blended with the good qualities of the heart and the understanding, many weaknesses are found among a people but limited in their range of acquired knowledge, in either art or science. Superstition, the offspring of ignorance and credulity, whether in polished or in rude society, seems even at this day, not altogether extinguished in our
Highland

Highland districts. Although many observances that were till of late strictly attended to by the natives of these mountains, have fallen into disuse; or, if heeded at all, rather form part of their sports than their devotion; yet a few may be noted in this place, as rather characteristic of past times than of the present. Some of the superstitions in the Highlands are such as are common among the vulgar of most European nations: for example, Brounie (or Robin good-fellow) fairies, sprights, hob-goblins, spectres, and the like, were till lately believed in, as also witches, and those possessed of the faculty of second sight. These, together with the remains of Druidism and Christianity, corrupted by Romish idolatry, made up the superstition of our Highlands of Scotland.

" Martin, Pennant, and several of the writers of Sinclair's Collection of Statistical Accounts, having already noticed at considerable length most of the superstitious practices that till lately prevailed in many parts of our mountainous districts, the reader is referred to the works of those ingenious authors, as containing, so far as consists with the knowledge of the present writer, very faithful and circumstantial accounts relative to the subject in question. It is therefore unnecessary to dwell in this place, on any particular custom, or relic of the absurdities that may have arisen from the hopes and fears to which human nature is prone in a state of rudeness and simplicity. But as a few instances may suffice to exhibit the nature and general scope of the whole system, these shall be placed in the order following, that is, from the birth of the Highlander to the time of his death and funeral.

" The cold-bath was so much esteemed by the ancient race of Highlanders, that as soon as an infant was born he was plunged into a running stream, and wrapped carefully in a blanket; and soon after he was made to swallow a small quantity of fresh butter, to accelerate the discharge of the meconium. When an infant was christened, in order to counteract the power of evil spirits, witches, &c. he was put on a basket with bread and cheese wrapped up in a linen cloth, and thus the basket and its contents were handed across the fire, or suspended on the pot-crook that hung from the joist over the fire-place.

" Immediately after this ceremony, a dish of crowdie (a mixture of oatmeal and water) was presented, and each of the company took three horn-spoonfulls. The mother of the infant, as soon as kirked, could go about her ordinary concerns; but, till this religious rite was performed, every thing that she happened to touch was deemed unclean and avoided.

" Charms were in great estimation among the Highlanders; such as necklaces, pieces of mountain-ash sewed up in their garments, &c. If a Highlander heard a sudden gust of wind, he was sure to search it with his broad-sword; and it frequently happened, that a corpse dropped from the passing blast, the ill-fated wife of some of his relations, who had died in child-bed. At times, to protect himself from the men of peace (for such, by way of courtesy, the Highlanders call fairies) he would draw a circle with a sapling oak, and bid defiance to their power.

" Lucky

" Lucky and unlucky days were attended to among the Highlanders no less scrupulously than among the Romans, and other ancient tribes: the 14th of May, in particular, was an untoward day.

" When a journey commenced, particular attention was paid to the objects that presented, whether animate or inanimate; and in this also the Highlanders resembled the Romans in their superstition.

" The 11th of May, N. S. or Beltan-day, was set apart for festivity, as was the 31st of October, O. S. being Halloween. Just as the ceremony of marriage is about to begin, every thing that was tied about the young couple is unbound, in token, perhaps, of the liberty which they mutually exchange in the bonds of matrimonial union; and, as soon as the ceremony is over, the bride with her women, and the bridegroom with his male friends, retire in separate parties, and different directions, to bind all fast as before. The revelry next begins. Music and the dance, and whisky in abundance, crowns the festival. The presents of relations are made the next and succeeding days, the young folks being left to enjoy the endearments of conjugal happiness. When diseases, which are chiefly of the acute kind, make their attack on the Highlander, he endeavours to procure evacuation, by vomit or stool, or profuse perspiration. If these fail, he takes no food, and trusts to nature for a cure; but if he remains any length of time in pain or severe illness, superstitious practices are resorted to; and, as in the case of *glacah*, known by the name M'Donald's disease (as certain individuals of that clan are said, by handling the patient, and in the act repeating some words, to promote a cure) charms, amulets, and other means, are employed to restore health to the system.

" On the death of a Highlander, the late wake was followed by the *coranich*: for some time back, the *coranich* has fallen into disuse; and the bagpipe, which succeeded, has also ceased to be played before the corpse of the deceased as it is borne to the place of interment. In short, the customs and manners of the Highlanders, since the intercourse with the inhabitants of the Lowlands, are becoming daily less peculiar; and it may soon be difficult for the curious enquirer to trace any dissimilitude in the customs or manners of either description of the inhabitants of the northern parts of our island." P. 259.

The plates are slight, and of unequal execution. They principally fail in the representation of water. That, for example, of *Caldron Linn*, vol. ii. p. 365, is like any thing but water. We cannot think, on the whole, that many individuals will be disposed to give the extravagant price of four guineas for two volumes, which communicate very little information that may not elsewhere be obtained, at a far cheaper rate, and in quite as agreeable a manner.

ART. III. *Chronicle of Scottish Poetry, from the thirteenth Century to the Union of the Two Crowns: to which is added a Glossary, by J. Sibbald. In Four Volumes. 8vo. 1l. 4s. Sibbald, Edinburgh; Nicol, and Longman, London. 1802.*

THIS compilation, like other collections of ancient Scottish poetry, is founded principally on two celebrated manuscript volumes, the one called the *Maitland*, the other the *Bannatyne MS.* the latter of which is preserved in the Advocate's library at Edinburgh. Allan Ramsay, Lord Hailes, and Mr. Pinkerton had founded publications on these MSS. but the two former having become scarce, the editor (who appears to be the bookseller also) has thought that a republication of them in a chronological arrangement would be acceptable to the public. Besides these materials, "the lovers of ancient poetry are here accommodated with a better edition of the works of *Sir David Lindsay* than has been given to the public for these two hundred years." The Poems of Alexander Hume of Polwarth, James VI. and many others, will also be found in their proper places.

Respecting his own talent for critical disquisition, the editor speaks with great modesty; yet his arguments and notes are often valuable, and his Glossary in the last volume, comprising not less than six thousand words, is a compilation of great merit and utility. The arrangement of the Poems in a chronological order will be pleasing to many readers, as giving at once a kind of history of the progress of the language. We cannot perhaps better give an idea of the nature of a compilation too extensive to be strictly analysed throughout, than by inserting a short Poem entire, with the editor's argument and notes. This we take, not from the earliest part, as more obscure, but from the reign of James V. which was in the first part of the 16th century.

"SONS RYLYT THROW PRYD.

" [In this curious poem there is no circumstance which precisely ascertains its author or date. To pass over the first of these particulars, as of small importance, the subject, and the manner in which it is treated, are so similar to DUNBAR's poem on Covetousness, p. 17, that we may reasonably conclude it to have been written nearly about the same time; at least, during the minority of JAMES V. It is plain, that in his father's time the nobility began to frequent the court; the consequence of which was, expence flowed in a different channel; there was less hospitality, and more luxury. This was a happy subject for satire; and it seems here to have fallen into very good hands.]

" Sons

I.

" Sons hes bene ay exilit out of sicht,
Sen every knaif wes cled in filkin weid;
Welfair and welth ar went without gud nicht,
And in thair rowmis remanis derth and neid:
Pryd is amangis us enterit, bot God speid,
And lerd our lordis to go lefs and mair
With filkin gownis, and fellaris tume and bair.

II.

" Now ane small barronis riche abelyement,
In filk, in furreingis, chenyeis, and uthir geir,
Micht furneis fourty into jak and splent,
Weill bodin at his bak with bow and speir;
It war full meit, gif it happinis be weir,
That all this pryde of filk war quyt laid down,
And chengit in jak, knapcha, and abirgeoun.

III.

" Wald all the lordis lay up thair riche arrayis,
And gar unsulyeit keip thame clene and fair,
And weir them bot on hie triumphand dayis,
And quhen strangeris dois in this realme repair;
They neidid not for to buy filkis mair
Thir twenty yeir, for thane and thair succeffoun,
Gif finfull pryde nocht blindit thair discretioun.

IV.

" Thair men also mon be bot smyt or smoit.
Fra his caprouse be with ribbanis lest,
(With welwet bordour about his threid-bair coit,)
Or woman-wayis, weill tyit about his west,
His hat on syd set up for ony best;
For hichtines the culroin dois misken
His awin maister, als weill as uthir men.

V.

" Quha synnis in pryde, dois first to God grevance,
Quhilk out of hevin to hell gaif it ane fall;
Synce of himself he westis his substance
Sa lerge, that it ouspassis his rentall;
His peir tennentis he dois oppreis with all:
His coistly gown, with taill so wyde outspred,
His naikit termouris garris hungry go to bed.

" The vulgar think, that it is a fine thing to wear fine cloaths; and therefore, with their idea of Scottish nobles in every age, they connect silk, and lace, and embroidery. If there is faith in poets, silk, lace, and embroidery were phenomena in the reign of James V. H.

" This poem seems rather to prove the contrary. And the Statute Book shews that silks and other such finery had not been phenomena in the four preceding reigns. Act 119, of James I. anno 1429, ordains that " na man sall weare clathes of silk, broderie, &c. bot allenartie

I

Lords

Lords of twa hundredth merkis of yeirlye rent." Act 70, of James II. anno 1457, represents the Realme as being "greatumlie pured throwe sumptuous claithing of silk and scarletts, in special within burrowes and commouns of landwart;" and therefore confines the use of them to "great Lords, and to baillies of burghs, or uther gude worthy men of the Councel, and thair wives." Act 46, of James III. anno 1471, considering the great expences and coost maid upon the in-bringing of silk into the Realme, enacts that na man fall weare silkes in time cumming, in doublet, gowne, or cloakes, except knichtes, *minstrellis*, and herauldes; without that the wearer of the samin may spend annually ane hundreth pundes of land rent, *except the claithes that ar maid befor this Parliament.*"

"From the frequent repetition of these sumptuary laws, we must conclude, that the evil continued through the whole of these reigns, to exist in some considerable degree.

"St. 2. l. 7. "*Jak, knapscha, and abirgeoun.*" Act 81, of James III. ordains that "thay that wantis legge harness faull garre maik thair *jackkis* (jackets of mail) side to the knee." *Abirgeoun*, or *haubergeoun*, *Fr.* signifies, sleeves with a gorget of mail. *Knapscha*, a bag for holding victuals; from the Teutsch *knappen*, to eat; and *zak*, bag. *Splent*, is armour for the legs.

"St. 3. l. 4. "And quhen strangeris dois in this realme repair;" i. e. keep your rich cloaths till foreigners visit you, and they may last you for twenty years and more. The entailing "riche arrayis unsulyeit, cleine, and fair, to thair successioun," is a sumptuary law, singular in its nature.

"St. 4. l. 2. *Caprousy*, from the *Fr. cappe-rofin*, a red-coloured short cloak, with a cowl or hood, occasionally to cover the head.

" — l. 3. "With welwet bordour about his threid-bair coit." This portrait of *ambitiosa paupertas* has been drawn from the life. The whole stanza is highly finished. The picture of a serving-man with a thread-bare coat and new velvet lace, not distinguishing his own master, is happily imagined.

"In the time of Henry IV. Thomas Occlive wrote a similar poem on "Wast Clothing:"

"But this me thynketh an abusoun
To sene one walke in a robe of scarlet
Twelve yerdys wide, with pendaant slevis downe
On the ground, and the furrer therein set,
Amounting unto twenty pund, or bett'
And, gif he for it payd, hath he no good
Leste him wherwith to by himself an hood.
Now have thes Lordis but litill need of bromes
To swepe away the fylth owt of the strette;
Sithyn side slevis of peples gromes
Will it up-lyk, be yt dry or wete.

"Not many years after, foolish pride so descended to the foot, that it was proclaimed that no man should have his shoes broader at the toes than six inches; and women," says Camden, "burnamed themselves with foxes tails under their garments, as they do now with French

French farthingales. Nor do I think that our vanity could be stayed even by the laws of Zaleucus the Locrian, who ordained that no woman should wear gold or embroidered apparel, but when she purposed to commit adultery; nor be attended with more than one maid in the street, but when she was drunk." *Remains.* P. 27.

The French have a work, entitled "Annales poetiques," but it is very voluminous, as an English work of the same kind must be; unless formed, like the judicious and critical publication of Mr. G. Ellis, of short specimens and selections. The present work is moderate in size, and is executed in a manner not uncreditable to the editor, and very reasonable in price. The fourth volume is entirely occupied by the Glossary, excepting an introductory discourse of learned research, on the origin of the terms *Pièti*, *Caledonti*, and *Scotti*. Musical notes are occasionally introduced, not only for preserving particular melodies; but also, in the Dissertation, to illustrate the versification of different periods.

ART. IV: *Remarks on Currency and Commerce.* By John Wheatley, Esq. 8vo. 262 pp. 6s. Cadell and Davies. 1803.

THIS work abounds with new considerations on many of the leading points of these important subjects; and, in the last chapter, Mr. Wheatley applies his conclusions to the comparison of the burthen of the taxes at different periods; and it has been received with considerable approbation.

This author rests the whole of the system he advances on three main principles or propositions, which we shall examine.

The first of these propositions is, that an increase of the national stock of specie is an increase of currency, (p. 3) and not of capital: this principle we think erroneous.

Metallic money being made, by universal convention, the equivalent in exchange for all commodities and prestations, in consequence thereof, it became indeed the common measure of value; but this excludes it not from being capital, as Mr. W. contends. Oxen, in the time of Homer, were the medium of exchange, and the common measure of value; yet, at the same time, capital and consumeable capital: and every one of the arguments employed by Mr. Wheatley to prove money not to be capital, will equally apply to prove all commodities which have received the last finishing, exceeding the quantity which the owner himself can make use of, not to be capital: as the finished clothes in the warehouse of the wholesale tay-

lor; the books in the shop of the bookseller; the bread in that of the baker. We cannot stop to show this; but observe, that even from what he admits, the negative of his proposition may be demonstrated; "that the money in the hand of an individual merchant at any one time constitutes a part of his capital." For, as the same must be true of every merchant, trader, and money holder, the whole money possessed by all must be part of their whole capital collectively, that is, of the national capital. But the money, he says, that is, the supposed capital of Caius at one moment, may be that of Titius the next; and, in a short time, may constitute the capital of five hundred: to this it is replied, that, if the first or second alienation does not divest it of its nature of being capital, no repetitions of alienations can effect it; for if they could, their number could be assigned. Caius, a merchant at Oporto, sells to Titius, in London, a pipe of port wine for ready money; it then becomes part of the capital of Titius, but the capital of Caius is not diminished by the sale; therefore the money he has received is capital. Titius sells it to Marcus, a wine merchant in the country; and he again to an inn-keeper: it thus passes into different hands; but having been, in the first, part of the national capital, it continues so in the possession of each, and until consumed; nor do repeated alienations alter its nature as such: repeated alienations, therefore, do not prove coin not to be capital.

The author's second proposition is, that an increase of currency does not *constitute* an increase of wealth; by which he means, the national aggregate of product for consumption. The proposition may be granted, but this applies only to an ideal case. The proposition which deserves to be considered is, whether such increase is not the cause of some increase of that real wealth. He sets himself, under this head, to prove the negative: we have long held the affirmative; but, that such augment of real wealth is considerably less than in the simple ratio of the augment of currency; whence the same must, of arithmetical necessity, be true of the advance of price; which some passages of Mr. W.'s tract seem to controvert.

In England it is evident, that from the Revolution to this time, product, currency, and prices have been each on the increase, but with their several degrees of celerity. At the former period, we had a population of about $5\frac{1}{2}$ millions*; and, in 1800, of 9,800,000 nearly. Our quantity of specie was also, by the best authorities we have, $14\frac{1}{2}$ millions in 1688;

* Davenant and King.

and, as the credit of paper, of which there was a great quantity before, according to Davenant, was, in a manner, annihilated by the events of that time, this was then nearly the total amount of our currency. Suppose it, in any period of time, to have been augmented in the great proportion of 4.2423 to unity, or to have become 61,514,000l. if the national product had continued fixed, it must be admitted, that the average price of commodities would have increased in the same proportion: and if, in the first period, it had been as 224, the rate to be deducted from the table at the end of this work; in the latter, it would have been as 950. But this deduction is true only in the case assumed, that the product of such a country remains absolutely fixed: if it increase or diminish, the prices will be directly as the currency, and inversely as the product. Let it be now taken, that, in this period, the product had increased in the ratio of 1.69 to unity; the ratio of the prices at the two periods will become that of 224 to $950 \div 1.69$; or of 224 to 562, the ratio of prices in 1688 and 1800 by Sir G. S. Evelyn's table: and, if the average consumption of the people of this nation per head had been nearly the same during that period, the total increase must have been derived from the circumstance, that the number of the people had been increased in the above ratio of 1.69 to unity, or that of $5\frac{1}{4}$ to $9\frac{3}{8}$, which is the proportion in which it appears that our population increased from 1688 to 1800. It is, however, tacitly supposed, in this reasoning, that our currency, at both periods, performed the same number of functions in equal times; or, as it is commonly expressed by an ill-chosen metaphor (which, being too literally understood, has produced much unintelligible discussion) that it has *circulated* with the same celerity.

On the proposition in the abstract, it may be added, that the effects of every augment of currency may be regarded as twofold; for if it come first into the possession of traders, as the application of all their receipts are divisible into two branches, their productive capital and expenditure; the fund for each of them will be increased by some proportion of this augment; and the increase of the latter will be carried into the market, for objects which would not have been there demanded by them; and this increase of demand will cause an increase of product to satisfy it, which will be supplied to a certain extent, without diminishing that of any other article. But it will also have a second operation, to raise prices: and, if the augment of currency come first into the hand of those who subsist upon income, the acquirers will apply a greater proportion of it for present expenditure: but prices cannot rise, except by an increased ratio of demand to supply, or by combination: the latter

ter Mr. W. does not take into consideration; and, in this state of the question, it ought not to be considered.

Mr. W.'s third proposition is, that no nation can possess a greater relative currency than another, that is, relative to its aggregate product. That, in two countries which have an unrestricted trade in any commodity, or set of commodities, with each other, a considerable variation of the price of any one in the one, may effect some variation in its price in the other, is indisputable; or that the prices of such commodities in each have a tendency to equality; but the effect of tendency frequently ceases before any movement is thereby generated; or, after it has been generated, before it has reached the point to which it is directed. The difference of prices in distant countries may be so great, as to overcome the obstacles to the transfer of commodities from the one to the other; but, when this diminishes, the attraction becomes less, and, at length, no greater than the power of the obstacles, at which time transfer ceases; and there are frequently other obstructions, beside the price of carriage and legal prohibitions, which produce great effects.

To fortify this general position, Mr. W. contends, that the peasant or manufacturer would not sell his labour at one place for less, if, by removing it to another, he could sell it for more of the necessaries of life. This has not in general been the case, even in the different parts of the same empire. The circumstance has indeed its tendency to promote the transfer of labour; but, with the great majority of those who had such labour to transfer, it has, by opposite causes, been rendered of no effect. In the colony of New York, before the revolt, the wages of all labour were much higher than in England: those of carpenters and bricklayers were equal to 4s. 6d. sterling*; and the price of the necessaries of life having been less by $\frac{1}{4}$ in the former than the latter, that sum was equal to 5s. 7 $\frac{1}{4}$ d. in England, where the wages of the same artizans was at that time 1s. 9d. a day only†. If this principle had been even generally, although not universally true, a disparity in the wages of the same labour, in the proportion of 7 to 2, would have vanished, by a great migration, as soon as it was known to exist; especially as the removal of the workman was to be into a country where his own language was spoken. Nor do the prices of the same commodities thus come to a level in the states of the same sovereign that are very near to one another. About 1778, Mr. Young found the price of provisions in Ireland to

* Smith, vol. i. p. 105.

† Young's Ireland, vol. ii. p. 126.

those in England in the proportion of 11 to 14, while that of the rent of land was only as 5 to 11*, or less than one half.

The three principles which we have here considered, Mr. W. proceeds to apply to a known theory of the balance of trade. If what has been said above is just, it must follow, that whatever may be the fallacies of that theory, they cannot be legitimately shown from those principles; and we know not of what great reputed master in the science of political œconomy they were the disciples, who, before the time of Hume and Smith, maintained, that the quantity of money imported (in given periods) would necessarily point out the accession made to our national wealth. We believe that King and Davenant continued to give the law to the popular opinion up to that time; and they distinguished particularly between the reputed balance of trade to be paid annually in the metals, and the yearly superlucration of the kingdom: the former was estimated by Mr. King, in 1688, to have amounted to 700,000l.† and the latter to 2,401,200l. We contend not, however, that the yearly balance of the ledger of the Inspector General, with all the corrections which have been recently made to apply it to actual use, will enable us nearly to approach to the annual import of the precious metals into Great Britain. It is evident, indeed, that we do annually acquire some part of the yearly product of the American mines. Now this receipt is divisible into four parts; the augment of coin, of the trading stock of bullion, of plate, and the precious metals wasted in the arts and in manufactures. If it be supposed, that our gold and silver money amounted in 1798‡ to 45,450,000l.§ and the computation of Mr. King for 1688 be admitted, its increase will be 30,950,000l. in 110 years, or barely 281,000l. a year. The beauty and elegance of our porcelains have much restrained the increase of plate in opulent families; and an annual addition to the stock of 100,000l.|| is as much as can probably be taken to be made.

* Young's Ireland, pp. 149. 88.

† Davenant, vol. ii. p. 271.

‡ A very different account is given by Mr. W. p. 66, who makes the amount of the coin 5 millions only, of the paper 20 millions, and the currency 25 millions, which is 4½ millions less than that of the gold and silver existing in 1777. See also Rose's Brief Examination, Appendix, No. 4. Mr. W. will find a difficulty to reconcile this with the great depreciation of currency since 1777.

§ More nearly £.46,816,000. Review of Rose's Brief Examination. Vol. xiii. p. 517. *Editor*.

|| Annual augment of plate to that of money, taken as 10 to 28, its total value will be about 16 millions; and the same is true of the mercantile commodity bullion.

Smith says it is very small. The same writer states the waste of the precious metals at Birmingham to have been, in his time, 50,000*l.* a year: it is now increased; and may probably be taken always to exceed one half of that of the kingdom at large; whence that waste may be now taken at 150,000*l.* a year. Our total yearly balance of bullion does not therefore probably exceed 631,000*l.** and the annual augment of our stock in plate, bullion and coin 481,000*l.* a very different result from that which appears on the balance of the Inspector's ledger.

Mr. W. divides our commerce into three great branches; the home, the colonial, and the transit trade: the first of these terms is constantly, by other writers, applied to the internal trade, in our own products and manufactures: he means, however, the export of British manufactures†, and his principle all along is, that the importation of products of natural use is more beneficial, and a better object of national pursuit, than of their equivalent price in bullion. The full discussion of this principle we cannot undertake: it approaches nearer to the truth than the opposite opinion; and, while the precious metals in Europe are increasing, all nations not possessing mines must draw their portion of them to themselves, by a favourable balance of bullion: and the best condition of the first commercial country will be, to be *prima inter supparas*. In speaking of the colonial trade, Mr. W. censures the restrictions on the West India planters. What is said on this subject, must be passed by with the following remark. The effect of the duties they pay on the importation of their products is more than counterbalanced by the encouragement given to re-exportation, and that in a degree pregnant with danger. The West Indian absentees are numerous in this country, and their income increases with more celerity than that of the old gentry of the land; one class of whom they overshadow to-day, or ruin them by the attempt to rival them, and another to-morrow, without any public advantage.

Our trade in the East-Indies is rightly brought into this division, being effectively colonial; and here occur many animadversions on the present system, which compels private British

* About $\frac{1}{2}$ of the product of the American mines distributed annually over Europe. If, therefore, our regular annual proportion be not less than $\frac{1}{2}$, our coin probably must amount to more than 40 millions. According to Mr. G. King, about $\frac{2}{3}$ of that yearly product is wasted, or exported out of Europe.

† He elsewhere has used the technical terms of the subject in improper senses, and even those of arithmetic, speaking of ratios. In p. 238, we find mention made of "a common rule of three sum."

property in commodities, to be imported into Europe in foreign shipping, and into foreign ports; and *that monster in policy*, the revenues of an empire, which amount to ten millions in the first instance, being under the direction of a small elective body of merchants. That the management of this revenue might be assumed by the state, without injury to our constitution of government, as laid down by Mr. W. is a position which cannot be reasonably opposed: for its permanency depends on the preservation of the proportion of the powers of its component parts, and not on their absolute measure. An increase of power somewhere, would be the consequence of such a change; but if the addition made to each of them were so regulated, as to preserve the present proportion between them all, if every part were so strengthened, how would the strength of the whole be impaired? or the relative importance of any one diminished?

The fourth chapter is on the depreciation of money arising from the increase of currency, and Mr. W. generally speaks of its absolute increase as producing this effect. But it is to its relative augmentation only, compared with that of product, that it is to be ascribed: for if both be taken as absolutely increasing, but the latter or product with the greater celerity, it is evident that the value of currency, or that of money, must rise; for that value is always directly as the national product, and inversely as its total currency. As, for instance, if product be augmented in any proportion, as $\frac{1}{3}$, and currency in some inferior ratio, as $\frac{1}{10}$, it is evident that the currency, although increased in quantity, must rise in value; and, in the case assigned, in the proportion of 120 to 110, or 9.09 per cent. But when product and prices increase together, which has been the case during the whole of the last century, the currency must have increased in a greater proportion than the product, and in the compound ratio of product and prices. This alone constitutes a relative increase of currency, of which the consequences in general, deduced by Mr. Wheatley, will hold good*; and currency is as much augmented by new paper, as by new coin.

When Mr. W. enters upon the history of the increase of currency, by the emission of paper and its consequences, he seems to ascribe to the Bank of Amsterdam an effect in augmenting that of Holland, greater than was consistent with its

* Mr. W. admits this principle, pp. 204, 5; but contends that the augment of product may be neglected, and that wrongly, as we shall afterwards see.

constitution. As a bank for simple deposit of money, it had no such effect. The transferrable credits it granted, called Bank money, were even somewhat less than the sums deposited in its coffers; but in various rates, the maximum of which was about 9l. per cent. This money, by its institution, was to have been preserved there, until payment in coin for Bank money was demanded; thus far no addition to the currency was made. A similar credit was also granted for bullion deposited in the Bank; and the limit of the augmentation of currency, was the amount of the deposited bullion. These initial regulations, however, had been in some measure departed from; for, when the French entered Amsterdam, in the last war, it was found that the Bank had, in nearly half a century, advanced upon East-India and provincial bonds, to the city of Amsterdam, and on some other securities, about 10,385,000 florins*; and, by the part of these advances then remaining due, they had increased the currency of the country. Such banks, while they adhere to their primitive institution, can increase the currency of a country, only as its resting balance of bullion increases; but this, by the Coinage Act, any private merchant may here effect gratis; whereas a great part of the evils of paper-money may be removed, by adopting the more sober system of banks of deposit, in the place of that of banks of circulation as they are called.

Respecting the extent of paper credit before the Revolution, this writer inclines too much to the common error, when he says, it was principally limited to the negotiations of commerce, and that goldsmiths' notes were seldom admitted in the ordinary business of retail trade. On what contemporary authority he states this, we profess not to know; this trade was the home trade; and Davenant asserts, that it was carried on by notes, "almost without the species of money". Rents and taxes he affirms to have been paid by their means. If these notes were not in very general circulation throughout the kingdom, how were they collected by the farmers in the country for this purpose? Mr. Wheatley, according to his principles of paper cre-

* New Annual Register, 1795, p. 179; at the par of exchange, 1,038,500l. It is to be noted, that the taxes in Holland were much more burthenome than those of Great Britain; that is, bore a greater proportion to the national income, yet they were well paid. A national bank of simple deposit lends sufficient aid for a greater state to collect a great revenue. Public loans were obtained with as much ease as in states whose national banks are on another principle. Mercantile capital was as abundant, and mercantile credit as high, as in any other nation. These observations seem to lead to a conclusion which would call for mature examination.

dit, might properly say of the Revolution, "it scotched the snake, not killed it." To the general matter in the remainder of the chapter, we shall have occasion to speak further, in our review of Mr. Thornton's late publication.

The fifth chapter is on the reformation of paper currency; and, to effect this, Mr. W. proposes that the country banks should not be suffered to issue notes after a certain period; but that the vacuity thus arising in the national currency should be supplied by an enlarged emission of paper from the Bank of England, until it shall be capable of supplying coin, enabling that company to call in its additional notes. That is, that the Bank shall ultimately fill up the vacuity arising from the suppression of the country notes with coin: an expensive operation to them, terminating in a decrease of their present annual profit, arising from that part of their notes issued to support the circulation of those of the country at its present extent; which, though while they make payment in cash, it exposes them to some difficulties, and even losses by coinage, yet is on the balance profitable. He prefaces this part by an inquiry into the cause of the increase of paper-money, which he ascribes principally to the increase of the public revenue. This we may admit to have been a concurring, but not a principal or necessary cause of the augment: for paper credit may increase with rapidity, in periods in which the revenue of the state is greatly reduced. The Commonwealth annually raised 4,385,000*l.*—in the reign of Charles II. the sum raised was no more than 1,081,000*l.* exclusive of occasional grants*;—and in that of James II. 2,001,000*l.* It has been shown in this article, to what a length the paper currency was carried in that term; it excited the wonder of Mr. Locke, who informs us, that on the insolvency of one goldsmith, it was found that his notes in circulation amounted to 1,100,000*l.* Many other things are laid down in this chapter, from which we must withhold our concurrence, without specific proofs. Yet some readers will not be able to repress their wonder, that when Mr. W. here speaks of the two effects of every tax on a commodity to raise prices, the direct, to augment that of the commodity itself, and the circuitous, increasing that of other commodities, he should mention the second as almost first noticed by himself. The opinions and the exaggerations of Sir Matthew Decker on this subject are well known; and Poslethwayt has transcribed them in his Dictionary. If he had turned to the Appendix of Sir J. Sinclair's History of the Revenue, a work from which he quotes, he would have avoided this error.

* Sir J. Sinclair's Hist. p. 1, p. 177, &c.

Mr. Wheatley's sixth, and last chapter, is "on the reduction of the national debt by the depression of money;" a discussion of the first consequence, and which will be here considered with an attention as little unequal to it, as the plan of a work like this will permit. In his Introduction to this, he says, that "although the depreciation was known to exist, all authors reasoned as if the * standard of money were inviolable; and regarding every augmentation [of the debt] immediate or remote, as a permanent addition at the existing standard;" or that the burthen of a debt was at all times proportioned to its numerical amount. "They imagined the period was not far distant, when no further accumulation could be borne;" and he intimates that no application of the known fact of the gradual fall of the value of money had been made, to demonstrate the fallacy of this popular error. In both these particulars he has committed an historical oversight; for this mode of application of the fact, of the depreciation of the value of money, is not new, as he supposes it; and we find it used so early as the year 1776. In the Appendix of a tract lying before us†, it was made use of to prove the fallacy of Dr. Price's deductions from the augmentation of the debt; and, from a rate of decrement there assigned from the prices of some of the primary necessaries, it is shown to follow, that the burthen of the debt had not increased from the peace of Utrecht to that time; and that there was no more ground to fear a bankruptcy at the termination of that period, than at the beginning. Mr. Chalmers also in his estimate, quoted by Mr. Wheatley, applied the same table in 1802, to show the progressive deficiency of the civil list.

We concur fully with this writer, that the cheaper money becomes in a state, the greater sums can be paid by the inhabitants in taxes; and that this has been one great cause of diminishing the burthen which must otherwise have attended them in this country. We allow also, that even a great increase of their

* Throughout this chapter he uses standard for value of money; although the former is a mint term, signifying the weight and fineness of a coin.

† Observations on, &c. Mr. Gilbert's Bill, by the Rev. Mr. Brand, 1776, where the rate is determined from the quantity of commodities of the first necessity consumed in kind, by 242 persons in eight weeks, from public accounts, and a table of their prices for 17 years of great detail, laid before Parliament, from which both a decrement and a law of decrement of the value of money appeared to take place. But, though a reduction was made in that rate for application, we consider the reduced measure as much too great.

numerical amount or charge, taking place in a long period, may have been followed with no increase of burthen at all. But he has not brought forward all the causes which may enable a state to bear increased charges, at different successive periods; with equal facility. The increase of population during the last century ought to have been taken into account; and we regard the consideration of that circumstance as of so much moment in that important and numerous class of questions, in which national charge and national ability come to be compared, that even no sufficient approximation to a just resolution of any of them can be attained without it. Something, therefore, shall be here said, on the mode in which the variation of population operates on the pressure of public burthens, both simply and combined with the variation in the value of money; and one practical exposition of its use shall be added, out of the indefinite number of those great inquiries to which it is equally applicable, that is, of the point here considered by Mr. Wheatley, how far our increasing debt has been an increasing burthen? There are occasions in which the laws of reviewing ought not to restrain a writer from stating his own opinions with sufficient explanation, in opposition to those of the author whose work is considered; or to carry the latter further in a new course, through a region which he does not know to have been before explored.

To determine the effect of the decrement of the value of money, and the increase of population on the burthen of taxes, at all times, the value of money is first to be taken as constant, together with the quantity of commodities consumed by the individual on an average in any country. The value of this set of commodities, at their fixed rates, is what King and Davenant call the yearly expence of the people per head, which, multiplied by the number of the people, will give the national expence. Let a tax of two shillings in the pound be laid on that great total, producing a determinate sum. Suppose now the population of such a state to have been at an assigned time five millions, let it in a following period be increased to seven and a half, the prices of commodities, the consumption of each individual, and the total sum collected remaining the same; the charge on every single person, which was before measured by one tenth of his income, shall now be reduced in the proportion of five to seven and a half, or ten to fifteen; the measure becoming one fifteenth, or 1s. 4d. in the pound only. If the population had become ten millions, the charge and burthen would each have been reduced to half its former amount, or to one twentieth, that is, to a shilling in the pound; therefore the amount of a tax, or aggregate
system

system of taxes, the consumption of the people per head, and the price of commodities remaining constant, the burthen of charge in the pound will be reciprocally as the number of the people; and their expence per head continuing the same, if the population of such a state, after having been initially as 100, shall in the lapse of certain periods have successively become as 110, 120, &c. &c. and ultimately as 169; that is, shall have increased in the proportion of the population of England from 1688 to 1800*; the burthen of the tax having been at first reciprocally as 100, shall become at the end of the first, second, and last periods, reciprocally as 110, 120, and 169, respectively; the commodities consumed by equal

* We may from these elements determine the ratio of population in any two years, between 1688 and 1800. For the yearly births and deaths in a state being here taken, upon the average, to bear respectively a fixed proportion to the whole existing population, which is the constant assumption, their difference shall bear a fixed proportion to the whole population likewise; or it will be augmented by a constant rate per cent. or in successive years, form a series of geometrical progressionals: and our population having increased in the last 112 years in the proportion of 1.69 to unity, its annual increment was .47, 100dths per cent. and between the years 1700 and 1800, it had increased in the proportion of 1.5983 to unity. Therefore, had the value of money continued constantly equal, one pound would have been raised in the more populous period, 1800, with the same facility as 0.6256l. or 12s. 6d. in the less, the year 1700: or inversely, 1.5983l. or 1l. 11s. 5½d. raised in 1800, would not have exceeded in burthen one pound raised in 1700. Each of these forms of stating the proportion has its separate use; if it be inquired what payment in the year 1700 was equal in burthen to a charge of one million incurred in 1800, recourse is to be had to the first form; the sum is to be multiplied by 0.6256, the reciprocal of 1.5983, the product is 625,600l. the sum required; such multiplication by its reciprocal, being the same as an actual division by 1.5983, and the easier operation; and if we want conversely to inquire, what payment in the year 1800, was equal to one million in 1700? We must divide the sum by 0.6256, and the quotient will be 1,598,300l. or, which is the same thing, we must multiply it by its reciprocal 1.5983.

The annual increment of population being 0.47 per cent. in every successive twenty years, it will be increased in the proportion of 1.0983 to unity; and taking the measure of population in 1800 as unity, that of every twentieth year in the century may be obtained by divisions, or by continued multiplications of unity by 0.9104, the reciprocal of 1.0983, as in the second column of the second following Table; and the five corresponding reciprocals, or the terms of the second column of the second Table, will be found by the continued multiplication of unity by 1.0983, repeated four times.

numbers

numbers of people in the different periods being taken to remain the same in kind and quantities, and their prices constantly equal.

If the population and amount of the taxes be taken as constant, and the prices of commodities to vary; the burthen or charge in the pound will be at all times reciprocally as those prices, or directly as the value of money; increasing with its augmentation, and decreasing as it falls; (one of the principles upon which Mr. W. rightly proceeds:) and, thirdly, if the value of money and population remain fixed, this burthen or charge in the pound will be as the amount of the taxes, which is universally admitted.

Hence it follows, that however the amount of the taxes, the price of commodities, and the population of a state may vary, the burthen of the taxes will be as their amount directly; and the number of the people, compounded with the price of commodities inversely. This follows from the nature of proportionals.

A numerical illustration shall now be given of this rule, to determine the effect of the increase of population and prices conjointly, upon the burthen of the taxes. It has been shown above*, that on account of the increase of the number of contributors, the state could collect one pound in the year 1800, with the same burthen upon them as 0.6256l. or 12s. 6d. in 1700. Moreover, on account of the fall of the value of money, separately taken, the burthen of the payment of 562l. at the end of the century, having been no more than that of 238l. at that of the preceding, by Sir G. S. Evelyn's Table, as given by Mr. W. one pound was paid in 1800, with the same facility as 0.4234l. or 8s. 5½d. in 1700, and consequently 0.6256l. or 12s. 6d. in the more recent period, with the same facility as 0.2649l. or 5s. 3½d. in the more remote; therefore the payment of twenty shillings by the nation at one period, was attended with no more burthen than that of 5s. 3½d. at the other. Or a million might have been raised upon the subject in the last year of the 18th century, with as little burthen as 264,900l. at the end of the preceding; and conversely, 3,774,000l. in 1800, as 1,000,000l. in 1700; and here the fraction, 0.2649l. is the product of 0.6256l. and 0.4234l.—and 3.774l. is the reciprocal thereof: and having given the amount of any payment to the state in the years 1700 or 1800, that of a charge of equal burthen at the other may be found in one of the following Tables, as also for all intermediate years.

* See the note to the preceding page.

TABLE I.

Sums levied in Taxes in certain Years, equal in Burthen to £.1, so levied in Year 1800.

Payment 1800 Years.	£.1, or 20s. increasing fixed	Col. 1, £.1. Prices Population.	1.	2.	Col. 1, £.1. Population Prices.	1.	2.	Col. 1 & Col. 2 increasing both.	1.	2.
1700		0.4234	8	$5\frac{1}{2}$	0.6256	12	6	0.2649	5	$3\frac{1}{2}$
1720		0.4572	9	$1\frac{1}{2}$	0.6871	13	$8\frac{1}{2}$	0.3142	6	$3\frac{1}{2}$
1740		0.5106	10	$2\frac{1}{2}$	0.7547	15	1	0.3854	7	$8\frac{1}{2}$
1760		0.6085	12	2	0.8289	16	$6\frac{1}{2}$	0.5044	10	1
1780		0.7597	15	$2\frac{1}{2}$	0.9104	18	2	0.6917	13	10
1800		1.0000	20	0	1.0000	20	0	1.0000	20	0

TABLE II.

Sums levied in 1800, equal in Burthen to £.1, raised in certain Years.

Paymt. 1700 Years.	£.1, or 20s. increasing fixed	Col. 1, £.1. Prices Population.	£.	1.	2.	Col. 1, £.1. Population Prices.	£.	1.	2.	Col. 1 & Col. 2 increasing both.	£.	1.	2.
1700		2.3613	2	7	$2\frac{1}{2}$	1.5983	1	11	$1\frac{1}{2}$	3.7743	3	15	$5\frac{1}{2}$
1720		2.1866	2	3	$8\frac{1}{2}$	1.4552	1	9	1	3.1823	3	3	$7\frac{1}{2}$
1740		1.9581	1	19	$1\frac{1}{2}$	1.3249	1	6	$5\frac{1}{2}$	2.5945	2	11	$10\frac{1}{2}$
1760		1.6432	1	12	$10\frac{1}{2}$	1.2063	1	4	1	1.9823	1	19	$7\frac{1}{2}$
1780		1.3161	1	6	$3\frac{1}{2}$	1.0983	1	1	$11\frac{1}{2}$	1.4456	1	8	$10\frac{1}{2}$
1800		1.0000	1	0	0	1.0000	1	0	0	1.0000	1	0	0

The fractional and money values, in the first section of the first table, are the same as those determined by Mr. Wheatley, p. 247, and are a series of sums equal in burthen on each individual, to the payment of 20 shillings in 1800, population being taken as fixed: the fractional and money values of the second section exhibit a corresponding series of the same values, prices of commodities being constant, and population increasing: the terms of the third fractional column are the products of those of the first and second in the same line, followed by the money values of them. The first, second, and third fractional columns of the second table are the reciprocals of those of the first respectively*.

The

* On the construction of the table of the successive values of money for the last century, adopted from Mr. W. here, the following observations may be made.

There are two modes in which that value can be determined for any series of years: the first is, by dividing the national expenditure by the number of people in each year; the quotients will be, a series of sums proportional to the mean prices of commodities, or the reciprocals of the successive values of money. One such quotient, for the year 1688, Mr. King exhibited: if the process whereby he determined

The application of these tables shall now be shown, to one of the numerous cases determined by Mr. Wheatley from his own tables, retaining his numbers. He states the revenue in 1800 at 30 millions; the multiplier to this, in the last section of the second table, is unity: the revenue in 1700 he states in round numbers at 4 millions; the tabular multiplier to which is 37743, and the product 15,097,200. A payment, therefore, of 4 millions, at the more remote period, was equal in burthen to 15,097,200. at the nearer, or the burthen of the state was nearly doubled: and here Mr. W. regarding increase of prices only, and omitting that of population, takes the multiplier for 1700 from the first column, where we find 23613; by which, multiplying 4 millions, we have 9,445,200 (9,400,000 W.); but, in the payments of each period, and particularly the latter, there is an error in his statement of the revenue; and the correcter result will be, that the burthen increased in the century by 76.731. per cent. Again, if a similar comparison were instituted between the onus of the taxes of 1700 and 1790, the latter will be found to exceed the former by 15.451. per cent. only. The two last results will

terminated the expenditure be just, and it could be recovered, the whole progression would be easily determined.

The second is thus: let a list of the different commodities ordinarily consumed by a person of the middle rank of life be made out; and the quantity of each requisite to the consumption of a given number of such individuals for a given time be assigned; the aggregate price of this set of commodities for any one year will be reciprocally as the value of money for that year; but all the prices would be better taken from the average of a sufficient term of years. It must be noted, that different commodities have varied in price with different celerities, whence the proportion of each consumed must be taken into account; the average charge of maintaining one man for one year being the point sought. The mean variation of price of all the enumerated commodities will give a false result, resting on the tacit assumption, that the expence incurred in the year for each is equal.

The mode in which Sir G. Evelyn has proceeded to determine the series of prices given by Mr. W. is not explained by him. It is supposed here to be by the valuation of a set of commodities, each of the proportional quantity above described.

After these two rules, resting on one common principle, it is proper to note, that Dr. A. Smith has affirmed, that corn is "a more accurate measure of the value of money than any other commodity or set of commodities." Book i. chap. 11, 8vo. 1774. vol. i. p. 293.

The last part of the returns of the enumeration of the people, in 1800, may confirm or correct the series representing the increase of population given here on the common assumption.

K

be

be explained in a note below*, where the importance of the subject has occasioned some further exemplifications to be given of the use of the tables.

The

* Mr. M^r Arthur states the revenue of 1700 at 3,769,300*l*. (p. 24) and its permanent and temporary amount jointly in 1800 at 36,728,000*l*. (p. 25). The former is the income from England alone, the latter contains that of Scotland, which must be separated from it when the increase of the burthen of England is enquired after. This is here taken at 1,833,330*l*, that of 1789 having been 1,100,000*l*. (Sinclair, part 3, p. 351) and must be deducted—2dly, the former income tax is also included in the total at 7 millions. By funding the capital it was pledged to pay, the revenue was very soon reduced by about 4,480,000*l*. and it is only the resting part of the charge which must enter the great total; and, 3dly, the point enquired after is, the ratio of increase of expence absolutely such; money raised for necessary public expenditure. From this great total, therefore, money raised for a beneficial and lucrative purchase ought to be excluded; it is a levy dissimilar in kind, and cannot be mixed with the former: the sinking fund comes under this description; and its amount in 1800 is taken at 5,270,000*l*. These three articles together form a subtrahend of 11,583,333*l*. and the levy upon England, for expenditure in 1800, is to be taken at 25,144,000*l*. Now the annual charge in 1800, equal in burthen to 3,769,000*l*. will be equal to that sum multiplied by 37743, or 14,233,000*l*.; which is to 25,144,000*l*. as 100*l*. to 17673.

Again, the arithmetical mean of the factors in the third column of second table, for 1800 and 1780, is 12228, an approximation to that of 1790: dividing 14,233,000*l*. by that mean, the charge in 1800, equal in burthen to the whole revenue in 1700, becomes 11,634,000*l*. In that year, Mr. M^r Arthur states the total revenue at 15,732,000*l*.; which, deducting as above, 1,100,000*l*. for that of Scotland, and 1,200,000*l*. for the sinking fund, is reduced to 13,432,000*l*.; the ratio of which to 11,634,000*l*.; or the proportion of the burthen of 1790 to that of 1700 is the same as that of 11545*l*. to 100*l*.

The consequences to be drawn from tables constructed as above are extremely extensive; by such means, we are enabled to decide, on demonstrative grounds, the much-debated question of the sufficiency or insufficiency of the civil list; its amount having been, at the demise of George II. in 1760, 860,000*l*.; it was voluntarily reduced, by the present King, on his accession, to 800,000*l*.: that is, it was determined by Parliament, that the services and commodities then to be procured by that sum were necessary for the support of the dignity of the throne, if England should not become more rich and populous. In the forty years elapsed to 1800, the money that would have represented the services and commodities here taken on that great authority, as necessary to the proper maintenance of that dignity, would have exceeded the original sum 800,000*l*. in the ratio of 16432 to unity, or amounted to 1,314,560*l*.

The principles of the comparison of national burthens and national charges deserve, and will undoubtedly receive, a more thorough

But a kingdom, when aggrandized, requires a more ample royal establishment than before, and in some proportion of that aggrandizement; and a kingdom, by internal additions to its population, acquires more real strength and dignity than if the same addition had arisen by newly acquired provinces. The aggrandizement of the term was therefore as the increase of population, or in the ratio of 1:2063 to unity; whence, the due amount of the civil list in 1760 having been 800,000*l.* it ought, so early as the year 1800, to have been increased in the compound ratio of 1:6432 and 1:2063 conjointly, on account of the decrement of the value of money, and the augmentation of the state, of the best kind, or in the ratio of 1:9823 to unity, and to have amounted to 1,585,840*l.* This is the sum necessary, that the splendor of the throne should bear the same proportion to the greatness of the people that it did in 1760. The unhappy Louis XVI. voluntarily made the melancholy experiment, if not of abdicating the pomp, and what the French called the representation of royalty, at least of greatly reducing it. The very able statesman who wrote the tract "on the Government and Manners, &c. of France before the Revolution," republished in England by that upright Whig of the old and sober school, Mr. Baron Maseres, ascribes the fall of the spirit of veneration for monarchy, in a great measure, to that fatal renunciation. The tragedies this astonishing and dreadful event has produced, we know; and the circuitous effect of them has severely visited us. A necessity, continually increasing, compels the King of Great Britain daily more and more to divest himself of the outward and impressive splendor of royalty. The natural effect of such a dereliction, whether constrained or unconstrained, is the same, and we have recently seen it; and there is nothing in its being the consequence of our own error, or the entire absence of a sentiment, truly noble when duly exerted, which can keep a similar catastrophe from us. These reflections, the illustration of the table and the subject forcibly introduce, although political morality is not the direct subject of consideration here. To return, therefore, to political arithmetic: we may likewise from the table determine, whether the grant of 800,000*l.* for the civil list, at the accession in 1760, was not a profusion condemned by the laudable oeconomy of our ancestors. It appears by the table, that an annual payment of 3:7151*l.* (=3:7743—0592) in 1760 was no more than equal in burthen to 1:9823*l.* in 1700; which measures are in the ratio of 1:8741 and unity respectively. In 1702, 700,000*l.* was voted to Queen Anne for the civil list; that sum, therefore, was in that year the same burthen as 1,311,870*l.* in 1760, when 800,000*l.* was settled on the present King for the same purposes. The Queen, indeed, contributed 100,000*l.* a year to the war; but the sum she effectively received, 600,000*l.* was equal in burthen to 1,124,460*l.* at the accession. On the same principle depends the provision to be made for all those greater personages in the state, whose

K 2

dignity

thorough discussion than we have been able to give them here, or than they appear to have received from Mr. W. In his elementary table of the series of prices for a century, the first, third, and all the alternate terms, evidently seem derived from original computations; and the second, fourth, and all those intermediate to the former, from the arithmetical means of those preceding and following them. But another mode, well known to calculators, ought, on elements of such consequence, to have been employed to supply the values of the intermediate decennial periods; when terms however have been, in the course of these strictures, wanted to be interposed between given years, it has not been thought necessary to have recourse to those more operose processes. But to form the Tables given above, the even alternate terms, that is, the fourth, sixth, &c. of Mr. W. are struck out, as less to be relied on. His tables, pp. 240 and 242, are meant to show the increase of the revenue, in every ten years in the last century; and here we see four terms put in of pure imagination, and its augment in every ten years from 1710 to 1750, taken to have been equal, whether they were periods of war, of peace, or mixed. Again, the debt contracted in the first five years of the war of 1756, he states at sixteen millions, and in the last two at thirty-eight millions. "Extremely loose," as he says, "these calculations must indeed be admitted to be; what 'documents already published' will justify the data he has laid down, we know not; nor do we think that if he had 'endeavoured to prepare a more accurate statement,' he would 'have committed greater errors.'" Much licence, it is true, will be given to assumptions, in processes for the illustration of a principle; but they must be formed, as far as is convenient, *ad veritatem imitandam*, and not be made utterly repugnant to the well known facts on the subject.

From his data Mr. W. concludes, very justly, that the pound sterling had been reduced in value, from 1780 to 1800, in the proportion of 15s. 2½d. to 20s. or one fourth, nearly. But from this he infers, that continuing to decrease at the same rate

dignity is combined with that of the nation itself. In 1742, 100,000*l.* a year was settled by Parliament upon the Prince of Wales: if that sum was then properly assigned, a sum exceeding it in the proportion of (2·5945—0·0612) 2·5333*l.* to unity, or 253,333*l.* is required at this present: the allowance to ambassadors follows the same rule. But the stipend of all offices paid by the state, the number of persons exercising them increasing with that of the people, should increase only as the price of commodities, and are determinable by the first columns of the tables.

For three more such periods, it will, at the end of the first, or in 1820, be further reduced to 10s. of the second, or 1840, to 5s. and in 1860, to a French livre, or 1s. sterling. On what ground, in this series of reduced values, when he comes to the fourth term, he departs from its proper law of continuation, and states that the pound will retain any value at all, is far from evident. Besides, the first reduction from 20s. to 15s. is of one fourth the preceding value; but the second, from 15s. to 10s. is of one third; the following, from 10s. to 5s. of one half; and the last, from 5s. to 1s. of four fifths; and thus he departs from the hypothesis he began with, that every sum of money be reduced one fourth in every twenty years; or, which is the same thing, every following value be three fourths of the preceding: and, according to his own supposition, the five terms of his series should have been, first, 20s. second, 15s. third, 11s. 3d. fourth, 8s. 5½d. and the last, 6s. 3¼d. which he reduces to 1s.

There is one further consequence which he draws from his tables of interest and capital of debt, at different periods, combined with the augment of price, which appears very erroneous, and which may generate much discontent among those of the public creditors who shall concur in it; that, by the perpetual diminution of value of the nominally equal payments made by the state to its annuitants, the public "faith is virtually violated," which he considers as originally pledged for payments of equal value in every year; and he broadly intimates, that justice calls upon us to "make an advance to the interest (or annuity of the creditor) commensurate to the increase of prices." P. 259. Proceeding likewise on the tacit supposition, that all the capitals will be paid off at par, he insists upon the hardship to the public creditor, in being obliged to receive in full for his original advance, a value so far reduced below it, however called by the same name.

He here totally omits to make a set-off against this loss of some consequence; that is, that the interest covenanted to be paid, has always somewhat exceeded the coteremporary rate of the market; and the capital granted the advance made, by 10l. 20l. 30l. and even a higher rate per cent. at different periods. But let this consideration for a time be here also set out of the question, still his conclusion is utterly unsupportable. The thing borrowed by the state is a monied capital, and this depreciation is an ill quality inherent in its nature; that a capital has been advanced to the state, is not the cause of its depreciation; if this decrement of real value would not have taken place upon it, had it been put out to interest on any other legal security, the state might have been bound to make it good; but if it had been in the private custody of the first owner and his

his heirs, and hoarded for the whole of the century, it would not have escaped this depression. All other equal monied capitals have suffered in the same degree, in the same periods of time, as that of any public creditor; for the funds being at par (the tacit assumption of Mr. W.) it follows, from the first column of the Tables, that the real value of equal sums was reduced one half, from the year 1740 to 1800. Now, suppose that Titius, in the former year, had advanced upon mortgage, on certain lands, 10,000*l.* at 4*l.* per cent. and that it continued so vested during the whole period, his income arising therefrom, 400*l.* at the end of the first year, would be of twice the value of the like nominal sum, 400*l.* which he or his heir would receive at the end of the last, 1800; and, if then the principal should be paid in, its value would be found reduced to one half, as it would be discharged by the numerical amount advanced only; but as the capital of the debt exceeds the advance of the creditors, taken collectively, at a certain rate per cent. the sum repaid will exceed the original advance by the same rate; and, if not equal in power and value to the latter, lose less, therefore, in the term of forbearance, than a like advance on private credit; and, on the return of assured peace, the standard stock must rise very soon to par, by the effective sinking fund we possess.

With all these objections to Mr. W.'s work, it must be admitted, that there appears in it a genius well turned to these subjects, a ready invention of principles, which, to those who are new to these inquiries, will appear firm; and are beside fertile in consequences, and directly leading to them. How far he has duly examined these principles, before he employed them as the foundation of his superstructure; whether he has, with due previous diligence, collected a magazine of materials sufficiently ample to exercise the ability he possesses; or, whether he is master of those branches of computation, without which, writers on political arithmetic may fail of discovering many a useful deduction, arising from well established principles and authentic elements, are points rather left to be gathered from the preceding copious examination of his tract, than here expressly decided upon.

J. B.

ART.

ART. V. *Transactions of the Linnean Society. Volumes V. and VI.* 4to. White. 1800, 1802.

THE Linnæan, or (as it chooses to spell itself) Linnean Society, continues to pursue, with apparently unabated ardour, the study and improvement of natural history. Since the period of our last review of its Transactions, two new volumes have been produced, namely, the fifth and sixth, both distinguished, like the preceding, by many important communications. In the fifth volume is a paper, by the late Dr. Pulteney, containing observations on the æconomical use of the *Ranunculus aquatilis*, a plant very common, during the early part of summer, in most of our rivulets and stagnant waters. According to Dr. Pulteney, it grows so very plentifully in the neighbourhood of Ringwood, on the borders of the Avon, that the cottagers sustain their cows, and even their horses, almost wholly upon it; its acrimonious qualities evaporating entirely on drying. But it is even a highly useful fodder when recent; and it is usual for a man to collect a quantity every morning, and bring it in a boat to the edge of the water, where the cows eat it with great avidity: indeed, they relish it so highly, that it is thought unsafe to allow them more than a certain quantity, namely, between 25 and 30 pounds each, daily. Dr. P. was informed by one man, that he had kept five cows and one horse so entirely on this plant, and what the heath afforded, that they had not consumed more than half a ton of hay throughout the whole year. Thus the plant appears to be not only innoxious, but even highly nutritive to cattle. Hogs also, when fed on the same vegetable, improve so much, that it is not necessary to give them any other sustenance till they are put up to fatten.

Another article (which is also by Dr. Pulteney) informs us, that *Ascarides* are found in great plenty in the stomach of the corvorant and the shag. In the concluding paragraph of this paper, is an observation relative to a species of worm, observed by A. B. Lambert, Esq. crushed out of the body of the *Carabus hortensis*. This, however, is in reality nothing new; since Lister, Roesel, and many others, have observed *Gordii* or *Filarizæ* in the bodies of various insects.

In a paper by Dr. Maton, on the celebrated long grass, growing at Orcheston, not far from Salisbury, Dr. M. is of opinion, that the Orcheston grass is not in reality a particular species; but that, from the extremely rich nature of the ground, all the usual meadow grasses which happen to grow in it acquire an uncommon length, as the *Holcus lanatus*, *Lolium perenne*, *Agrostis stolonifera*, &c. The meadow producing the

the grass which has excited so much curiosity is situated in the lowest part of a very narrow winding valley, sheltered on each side by gradual, but by no means lofty, acclivities of chalk. This valley forms a channel for the frequent floods which come from Tilshead (about three miles distant) in the winter season; and, from the meadow alluded to being the lowest of the range, the water rests there to some depth, if it does any where; and indeed the place is rarely otherwise than swampy throughout the year.

The next article is a Description of a new Species of Mycateria or Jabiru, by Dr. Shaw. It is a native of Senegal, and is thus distinguished. *Mycateria Senegalensis*. *M. alba rostro apicem versus rubro, basin versus albido fascia nigra, macula utrinque fenestrata*.

White Jabiru, with the bill red towards the tip, whitish towards the base, with a black transverse band, and a transparent spot on each side.

In size, this bird appears to be equal to the common Jabiru. It is well known to zoologists, that this genus has been also increased by the introduction of an additional species from New Holland, of which a specific character is inserted by Dr. Shaw.

A Continuation of the History of the Tipula Tritici, in a Letter to Thomas Marsham, Esq. By Thomas Kirby, F. L. S.

In this paper, Mr. Kirby, with his usual accuracy, describes the insect; but the paper is too long for insertion in our Review, and we can only give the reader its specific character, namely, *Tipula rufo-fulva, alis lacteo-iricoloribus, margine pilosis*.

An elaborate paper follows, by the same author, describing certain Fungi, which are Parasitics of Wheat.

An Account of the Onchidium, a new Genus of the Class of Vermes, found in Bengal. By Francis Buchan, M. D.

This animal is always found (at least it was always observed by Dr. Buchan) on the leaves of the *Typha elephantina*. It is so nearly allied to the genus *Limax*, or Slug, in point of habit, that, by an inattentive observer, it might be considered as a *Limax*: its principal difference consists in not being furnished with a lateral foramen. It is a native of Bengal.

Observations on the British Species of Mentha. By Dr. Smith, President of the Society.

We

We need say nothing more relative to this paper, than that it displays the usual exactness and diligence of its scientific author. The British mints now amount to thirteen, exclusive of several varieties.

Descriptions of the Mus bursarius and Tubularia magnifica, from Drawings communicated by Major-General Davies, F. R. S. and L. S. By George Shaw, M. D. &c.

The *Mus bursarius* is of that division in the genus which is furnished with cheek-pouches for the temporary reception of food, and is a native of Canada. The *Tubularia magnifica* is a highly elegant species, and is represented in a coloured plate.

Many other papers of consequence occur in the present volume; but, as we cannot do justice to their contents without a great expansion of this article, we must take our leave of the fifth, and proceed to the sixth volume.

In this, the first article is a very learned and elaborate Dissertation, by Professor Lichtenstein, on two natural Genera hitherto confounded under the name of *Mantis*. This paper, which was written in the German language, is translated by Dr. Thomas Young. The distinction between the genus *Mantis* and the newly-instituted genus *Phasma* is clear, and well supported.

Observations on Aphides; chiefly intended to show, that they are the principal Cause of Blights in Plants, and the sole Cause of the Honey-Dew. By the late William Curtis, F. L. S.

It is impossible to speak too highly in praise of this very curious paper; in which, many new and interesting particulars are detailed, relative to the natural history and manners of those extraordinary insects, which Mr. Curtis seems to have clearly proved the sole cause of the latter phenomenon mentioned in the title.

Remarks on some of the British Species of Salix. By the President.

Several British willows are described in this paper, with all the accuracy which the present state of our knowledge respecting so difficult a tribe will admit. Further observations are promised.

In this volume we find a well-conducted paper on the Hinges of the British Shells, by Mr. William Wood, F. L. S. This paper

paper became the more necessary, since the figures given in the last volume of the *Amœnitates Academicæ* must be acknowledged to be, in several instances, more calculated to mislead than to instruct. The figures accompanying Mr. Wood's descriptions appear to be very correct.

Dr. Schreibers, Deputy Professor of Natural History in the University of Vienna, has described several rare species of coleopterous insects. The descriptions are accompanied by beautiful coloured figures.

In a succeeding article is described and figured, one of the most curious birds yet introduced into our Museums, from that land of wonders New Holland. This bird is described by General Davies, under the name of *Menura superba*; it having been thought necessary to institute for it a distinct genus, from the particular form and structure of its tail, which is so constituted, as to bear a striking resemblance to the floating hypochondrial feathers of the Birds of Paradise.

A paper in French, containing Observations on several Species of the Genus *Apis*, namely, such as are commonly termed Humble-Bees, is the production of Mr. P. Huber of Lausanne, in Switzerland. This paper contains many curious observations, but is too diffuse; it is accompanied by figures of the insects themselves, with their nests and cells.

We cannot stop to enumerate the many curious articles, both zoological and botanical, which occur in the present volume; and must conclude with slightly mentioning an interesting description, accompanied by a splendid coloured plate, of the species of Palm, called *Cycas revoluta*, which, in the month of November, 1799, produced its fruit, for the first time in England, in the garden of the Honourable and Right Reverend the Bishop of Winchester, at Farnham Castle, in Surrey. The description is by Dr. Smith, and the plate is engraved from an elegant drawing by the hand of Miss North. It represents as much of the plant as possible, somewhat under the natural dimensions; nor could the full number of surrounding leaves be conveniently admitted.

We have thus given rather a specimen of the most important articles, contained in these volumes, than a minute account of the various papers, which would be interesting to few readers, except those who, even from what we have said, may be induced to procure the volumes. Of these it would be injustice not to say, that they are worthy of the Society from which they proceed,

ART. VI. *Analytical Institutions, in Four Books: originally written in Italian, by Donna Maria Gaetana Agnesi, Professor of the Mathematics and Philosophy in the University of Bologna. Translated into English, by the late Rev. John Colson, M. A. F. R. S. and Lucasian Professor of the Mathematics in the University of Cambridge. Now first printed, from the Translator's Manuscript, under the Inspection of the Rev. John Hellins, B. D. F. R. S. &c. In Two Volumes. 4to. 700 pp. 2l. 2s. Rivingtons, &c. 1801.*

THE present work, whether we consider the extent and difficulty of the subject, or the skill with which it is handled, is such as does not appear once in a century; but, when it is considered as the performance of a lady, under the age of twenty-eight years, it is, we believe, unequalled in the history of the mathematics. It therefore should have been noticed sooner by us, were it not that we are sometimes compelled to move slowly under the heavy burden laid upon us by this age of authors. Our account of this work, however, has not been so long delayed as at first sight might appear; for, although it appears to have been printed off in the year 1801, it was not published till at least the middle of the year 1802.

The subject of these volumes is naturally divided into two Parts; the Analysis of finite Quantities, and the Analysis of Quantities infinitely small; and these Parts, as they are treated of at large, are very properly disposed in two volumes. The first volume (of which only we shall now make our report) contains, besides the Analysis of finite Quantities, an Advertisement by the editor; a short Account of Maria Agnesi, the author; her Dedication of this work to Maria Teresa, Empress of Germany; her Preface; and an Introduction, by Professor Colson, the translator. In all which preliminary papers, there are circumstances respecting this work which we ought not to overlook.

The editor's Advertisement contains a brief account of Mr. Colson's motive for translating this work into English; of the state in which the manuscript was left at his decease (namely, that it was fairly transcribed for the press, but wanted revision, and that the intended Introduction to it was unfinished) and of the part which he has had to perform. It contains also his opinion of the work, supported by an instance of the superior skill of Agnesi to Simpson, in the solution of a fluxionary equation; his answer to an objection which may be made to these Institutions; his idea of some additions to be made

made to this work, in order to save the learner both the time and expence of consulting other books on the subject; his desire to obtain authentic intelligence concerning this learned lady from the University of Bologna, of which she was once so illustrious a member; and the further information, that the public are indebted to the liberality of Baron Maseres for the present handsome edition of this valuable work.

For a fuller statement of these particulars, we must refer our readers to the book. We shall, however, give a short extract or two from this paper, with our remarks.

The first paragraph (in which Professor Colson's motive for translating this work is mentioned) runs thus:

"The Analytical Institutions of the very learned Italian lady, Maria Gaetana Agnesi, Professor of the Mathematics and Philosophy in the University of Bologna, which were published in two volumes, quarto, in the year 1748, are well known and justly valued on the continent; and there cannot perhaps be a better recommendation of them in this island, than that they were translated into English by that eminent judge of mathematical learning, the late Reverend John Colson, M. A. F. R. S. and Lucasian Professor of the Mathematics in the University of Cambridge. That learned and ingenious man, who had obliged his country with an English translation of Sir Isaac Newton's Fluxions, together with a comment on that profound work, in the year 1736, and was well acquainted with what appeared on the same subject in the course of fourteen years afterwards, in the writings of those very ingenious men, Emerson, Mac Laurin, and Simpson,—found, after all, the Analytical Institutions of Agnesi to be so excellent, that he was at the pains of learning the Italian language, at an advanced age, for the sole purpose of translating that work into English, that the British youth might have the benefit of it as well as the youth of Italy."

This may be useful information to many of our readers. We well know that Professor Colson was not only an eminent mathematician, but also a very clear writer, and an experienced teacher: his recommendation, therefore, of any work of this kind, is as good as can be given.

The editor's wish (and the cause which excited it) to obtain authentic intelligence of Agnesi from the University of Bologna, is described as follows.

"The wonderful sagacity which appears in these Institutions, and the singular circumstance that so large a work of this kind was performed by a lady, raised in me a wish to obtain a particular account of the author; but the confusion and misery which have been brought upon a great part of Europe, and particularly upon Italy, by the French Revolution, have deprived me of the means of getting authentic information respecting this *phenomenon* of literature from the University of Bologna, of which she was so bright an ornament." P. xi.

This was written about the end of the last war. The prospect which the peace of 1801 opened, of obtaining the desired intelligence from Bologna, is, by the ambition and restless spirit of France, again closed.

The editor adds,

" All the information I have been able to get of her (besides what appears in her excellent work, and some just encomiums on her skill, which I have seen in foreign books) I have inserted in the following pages; supposing that the reader would be no less desirous than myself of any authentic information respecting so amiable and extraordinary a person. The account comes, indeed, by way of France; yet, as there is no visible motive for the writers of it to deviate from truth in what they have related of her, I see no reason for disbelieving it." *Ibid.*

The short Account of Maria Agnesi consists of extracts (translated into English by Baron Maseres) from M. De Brosse's Letters on Italy, M. Montucla's History of the Mathematics, and a work entitled " *El Teatro Critico*." It is here related upon the testimony of M. De Brosse*, a learned Frenchman, who saw and conversed with Maria Agnesi, when she was about twenty years of age, that she had then not only acquired such a knowledge of the Latin tongue as to be able to converse, and even to dispute in it, on learned subjects, with great fluency and propriety; but was well acquainted also with the Oriental languages, and with the Newtonian philosophy. Such acquisitions at so early an age are a strong proof of very extraordinary natural endowments; and lessen our surprise, that a person of her sex should be made a Professor of the Mathematics and Philosophy in an University.

M. De Brosse's account of what passed at a *conversazione*, at which he was introduced to La Signorina Agnesi, by Count Belloni, is curious, and will be very gratifying to all lovers of the mathematics and philosophy; but our limits will not allow us to insert it here.

The Dedication of this work to the Empress of Germany shows how well Agnesi could write on other subjects as well as on the mathematics; and affords us this further information respecting her family, that she had a sister eminently skilled in music.

By the Preface, which is short, and written with that unassuming air which never accompanies sciolists, we find, that Agnesi was assisted in her study of the mathematics by an able

* M. De Brosse was first President of the Parliament of Dijon, and Member of the Royal Academy of Inscriptions and Belles Lettres at Paris.

Professor of those sciences; that she was well acquainted with the works of various authors, and particularly with the *Leipfic Acts*, the *Memoirs of the Royal Academy of Sciences at Paris*, and the *Transactions of other learned societies*, and, more especially, with the excellent system of analytics published by *Father Renau*, entitled *L'Analyse Démontrée*, which had long been considered as the classical book all over the continent. But as many important and useful discoveries had been made in those sciences since the publication of that celebrated work, she was therefore persuaded, that "to save the students the trouble of seeking for these improvements, and newly-invented methods, in their several authors, a new digest of analytical principles might be useful and acceptable." Her next words are,

"The late discoveries have obliged me to follow a new arrangement of the several parts; and whoever has attempted any thing of this kind, must be convinced how difficult it is to hit upon such a method as shall have a sufficient degree of perspicuity and simplicity, omitting every thing superfluous, and yet retaining all that is useful and necessary; such, in short, as shall proceed in that natural order, in which consist the closest connection, the strongest conviction, and the easiest instruction. This natural order I have always had in view; but whether I have always been so happy as to attain it, must be left to the judgment of others." P. xxii.

No candid judge of these matters will deny, that *Agnesi* has been very happy in the arrangement of her materials.

In the next paragraph she says, "in the management of various methods, I think I may venture to say, that I have made some improvements in several of them, which I believe will not be quite devoid of novelty and invention." P. xxiii.

That there are several useful rules and observations in this work, which we find not in any book written prior to it, nor in any other book that has hitherto appeared in the English language, we readily allow.

She then makes a handsome acknowledgment to *Count James Riccati*, for a new method of finding the fluents of fluxionary fractions whose denominators are multinomials, which he had communicated to her, and which she has inserted in the second volume of these *Institutions*; and concludes her Preface, in the same modest manner in which the rest of it is written, with giving her reasons for not translating this work into Latin, which was originally written in Italian, for the instruction of one of her younger brothers, who also had a turn for mathematical studies.

The Introduction and Plan of what *Mr. Colson* calls the *Lady's System of Analytics* consist of 46 pages. The following extract, from

from the beginning of the Introduction, contains information which we think it our duty to communicate to our readers.

Professor Colson says,

“ That we should receive from Italy, the Mother of Arts, a complete system of analytics, is not so much to be wondered at, knowing we have often had from that quarter very excellent productions in the sublimer mathematics; but, that we should receive such a present from the hands of a lady; from that sex which, however capable, yet hardly ever amuse themselves with these severer studies, is, indeed, very wonderful and surprising; yet so it is, in fact: a very learned, ingenious, and celebrated lady of Milan, by name Donna Maria Gaetana Agnesi, a member of the University of Bologna, and lately advanced by the Pope to a Professorship in Mathematics and Philosophy in the same University, has published a treatise in Italian, in two volumes, 4to. which she calls *Analytical Institutions, for the Use of the Youth of Italy*, of which she was pleased to present a copy to the Royal Society of London. This copy I had the curiosity to inspect; and thought it might be a proper way of returning the author's compliment, to have an account of the work drawn up and read to the Society, and perhaps printed in the *Philosophical Transactions*, as has often been the practice on such occasions. This account, therefore, I undertook to draw up, having the consent and approbation of our worthy President; but, when I came to look into the work more closely, I soon enlarged my scheme; and, instead of barely taking the plan, or giving an account of it, I thought it highly deserved to be translated into our own language, that the youth of England might likewise enjoy the benefit of it. I confess I also entertained some distant hopes, that it might excite the curiosity of some of our English ladies; that it might raise an emulation in them, a laudable ambition to promote the glory of their country, with a generous resolution not to be outdone by any foreign ladies whatever. They want no genius or capacity for the sciences, and have undoubtedly as good abilities as the ladies of Italy. They seem only to want to be properly introduced into these studies, to be convinced of their usefulness and agreeableness, and to prevail on themselves to use the necessary application and perseverance. They have here a noble instance before them, of what the sex is capable to perform, when their faculties are exerted the right way: and they may be fully persuaded, that what one lady is able to write, other ladies are able to imitate, or at least to read and understand. With not much more pains and industry than what they must be at to be expert at whist or quadrille, they may become mistresses of this science, which they will find to be much more innocent, more diverting and agreeable, and to have infinitely more amusing variety than those, or any other games whatever.” P. i.

In the Plan of the lady's system of analytics, a popular account is given of every section and article of the first Book, which will be useful to those who are entering on the study of algebra and the higher geometry. Professor Colson intended to continue this account to the end of the work; but the editor,

tor, who has added what was wanting to complete it to the end of the first volume, chooses rather (in consequence, no doubt, of some improvements in series which have been made since Mr. Colson's time) to give what he has to offer on the second volume in notes, together with some additions, in a Supplement to this work, which he intends to publish.

We are now come to the Analysis of finite Quantities, which is the subject of the first Book of these Institutions. This Book is divided into six Sections; of the contents of which, we shall give our readers a brief statement, together with some short remarks.

Sect. 1. Of the first Notions and Operations of the Analysis of finite Quantities.

In this section, not only the addition, subtraction, multiplication, division, and extraction of the roots of integral quantities, but also of fractions and surds, is explained and illustrated by a number of well-chosen examples. Perspicuity, neatness, and good method, which are the characteristics of the work, are conspicuous here; and, although this section afforded but little room for the display of genius, yet it appears, both in the short method of division and extraction of roots, and in the method of finding binomial divisors of compound quantities.

Instead of extracts from this section, we shall, for the sake of brevity, present our readers with what Professor Colson says of the 36th article of it.

"To conclude the doctrine of fractions, the author proceeds to a very curious and useful operation, which is, to find the greatest common divisor of two quantities or formulas given. Where it may be observed, that a formula is a combination of quantities, which may serve as a paradigm or pattern for all combinations of the like kind. Then, by a process not unlike that in arithmetic, which is, by subtracting one from the other, continually and interchangeably, as often as can be done, the last quantity so found will be the greatest common divisor of the two given quantities. Now, if those two quantities form a fraction, and the numerator and denominator are each divided by the greatest common divisor, so found, a fraction will thence arise, equal to the other, but reduced to the smallest terms. Of this reduction, she gives us the process at large, in three several instances." P. ix.

Sect. II. Of Equations, and of Plane Determinate Problems.

This section, like the preceding, is large, and contains a considerable quantity of valuable matter, well arranged and clearly

clearly explained. In the former part of it, are the definitions of equation and problem; the notation of known and unknown quantities; the difference between a determinate and an indeterminate problem; the method of forming, reducing, and resolving equations not exceeding the second degree; the classification or arrangement of equations, according to their different degrees; the elimination or extermination of unknown quantities, when several are used in the solution of a problem; the use of the ambiguous sign; the rise and use of imaginary quantities; and the geometrical construction of simple and quadratic equations, however complicated they may be.

Having thus laid down "the principal rules of the art of computation, whether algebraical or geometrical," the author proceeds "to show their use, in the solution of some particular problems." The number of problems is fifteen, of which some are arithmetical, and some geometrical. Among them, is the problem for detecting the fraud of the goldsmith who made the crown for King Hiero, well known to the learned, by Archimedes's exclamation, *Eureka*.

"The author gives us here [also] a very notable geometrical problem, which is, two contiguous arches of a circle being given, and also their tangents, to find the tangent of their sum: and this she extends very artfully to the solution of a much higher and more general problem, which is, any number of arches and their tangents being given, to find the tangent of their sum. By the way, she gives us a general theorem for finding all the possible combinations of any number of quantities given. She concludes with giving a general canon or formula, for finding the tangent of any multiple or submultiple arch; as also, shows the converse of this problem.*" P. xviii.

"The last problem is that famous geometrical one, of trisecting a given angle. This she divides into three cases, according as the given angle is right, obtuse, or acute. The first case she solves by a simple quadratic equation, of which she also gives us the construction. The second and third cases arise to cubic equations, which she reserves till she comes to treat of those equations." Ibid.

By this judicious arrangement of her materials, Agnesi shows the learner the necessity of a further progress in this art, and consequently excites his attention to the composition and resolution of such equations as arise in the solution of what are commonly called solid problems.

* Not *theorem*, as it is erroneously printed. *Rev.*

Sect. III. *Of the Construction of Loci, or Geometrical Places, not exceeding the Second Degree.*

The particulars of this section are more than can here be separately described; yet, from our brief account of it, our readers will be able to form an idea of the nature and utility of the matter contained.

Here the nature of variable quantities, and of a geometrical *locus*, is very clearly explained; the *loci* are distinguished into different orders, according to the dimensions of the variable quantities; and a great number of examples, of the construction of equations of the first and second degree, of which the *loci* are right lines and conic sections, are given; among which, are some that show the management of very complicated expressions. After the constructions of these equations, in which the author displays great ingenuity, she proceeds to solve several geometrical problems, in which the method of finding the equations to curves of the first order, which is the converse of the constructions, is fully treated of. Among the solutions of these problems, she takes occasion to "explain how we may know which of two complicate quantities is the greater," which knowledge is frequently requisite in these matters. The last problem produces an equation to the hyperbola between the asymptotes, which, as Professor Colson observes, "is very artfully resolved and constructed, by three substitutions, or changes of the variable quantities." P. xxiii.

At the end of this section, she gives a specimen of the method of demonstrating these problems. She says,

"we may observe here, that the equations expressing the properties of the curves described in these examples or problems, ought to be the same with the equations proposed to be constructed, when the operations are truly performed, and therefore may serve as a demonstration of the method itself. This I have purposely omitted to do, to avoid being too prolix." P. 138.

Then follows the specimen, which we omit, as it would be unintelligible without a geometrical figure.

We observe, that this section is an excellent preparation for the construction of the higher equations, such as arise in the solution of solid problems, and are the main subject of the next section; and that, by the perusal of it, those who have but a moderate knowledge of the *conic sections*, may find that knowledge much enlarged, and they who are well acquainted with the properties of those curves, may see them described by various methods which are not commonly found in books professedly written on that subject.

Sect.

SECT. IV. *Of solid Problems and their Equations.*

This is the largest and most important section of this book. We shall therefore give as full an account of it as our limits will permit.

Here the author very properly begins with the definition of the root of an equation. She says,

“ any of those quantities is called the root of an equation, which, being substituted in the equation instead of that root or letter, according to which the equation is ordered (or instead of that letter which represents the unknown quantity) shall make all the terms of the equation to vanish or become nothing. Or, which is the same thing, the root of an equation is each of the several values of the unknown quantity, or of that letter which performs the office of an unknown quantity in the equation.” P. 140.

This is illustrated by three examples, of which we shall give the two first; namely,

“ Therefore the roots of the equation $xx - ax + bx - ab = 0$ will be two, one of which is a , the other $-b$; for each of these, being substituted instead of x , will make the terms of the equation to vanish; or, because either a or $-b$ are the values of the letter x in the proposed equation. The roots of the equation $x^4 - x^3 - 19x^2 + 49x - 30 = 0$ will be 1, 2, 3, or -5 ; because any of these numbers, being substituted instead of x , will make all the terms to vanish, and therefore any one of them is the root or value of the unknown quantity x .” Ibid.

But, as some eminent authors have defined the roots of equations in a different manner, she gives that definition also, with its illustration, which is as follows:

“ In another sense, those equations are used to be taken for the roots of an equation, which are formed by subtracting, one by one, the positive values from the unknown quantity, or by adding the negative values, and making them equal to nothing. Therefore, in this sense, the roots of the equation $xx - ax + bx - ab = 0$ will be $x - a = 0$, and $x + b = 0$. Those of the equation $x^4 - x^3 - 19x^2 + 49x - 30 = 0$ will be $x - 1 = 0$, $x - 2 = 0$, $x - 3 = 0$, and $x + 5 = 0$; and so of others: and in this sense, it is said, that every equation is the product of all its roots; because, being continually multiplied into one another, they will exactly produce the given equation, or that of which they are the roots. Hence it is, that the roots of an equation will be so many, including also the imaginary roots, as is the degree to which the equation arises. And therefore a quadratic equation will have two roots, a cubic equation three roots, a biquadratic four roots, and so on.” P. 141.

She next shows how equations are produced by the multiplication of their roots; and then proceeds to consider the nature

or formation of the several co-efficients; for which we must refer to the work.

On the affections of the roots of equations, she has these judicious remarks:

"Various rules are given by the writers of algebra, to determine in any given equation the number of positive and negative roots, also of real and imaginary roots. But, because these rules and their demonstrations are very perplexed and prolix, and of but little use, I shall here omit them, thinking it sufficient to take notice, first, that if all the roots be negative, all the terms of the equation will be positive. For, in this case, since all the terms of the simple equations are positive, that is, of all the roots taken in the second sense, from whence the proposed equation is supposed to be produced, all the products will also be positive. Secondly, that if all the roots be positive, the terms of the equation will be positive and negative alternately. For the first term will always be positive by supposition. The second term will be negative, because it contains the sum of all the roots, which being positive, will be negative in the simple equations. The third term, containing the binomials, or products of all the pairs, will be positive: and so on: and therefore an equation composed of positive and negative signs alternately, will have all its roots positive." P. 143.

"Whence, if the terms of an equation shall not have all their signs positive, or shall not have them positive and negative alternately, there will be both positive and negative roots. It shall also be another sure proof, that the equation contains both positive and negative roots, if there be any term wanting; for no term can be absent, but that the products of which it is formed must destroy one another by contrary signs; that is, there must be both affirmative and negative roots. This observation will assist us in its proper place, among the many divisors of the last term of an equation, to select those only by which the division is to be attempted. Because, if the equation shall have only positive roots, it would be of no use to try the division by positive divisors; and if it shall have only negative roots, it would be needless to try by negative divisors: and the trials must be made by each of them, when there are both positive and negative roots." Ibid.

"But all this must be understood of such equations in which all the roots are real; for where there are imaginary roots the rule does not obtain. For example, let the equation be $x^3 + bx^2 + aax + aa b = 0$, in which all the terms are positive, and yet the roots are one positive and two negative, that is, $x = -b$, a real root, and $x = \pm \sqrt{-aa}$, two imaginary or impossible roots, one positive, the other negative." Ibid.

The certain mark of impossible roots, in cubic and biquadratic equations wanting the second term, which is given in the next article, is curious and useful, and not commonly found in treatises of algebra; and as the demonstration is neat and short, we shall transcribe it here.

"Equations

"Equations of the third and fourth degree, in which the second term is wanting, if the third term be affected with the positive sign, will certainly have imaginary roots; for, if all the roots were real, the third term could not but be affected with the negative sign; the reason of which is, that in cubic equations, when the second term is wanting, the sum of the positive roots is equal to the sum of the negative, and therefore either one positive is equal to two negative, or two positive roots are equal to the one negative. Let the three roots, for instance, be represented by a , b , and $-c$, or else by $-a$, $-b$, and $+c$; then the co-efficient of the third term will be $ab - ac - bc$. But, on supposition that the second term is wanting, it will be $a + b = c$. Therefore ac will be greater than ab , and consequently $ab - ac - bc$ will be a negative quantity."

"Now, in equations of the fourth degree, there may be either three positive roots and one negative, as $+a$, $+b$, $+c$, and $-d$; or there may be three negative and one affirmative, as $-a$, $-b$, and $-c$, and $+d$; or there may be two negative and two affirmative, as $-a$, $-b$, $+c$, and $+d$. In the first and second case, the co-efficient of the third term will be $ab + ac + bc - ad - bd - cd$. But, by supposition, it ought to be $a + b + c = d$, so that ad will be greater than ab , cd than ac , bd than bc , and therefore $ad + bd + cd$ will be greater than $ab + ac + bc$, and consequently the third term will be negative. In the third case, the co-efficient of the third term will be $ab - ac - bc - ad - bd + cd$; and it ought to be $a + b = c + d$. Here, if we make $m = a + b = c + d$, it will be $mm = a + b \times c + d = ac + ad + bc + bd$, and $mm = a + b^2 = aa + 2ab + bb$, and also $mm = c + d^2 = cc + 2cd + dd$. Therefore it is $ab = \frac{mm - aa - bb}{2}$, and $cd = \frac{mm - cc - dd}{2}$, and $ab + cd = mm - \frac{aa + bb + cc + dd}{2}$. Therefore mm is greater than $ab + cd$, and $ac + ad + bc + bd$ will be greater than $ab + cd$. Whence the co-efficient of the third term will be negative." P. 144.

Then are shown all the most useful transformations of equations; namely, how the positive roots may be made to become negative; how the roots of an equation may be increased or diminished, multiplied or divided, by any given quantity; together with the reasons of these operations, and their uses in clearing an equation of fractions, or surds (under certain conditions) and in taking away the second, or any other term of it, or supplying those terms when wanting.

Equations being thus prepared for a solution, the author next treats of their reduction by divisors of one or two dimensions, as the case may require; illustrating her precepts in a very clear manner by the solution of two biquadratic equations, by means of quadratical divisors. This makes the learner acquainted with the utility of such divisors, and easily introduces him to the knowledge of Des Cartes's general method of

of resolving all biquadratics into two quadratics, which is clearly explained, and applied to use.

She then proceeds thus :

“ This method [of Des Cartes] requires that the second term should be taken away from the equation, nor can it be extended beyond equations of the fourth degree. But here is another method, which does not oblige us to take away any term, and which may be applied, not only to equations of the fourth degree, but to those of the fifth or sixth, and sometimes to those of still higher degrees.” P. 156.

This method is fully exemplified in the resolution of equations of four, five, and six dimensions, by quadratic and cubic divisors; and then she observes, that it may be applied to equations of a superior order, but that “ the calculation increases beyond measure.”

We observe, *in transitu*, that this method of Agnesi, though only tentative, will, in many cases, be easier than the Newtonian method of finding quadratic divisors; and that it will be useful even when the proposed equation does not admit of commensurate quadratics.

Having thus ably treated of equations of the higher orders, she proceeds to an application of the doctrine to the solution of problems. In these solutions, she shows how high equations may sometimes be avoided. She says,

“ Very often, when the problem is not really solid, but plane, it may appear as an equation of three dimensions, by making use of some certain line for the unknown quantity; but, by using some other line for the unknown quantity, it may put on the form of an equation of two dimensions only.” P. 167.

Of this an example is given.

She then describes another artifice for this purpose, and illustrates it with an example, from which an attentive learner cannot fail to obtain great insight into this matter.

When the methods above-mentioned have been put in practice, if the equation still remains of the third or fourth degree, its roots may be found, as she justly observes, p. 171, two ways; either by algebraic computation, or by a geometrical construction. Here we find distinct investigations of the several cases of Cardan's rule for extracting the roots of cubic equations, together with some useful remarks; among which is a very neat demonstration, that, when all the roots of an equation are real, Cardan's expression must, of necessity, contain imaginary quantities; which is called the *irreducible case*.

After some examples of the use of Cardan's rule have been given, the solution of biquadratic equations is resumed; and, it is clearly shown, that these equations may be solved by means of quadratics

quadratics and cubics; and, consequently, are brought under Cardan's rule, of which an example is given.

But, since Cardan's rule is defective, in representing the roots of cubic equations as imaginary when they are real, she pursues this method of solution no further, but proceeds to construct these and higher equations geometrically; that is, to find their roots by the intersection of the conic sections and other curves; which method, as she justly says, is more general than the other, inasmuch as it is not liable to any such embarrassment; but, in all cases, exhibits both the positive and negative roots at one view, and the eye discerns whether any of them are real or imaginary.

This method of finding the roots of equations of the higher orders is treated at large, and with great ability; and the use of it is shown (according to the author's excellent way of instruction) in the solution of several problems, among which are the famous ones of *doubling the cube* and *trifecting an angle*, which are solved in various ways.

In our perusal of this section, we observed, with some regret, that Agnesi has omitted the Newtonian method of approximation to the roots of equations expressed in numbers, with which she could not but be well acquainted. For this omission, therefore, we can conceive no other reason, than that she had a great aversion to long and tedious arithmetical calculations, of which there is not one in the whole work. This omission, however, may be supplied in a few pages; and we have reason to expect that it will be supplied in the editor's Supplement to this work.

SECT. v. Of the Construction of Loci which exceed the second Degree.

In the two preceding sections of this book, Agnesi shows great knowledge of the conic sections, and skill in the application of it; in this, she displays a more profound knowledge of the geometry of curve lines. As we cannot convey to our readers an adequate idea of this section without geometrical figures, we must only state in general terms, that it contains much information concerning the properties and equations of lines of the third and higher orders; among which, the descriptions and equations of the *cissoïd* of Diocles, and the *conchoid* of Nicomedes (curves of great importance among the ancient geometers) are delivered with perspicuity.

SECT. vi. Of the Method de Maximis et Minimis, of the Tangents of Curves, of contrary Flexure and Regression: making Use only of the common Algebra.

The

The contents of this short section are curious and interesting. We here find the chief inventions of Van Hudde, Professor Wolf, and other ingenious persons, for the purposes expressed in the title, clearly explained and applied to use: and although the finding of the greatest or least values which certain compound algebraic expressions admit, the drawing of tangents to curves, and solving the other problems here mentioned, be, as Agnesi observes, in general more easily performed by fluxions, yet it is pleasant for those who have made no further progress in the mathematics than geometry and algebra, to find that the solution of such problems is within their reach; and it is satisfactory to those who are well skilled in fluxions, to see a confirmation of their conclusions by processes widely different from each other.

We have now briefly stated to our readers the contents of the first volume of Agnesi's *Analytical Institutions*; by which they will perceive that it is a valuable work, and the more so, as in it algebra is judiciously applied to the higher geometry, which renders it an excellent introduction to the doctrine of fluxions, the subject of the second volume. On that volume (in which also great ingenuity is displayed) we shall give our remarks in some future number.

Had the volume before us been the work of any professor of our own sex, it would, in consideration of the matter, and the skill with which it is treated, have had our recommendation. How much more willingly and warmly, then, must we give it, when we know that it came from the hand of a young lady? This circumstance, we doubt not, will excite some of the ladies of our own country to the same study, of which indeed at present we know one or two examples. For (as the translator and editor observe) they want not genius for the sciences, and might easily show to the world, that they are not to be excelled, in any valuable accomplishment, by Italian ladies, nor by any foreign ladies whatever.

We think it incumbent on us to add one remark more; namely, that this work is not published as a bookseller's job, but in a manner worthy of the patron of it. It is printed with a clear, but not large, type; on very good paper; the page is well filled; and the press errors are fewer than is usual in works of this kind; but some, as might be expected, have escaped the editor's notice.

(To be concluded in another Article.)

ART. VII. *Notes of Opinions and Judgments delivered in different Courts. By the Right Honourable Sir John Eardley Wilmot, Knight, late Lord Chief Justice of the Court of Common Pleas, and One of his Majesty's Most Honourable Privy Council**. 4to. 403 pp. Cadell and Davies. 1802.

IT is stated, in a short Advertisement prefixed to this work, that "some apology may be thought necessary for the publication of so small a number of cases as compose the present volume;" but the fact is, that some of them having been handed about in manuscript, and having been made use of in court, a strong opinion was expressed by several gentlemen of the profession, that they were too valuable not to be made public.

This Advertisement proceeds to state,

"that they were certainly not intended by the learned Judge for publication, and some of them are not perfect; that there is no doubt but they would have been all equally valuable if they had all received his last correction; and still more, if his modesty had permitted him to revise them with a view to publication."

The assiduous pains taken by those venerable persons who fill the office of Judges in this country, are not less the pride and boast of our law, than their general coincidence of opinion upon questions which are the most complicate and difficult. They who view the duties of their great and responsible stations at a distance, can form no just conception of the incessant attention requisite to investigate the sources of truth and justice; and they who follow these eminent servants of their country into retirement, will find even more to admire in the indefatigable researches and patient contemplations of the closet, than in the more splendid discharge of public duty.

The opinions and judgments of this great and upright Judge, which are here published, were planned and penned, to be delivered with all the weight due to the authority of his high station. It is one of the most solemn and heavy cares attached to such a situation, that its decisions are not confined to the cases from which they originate, and upon which they first operate. They are to constitute a general and living rule for the safe conduct of Englishmen, in matters of property and life, while this empire shall continue to flourish, under the

* A Life of Lord Chief Justice Wilmot was written for this work, which we received and noticed separately, vol. xxi. p. 306.
protection

protection of its wholesome laws and happy constitution. But this very responsibility is a stimulant to industry and excellence. Neither the errors nor the merits of a Judge can die with him; and every sentiment that flows from his lips should come forth animated and chastened with the consciousness, that he is not merely the immediate dispenser of justice, but that he acts as a lawgiver to posterity.

As we know that sentiments like these must have influenced such a character as the late Lord Chief Justice Wilmot, we think that the editor has said rather too much when he supposes, that these Judgments and Opinions would have been more correct if the learned Judge had revised them with a view to publication. His conjecture is probably well founded, with regard to language and style; but, in the matter of these arguments, we are persuaded that he could have made no corrections, and we believe few, if any additions. They bear every mark of learning and care; and must be regarded, by the profession, as cases of the highest authority and the utmost value. Considering them in this light, they cease to be subjects for criticism. We can only remark, that no note had previously appeared in print of some of the judgments; and that those which had been before published do not come from either so full or correct sources as are now opened to the profession. "The answer to the questions put to the Judges by the House of Lords, respecting the writ of Habeas Corpus, in the year 1758," and the Chief Justice's opinion (when a puisne Judge of the Court of King's Bench) in the *King v. Almon*, upon the subject of libels, are replete with curious and important information. While we feel thankful for what has been published, we cannot but regret, from the specimen, that no more could be given us.

One remark upon the learned Judge's style we may be permitted to make, namely, that the language is more polished, and the diction, in some instances, more figurative, than is usually found in judicial proceedings. Whether a cold proximity of expression is better suited than this to the sober correctness of a lawyer's mind, we will not enquire; but we are sure that it is neither so attractive nor so forcible.

The editor has taken no other pains than to have the manuscript well and correctly printed. In this he has succeeded; but there is neither Index, nor marginal abstract of the contents of the several cases, nor reference to subsequent authorities. We cannot but wish it otherwise; knowing, as we do, the great utility of these adjuncts to every gentleman in the profession of the law, who has any considerable portion of business.

ART. VIII. *Remarks on the Theory of Morals: in which is contained an Examination of the theoretical Part of Dr. Paley's Principles of moral and political Philosophy. By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. 5s. Rivingtons, and Hatchard. 1800.*

HAVING unaccountably overlooked this ingenious work when it was published, we feel it incumbent on us to assign the reason which induces us to call the attention of our readers to it, at the distance of three years. The reputation of Mr. Pearson, in the republic of letters, is deservedly so high, that his *Remarks on the Theory of Morals* must long ago have been read, and their merits appreciated by all who interest themselves in such speculations; and any observations that we have to make on them, will now come too late to promote their influence, if it be good; or to counteract it, if evil. On this account we had resolved to take no notice of the volume before us, at so late a period, fully persuaded, that our oversight would not, by any one, be attributed to want of respect for an author, whose labours in the cause of virtue and religion have so often merited our applause. Our determination was altered by the suggestion of a friend, who observed, that if we had reviewed Mr. Pearson's remarks on the *Theory of Morals*, our review of his annotations on the *practical* part of Dr. Paley's work * would probably have, in some respects, been different from what it is; and that it is therefore a debt which we owe to a deserving author, to lay a view of his theory before our readers, that, even yet, they may have an opportunity of judging for themselves of the soundness of the principles from which his practical observations are deduced.

We admit the force of this reasoning; for, though we have observed nothing in the *Remarks on the Theory of Morals*, which has the smallest tendency to alter our opinion of any of the practical annotations, our readers may think differently; and *audi alteram partem* is a maxim of indisputable authority.

The remarks, which we shall now examine, and certainly with candour, are comprised in five chapters; 1. *On the Foundation of Virtue*; 2. *On the Rule of Virtue*; 3. *On the Obligation to obtain the Knowledge of Virtue*; 4. *On the Motive to Virtue*; and, 5. *On the Division of Virtue*.

* Brit. Crit. vol. xxi. p. 373.

"To those, who are beginning their inquiries into morality as a science, it is a matter of great perplexity," says Mr. Pearson, "to find such a diversity of opinions, in the different authors they consult, with respect to its *first principles*. The variety of notions to be met with, respecting the *foundation, rule, motive, &c.* of virtue, is almost equal to the number of those, who have written on the subject." *Introduction.*

In proof of this observation, he enumerates the theories of various authors, ancient and modern; and then proceeds to develop his own. His first inquiry is into the *foundation* of virtue, which he defines *voluntary obedience to the will of God*.

"Now, if this be a just definition of virtue, it will immediately appear why no criterion of it, which is universally applicable, has been, or can be discovered. It must be evident, that though, by some one or other of the various methods afforded by reason and revelation, we can attain to the knowledge of the will of God, respecting almost any action, of which we may be called upon to judge; yet there is not any *one* rule, to which the will of God respecting *every* considerable action be reduced." P. 3.

To prove this, he considers the rules proposed by Mr. Wollaston and Dr. Clarke; and, having objected to the definitions of virtue, given by these celebrated authors, he shows with sufficient perspicuity, that they confound the *principle* of virtue in general, with the *test* or criterion by which the virtue of particular actions is to be tried.

We were somewhat surprised at finding Mr. Pearson pass, without notice, such writers as *Cudworth* and *Price*. They were both men of eminence in the literary world; and though the theory of morals, which they maintained, differed not essentially from that of Clarke, the same thing may be said of the theory of Wollaston, between whom and Clarke there is nothing more than a *verbal* difference. Mr. Wollaston's *truth* of things, results from Clarke's eternal and necessary *differences*.

The Bishops, Berkeley and Warburton, likewise had each a theory of morals, of which no notice is here taken; though the criterion of Berkeley seems more generally applicable to human actions, than any other that we have met with; and though the theory of Warburton is the same with that of this author himself.

From Clarke, however, Mr. Pearson passes directly to Dr. Paley, attributing to him the definition of virtue, which near fifty years ago was stated in the very same words by Dr. Law, then Master of St. Peter's College, and afterwards Bishop of Carlisle.

"Moral

"Moral goodness," says the Bishop*, "is not barely willing or producing *natural good*, whether private or public. This would be denominating the whole from a part; the fault of all those definitions formerly mentioned. Thus, they who describe it to be *following nature*, neither settle the *matter*, nor establish any determinate *rule*; and if they have a *principle*, it is either false or inadequate. They who determine it to be acting according to *reason, truth*, or the *relations of things*, at most lay down only the *rule and matter*; but give neither any distinct *principle*, nor *end*. They who define it to be *obedience to the will of God only*, leave out the material part; i. e. do not show what the will of God requires, or wherein it consists: neither do they sufficiently inform us *why* we ought to obey it, or direct us to what we call our ultimate end. A complete definition of virtue, or morality, should take in all these particulars, and can be only this: *the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness.*"

This definition, which has been adopted by Dr. Paley, the author thinks liable to objection in all its parts.

"With respect to the *subject*, or that about which virtue is employed, I contend," says he, "that it does not properly form a part of the definition of virtue. Let us first see what virtue itself is. It will then be time enough to determine what actions are virtuous, and what are otherwise. But were it proper to include, in the definition of virtue, the *particular actions*, which are to be denominated virtuous, it would be necessary to denote them by a term, which comprehends them *all*: whereas, I further contend, that the term of *doing good to mankind*, is altogether an insufficient one for that purpose. Many instances of actions might be given, many are given in Scripture, in which, at the time of action, *no reference to the good of mankind is discoverable*; but which being done in known or supposed obedience to the will of God, were yet unquestionably acts of virtue. Dr. Paley himself acknowledges and adopts the common division of virtue (i. e. the *subject* of virtue) into the duties towards *God*, duties towards *men*, duties towards *ourselves*; and it is not easy to see how, with any propriety, these can be all comprehended under the term of *doing good to mankind.*" P. 12.

As Dr. Paley has admitted the common division of virtue, it must be acknowledged, that his definition does not well accord with his system; but had he, with many eminent moralists, distinguished between virtue and natural religion, or considered the former as a branch of the latter, this author's objections to his definition would have been groundless. It is not indeed easy to see how "silent piety" can be comprehended under the term *doing good to mankind*; but our du-

* King's Essay on the Origin of Evil. Ed. 4. Preliminary Dissertations.

ties towards *ourselves* are certainly comprehended under that term, for there is perhaps no man, whose example has not some influence, nor any one, however wretched, who can be considered as living wholly for himself. How actions, which have no discoverable reference to *the good of mankind*, can be unquestionably *acts of virtue*, we are not able to conceive, unless all distinction be done away between *piety* and *virtue*, and even between *natural* and *positive* duties; but that distinction, which is, on many occasions, of great utility, is expressly admitted by our Saviour himself, when he desires the Pharisees to "go and learn what that meaneth—I will have mercy and not sacrifice." This author indeed says, that "when Abraham, in obedience to the command of God, was preparing to sacrifice his son, he performed an act of the strictest *virtue*." That he performed an act of the strictest *duty* is most evident; but in works treating of morality as a *science*, we apprehend it to be customary to employ the word *virtue*, to denote only such acts of obedience as are founded on some *general* principle or principles.

Mr. Pearson makes an objection to the place which "the will of God" holds in Dr. Paley's definition of virtue, that looks something like cavilling; but we shall have occasion to obviate it afterwards. His objection to the *motive*, which the Archdeacon and his master assign to virtue, will be considered when we ascertain the force of the reasoning by which he supports his own definition of virtue.

"It seems evident," he says, "at first consideration, that the duty of all created beings must depend on something, which has reference to their peculiar nature and situation; and nothing strikes us so forcibly, in this view, as the relation in which they stand to their creator. God, in all his works of creation, must have had some *design*, or exercise of his will, respecting the part to be sustained by them. Under the implied condition, therefore, that this design would be answered, all beings, whether animate or inanimate, were created, and are still preserved. Put the case, that we were made by a being, who was of a moral character, something different from that which we have every reason to attribute to God. Would our duty have been exactly the same as it is now? It appears evidently to me, that it would not; not only because, in consistency with such a supposition, our minds would have been differently formed, and therefore a different conduct would have *appeared* to us as our duty; but because a different conduct would have been pleasing to such a being, and therefore the proper part and duty of his creatures. In that case also, the *motives* to action would have operated in a different way; since we could not expect rewards from such a being, but by a conduct different from that, which it is now necessary to pursue for that purpose. I do not say, that those, who have mistaken the *real* character of the Deity, and acted accordingly, are therefore excusable in acting wrong. This is a different case.

case. They *may* be excusable; but their excuse depends on the *circumstances* of their particular situation. It is then, the duty of all created beings, *as such*, to obey the will of their creator; and we need not, I think, proceed any further to be assured, that it is the duty of man, as a creature and dependant, to obey the will of God. The attempt to trace his obligation to virtue to any higher source is, if I mistake not, as unnecessary, as it would be in vain." P. 17.

Much of this reasoning is unanswerable; but the question, "Why are we bound to obey the will of God?" is certainly not absurd. If Mr. Pearson say that our *conscience* or *moral sense* dictates, as duty, obedience to the will of God in all cases, then he must confess that not obedience to *the will of God*, but obedience to *the dictates of the moral sense*, is the proper definition of virtue, and that the *dictates* of the *moral sense*, and not the *will of God*, are its *foundation*. That we have a *moral sense* is incontrovertible. Whether it be *innate*, or the result of *early and necessary association*, may admit of much controversy; but it is certain, that wherever the moral sense has dictated obedience to the will of God, it has likewise dictated *compassion* for the misfortunes of men, and *gratitude* for benefits received. Nay, we believe that Mr. Pearson himself will acknowledge, that compassion and gratitude have often been found among savages who "had not God in all their thoughts."

The moral sense, however, whether innate or acquired, is so liable to be confounded with the *prejudices* of education, that all men of reflection now confess that, taken by itself, it is a very unsafe criterion of virtue. What then remains to "assure us that it is the duty of man, as a creature and dependant, to obey the will of God?" Evidently nothing but, either the understanding, which, to use the language of Cudworth and Clarke, perceives the *fitness* of such obedience as it results from the *relation* which we bear to our Creator; or regard to our *own happiness*, which can be secured only by pleasing him who made and governs the world. But this author acknowledges, that the *fitness* resulting from Clarke's "eternal and necessary differences of things," though it may be the ground on which some actions are virtuous, and others vicious, in the estimation of God, tends not to enforce the practice of virtue among men; and, therefore, it should seem that *voluntary obedience to the will of God*, without mentioning the motive to such obedience, is not a complete definition of *human virtue*.

We should consider *voluntary obedience to the will of God for the sake of future happiness*, as a good definition, in the present

present state of the world, of *natural religion*; and as we cannot form an adequate notion of morality, but by considering it as a branch of natural religion, we can perceive no solid objection to Dr. Paley's definition of virtue, or to the sanction by which alone he thinks it can be enforced. Mr. Pearson indeed says, that

"It would be hard to deny the capacity of being virtuous to all those, who have not attained to such a belief of a life to come, as to influence their actions; the case, probably, of the most respectable part, if not the majority, of the ancient heathen world. Yet were this clause (for the sake of everlasting happiness) admitted into the definition of virtue, this would be the evident consequence. For, even though they did good to mankind, and did it in obedience to the will of God, it follows from this definition, that they could not be virtuous in doing so, unless they also had regard to everlasting happiness." P. 15.

To illustrate this reasoning, he observes, that

"the Sadducees among the Jews, and the Epicureans among the heathens, totally rejected the belief of a future state. Shall we therefore say, that no Sadducee or Epicurean ever did a virtuous action?"

A Sadducee might certainly perform a virtuous action, either on Dr. Paley's principles, or on this author's; but it is difficult to conceive how an Epicurean could be virtuous, if virtue be *voluntary obedience to the will of God*. The Epicureans were unquestionably one sect of those philosophers,

"qui omnino nullam habere censebant humanarum rerum procuratorem deos. Quorum si vera sententia est, quæ potest esse pietas? quæ sanctitas? quæ religio? hæc enim omnia, purè, ac casè tribuenda deorum numini ita sunt, si animadvertentur ab his, et si est aliquid a diis immortalibus hominum generi tributum. Sin autem dii neque possunt nos juvare, neque volunt; nec omnino curant; nec quid agamus animadvertunt; nec est quod ab his ad hominum vitam permanere possit: quid est, quod ullos diis immortalibus cultus, honores, preces adhibeamus?—Atque haud scio, an pietate adversus deos sublata, fides etiam, et societas humani generis, et una excellentissima virtus justitia tollatur." Cicer. de Nat. Deorum, Lib. 1.

It is indeed obvious, that no virtuous action could be performed by men holding such opinions respecting Providence, *if virtue be voluntary obedience to the will of God*. They might attend to the *fitness* resulting from the *necessary difference of things*, or obey the dictates of *the moral sense* in their transactions with each other; but, according to this author, as
well

well as Dr. Paley, neither this *obedience*, nor that *fitness*, constitutes virtue*.

The case of the Sadducee was very different from that of the Epicureans. A Sadducee certainly believed in the God of Israel, and admitted, in some sense, his superintending providence. The Jewish law promised temporal happiness to the virtuous, and threatened temporal misery to the vicious. These promises and threats were carried into effect during the continuance of the theocracy; and it might be the belief of the Sadducees, as it was of the other Jews, that they would be carried into effect again under the expected reign of the Messiah. A Sadducee, therefore, might pay a voluntary obedience to the will of God, from a regard to his own happiness, and thus be a virtuous man as well on Dr. Paley's principles, as on those of this author. It is true, that the Archdeacon and his master define virtue to be "the doing good to mankind in obedience to the will of God, and for the sake of *everlasting happiness*;" and it was certainly not improper to do so in an age and country, where virtue is not uniformly rewarded, nor vice uniformly punished, in the present life; but had they written under the Jewish theocracy, their definition would probably have been, "the doing good to mankind in obedience to the will of God, and for the sake of happiness." All that, to us at least, the Archdeacon's system seems to require, is, that by the appointment of God, virtue shall lead to happiness, and vice to misery, either here or hereafter; and as this is obviously not *always* the case here, it directs mankind to rest their hopes principally on a future state.

* The reader will observe, that we have not said that no Epicurean could perform a virtuous action. We only contend, that the virtue of an Epicurean is as inconsistent with this author's definition of virtue, as with Dr. Paley's. If virtue be defined *the voluntary doing of good to mankind*, without including in the definition either the *motive* to virtue, or its *foundation* , an Epicurean may certainly perform virtuous actions, prompted thereto either by the *moral sense* , or by the prospect of immediate *self-interest* , with which, as Mr. Pearson well observes (pp. 24, 25) "the provident goodness of God has, in many instances, made our duty to agree."

(To be concluded in our next.)

ART. IX. *Oriental Customs: or an Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Together with Observations on many difficult and obscure Texts, collected from the most celebrated Travellers, and the most eminent Critics.* By Samuel Burder. 8vo. 400 pp. 7s. Williams. 1802.

MR. HARMER's Observations on Passages of Scripture have long been out of print, which circumstance, among many others, affords a satisfactory proof, that the branch of literature which he cultivated was both useful and acceptable to many readers. Mr. Burder, the author of this volume, has pursued, with considerable effect, though he has confined himself to a smaller circle, precisely the same plan; and, to the materials collected from Harmer, has added some very important remarks, from Shawe, Pococke, Russell, Bruce, and many distinguished modern writers. This author, thinking the work of Mr. Harmer too copious and extensive for general usefulness, has confined his publication to a single volume; but this nevertheless comprises illustrations of the whole sacred volume, from Genesis to the Book of Revelation.

The writer speaks of himself and his production with singular modesty; but we have no scruple in saying, that his book will be found both interesting and useful. A short extract will enable the reader to determine for himself. We assume for granted, that where the author's name is not specified, the remarks and illustrations are those of Mr. Burder himself.

“ No. 168.—Psalm xvi. Title.

Michtam.

“ D’Herbelot observes of the works of seven of the most excellent Arabian poets, that they were called *Al Modhabebat*, which signifies golden, because they were written in letters of gold upon Egyptian paper. (p. 586.) Might not the six psalms which are thus distinguished be so called, on account of their having been, on some occasion or other, written in letters of gold, and hung up in the sanctuary? Ainsworth supposes that *Michtam* signifies a *golden jewel*. Such a title would have been agreeable to the eastern taste, as D’Herbelot has mentioned a book intitled *Bracelets of Gold*. Writing in letters of gold still continues in the East. Maillet, speaking of the royal Mohammedan library in Egypt, says, “ the greatest part of these books were written in letters of gold, such as the Turks and Arabs, even of our time, make use of in the titles of their books.” (Lett. xiii. p. 189.) The Persians are fond of elegant manuscripts, gilt and adorned with garlands of flowers. (Jones’s Persian Grammar, p. 144.)

“ No. 169.—xix. 10. *Sweeter also than honey and the honey comb.*] There is no difference made amongst us between the delicacy of honey
in

in the comb and that which is separated from it. From the information of Dr. Halley, concerning the diet of the Moors of Barbary, we learn, that they esteem honey a very wholesome breakfast, "and the most delicious, that which is in the comb, with the young bees in it, before they come out of their cases, whilst they still look milk-white." (*Miscellanea Curiosa*, vol. iii. p. 382.) The distinction made by the Psalmist is then perfectly just, and conformable to custom and practice, at least of more modern, and probably equally so of ancient times.

"No. 170.—xx. 5. *In the name of our God we will set up our banners.*] The banners formerly so much used were a part of military equipage, borne in times of war, to assemble, direct, distinguish, and encourage the troops. They might possibly be used for other purposes also. Occasions of joy, splendid processions, and especially a royal habitation, might severally be distinguished in this way. The words of the Psalmist may perhaps be wholly figurative; but, if they should be literally understood, the allusion of erecting a banner in the name of the Lord, acknowledging his glory, and imploring his favour, might be justified from an existing practice. Certain it is, that we find this custom prevalent on this very principle in other places, into which it might originally have been introduced from Judea. Thus Mr. Turner (*Embassy to Tibet*, p. 31) says, "I was told that it was a custom with the soobah to ascend the hill every month, when he sets up a white flag, and performs some religious ceremonies, to conciliate the favour of a dewta, or invisible being, the genius of the place, who is said to hover about the summit, dispensing at his will good and evil to every thing around him."

"No. 171.—xlii. 3. *My tears have been my meat day and night.*] It seems odd to an English reader to represent tears as meat or food; but we should remember, that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broth, pottage, &c.

"No. 172.—xliv. 20. *Stretched out our hands.*] The stretching out of the hand towards an object of devotion, or an holy place, was an ancient usage among both Jews and heathens, and it continues in the East to this time. Pirrs, in his account of the religion and manners of the Mahometans, speaking of the Algerines throwing wax candles and pots of oil overboard, to some Marabbot (or Mohammedan saint) says, "when this was done, they all together *held up their hands*, begging the Marabbot's blessing, and a prosperous voyage." (p. 17.) This custom he frequently observed in his journey.

"No. 173.—xlv. 3. *Gird thy sword upon thy thigh.*] The Eastern swords, whose blades are very broad, are worn by the inhabitants of these countries *under their thigh* when they travel on horseback. Chardin takes notice of these particulars. He says, the Eastern people have their swords hanging down at length, and the Turks wear their swords on horseback under their thigh. This passage, and Sol. Song, iii. 8. show they wore them after the same manner anciently. Harmer, vol. i. p. 448.

"No. 174.—lvi. 8. *Put my tears into thy bottle.*] Doth not this seem to intimate, that the custom of putting tears into the *ampullæ*, or *urna lachrymæ*, so well known amongst the Romans, was more an-

ciently in use amongst the Eastern nations, and particularly amongst the Hebrews? These urns were of different materials, some of glass, some of earth; as may be seen in Montfaucon's *Antiq. Expliq.* vol. v. p. 116, where also may be seen the various forms or shapes of them. These urns were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. It will be difficult to account for this expression of the Psalmist, but upon this supposition. If this be allowed, the meaning will be, *let my distress, and the tears I shed in consequence of it, be ever before thee, excite thy kind remembrance of me, and plead with thee to grant me the relief I stand in need of.* Chandler's *Life of David*, vol. i. p. 106.

"No. 175.—[viii. 6. *Break their teeth.*] This clause of the verse is understood as a continuation of the foregoing verse, and to be interpreted of the method made use of to tame serpents, which Charadin says, is by breaking out their teeth. Music has a wonderful influence upon them. Adders will swell at the sound of a flute, raising themselves up on the one half of their body, turning themselves about, and beating proper time. (Harmer, vol. ii. p. 223.) Teixeira, a Spanish writer, in the first Book of his *Persian History*, says, that in India he had often seen the Gentiles leading about the enchanted serpents, making them dance to the sound of a flute, twisting them about their necks, and handling them without any harm. (See also Picart's *Ceremonies and Religious Customs of all Nations*, vol. iii. p. 268, note). Niebuhr, vol. i. p. 152.

"No. 176.—[lix. 14. *Dog.*] Though dogs are not suffered in the houses in the East, and people are very careful to avoid them, lest they should be polluted by touching them, there are great numbers of them in their streets. They do not belong to particular persons, nor are they fed regularly, but get their food as they can. It is considered right, however, to take some care of them: thus charitable people frequently give money to butchers and bakers to feed them, and some legacies at their deaths for the same purpose. (Le Bruyn, tom. i. p. 361.) Dogs seem to have been looked upon among the Jews in a disagreeable light, (1 Sam. xvii. 43; 2 Kings, viii. 13;) yet they had them in considerable numbers in their cities. They were not shut up in their houses or courts, but seem to have been forced to seek their food where they could find it. (Psalm lix. 6, 14, 15.) Some care of them seems to be indirectly enjoined upon the Jews, *Exod. xxii. 31.* Harmer, vol. i. p. 220.

"No. 177.—[lxix. 9. *The zeal of thine house hath eaten me up.*] Peyssonnel, in his *Remarks on Baron Du Tott* (p. 45,) describes a custom which probably is alluded to by the Psalmist. "Those who are aggrieved stand before the gate of the seraglio: each carries on his head a kind of match, or wick, lighted and smoking, which is considered as the allegorical emblem of the fire that consumes his soul." The LXX. acquainted with this practice, have given a version of the passage more bold than our own, and more agreeable to the Hebrew. *The zeal of thine house hath MELTED me—i. e. consumed me by fire.*

"No. 178.—[lxxii. 10. *The kings of Tarshish and of the isles shall bring presents.*] Presents were sometimes made as an acknowledg'ment

of inferiority and subjection. They were a kind of tribute from those who made to those who received them: in this light we are doubtless to understand those spoken of in this verse. Harmer, vol. ii. p. 20.

"No. 179.—lxxv. 4, 5. *Lift not up your horn on high, speak not with a stiff neck.*] This passage will receive some illustration from Bruce's remarks in his *Travels* to discover the Source of the Nile, where, speaking of the head-dress of the governors of the provinces of Abyssinia, he represents it as consisting of a large broad fillet bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called kirm, or horn; and is only worn in reviews, or parades after victory. The crooked manner in which they hold the neck, when this ornament is on their forehead, for fear it should fall forward, seems to agree with what the Psalmist calls *speaking with a stiff neck*; for it perfectly shows the meaning of speaking with a stiff neck, when you hold the horn on high, or erect, like the horn of a unicorn. See also Psalm xcii. 10." P. 114.

In the latter part of the volume, Mr. Burder has made frequent use of the works of Doddridge, Whitby, Hammond, Jennings, Campbell, and other distinguished commentators on Scripture; and though, in many instances, the most natural actions are turned into Oriental customs, as will be seen above, every candidate for holy orders will do well to give these illustrations a place in his library. The reader should also be informed, that two Indexes are subjoined, which will be found very useful; one, of the passages of Scripture which are incidentally illustrated; and another, of the miscellaneous subjects which are discussed.

ART. X. *The Temple of Nature, or the Origin of Society, a Poem, with Philosophical Notes.* By Erasmus Darwin, M.D. F. R. S. Author of the *Botanic Garden*, of *Zoonomia*, and of *Phytologia*. 4to. 298 pp. 1l. 15s. Johnson. 1803.

WE have seldom been called to the review of a publication such as the present; not that we have been so fortunate as to escape from all works poetical and fantastical, didactic and unintelligible; but that the "*Temple of Nature*," &c. is singular in the principle upon which it seems to have been constructed. Our readers will remember the applause with which the "*Loves of the Plants*," an early work of Dr. Darwin, was received in most of the female boarding-schools of this kingdom. They will also remember the very general satisfaction occasioned to the public by an imitation of that poem,

in

in the "Loves of the Triangles." This, in all probability, was the cause of the work before us. Though not displeased with the reception of his own poem, the Doctor was stung with the superior success of his imitator; and, in a fit of honourable jealousy, produced the "Temple of Nature." He had marked with anxiety those near, and too happy approaches to his own beautiful luxuriance of style; his fictitious accumulation of imagery, &c. &c. He determined not to be eclipsed by his follower; but to recall his fame, now migrating from the Priory to St. Mary Axe. This could only be done by adopting the method of his rival, and following him in turn. He therefore imitated his imitator, and was at once his own original and copy.

————— in se
Volvitur Ixion, et se sequiturque fugitque.

What the feelings of Mr. Higgins may be, at the sight of the Doctor, thus "circumvolving" on the wheel of poetic torture, it is not in our power to say. The consolation of the Doctor, in this last instance, continued to be what it formerly was. He still looked to the toilet, and aspired to be received once more as the prime philosopher and poet of the ladies.

"So shall my lines soft-rolling eyes engage,
And snow-white fingers turn the volant page:
The smiles of beauty all my toils repay,
And youths and virgins chant the living lay." P. 4.

We shall now proceed to lay before the reader a few of those internal marks which have convinced us, that the "Temple of Nature" arose from the "Philosophical Poem addressed to Dr. Darwin," in the Anti-Jacobin Newspaper.

The general structure of this work is formed in obedience to the celebrated invocation of the "Loves of the Triangles."

"But chief, thou nurse of the didactic muse,
Divine NONSENSIA, all thy soul intuse."

The Doctor, whose reading and judgment were proved by Mr. Higgins to have been extraordinary, had discovered, that the Eleusinian mysteries were formerly borrowed by the Romans from the Greeks; and that "Virgil, in the sixth Book of the *Æneid*, is supposed, *with great probability*, to have described a part of these mysteries, in his account of the Elysian fields." P. 13. What was so natural as to wish, that the same benefit should be extended to ourselves? Accordingly, the present poem was written with the hope, that the good sense of the people of this country would call for the introduction of the mysteries among us, for the "explanation of philosophical

cal

cal truths by adapted imagery." P. 13. Urania, who is converted for the purpose into the Hierophant, explains to the "enquiring Muse" the operations of nature, "in the order in which the progressive course of time is supposed to have presented them." The audience is composed of "Fawns, and Naiads, and Cupids," who "crowd in silent rings," or "stretch their purple wings;" of "attentive nymphs," who throng around; and of "choral virgins," who listen, and, from time to time, "clasp their velvet hands," in admiration, &c. The scene is proper for the actors. It is laid where Paradise had formerly been, and where Nature then was; for it is an important truth, to be found only in this poem, that Paradise was made first, and Nature afterwards.

If, from the plan of the work, we descend to the minor marks of imitation, we shall find enough to convince the unprejudiced reader of the truth of our suspicion. We have just seen the "Loves and Graces" of the Doctor, bounding with "impatient step" upon the soil of Paradise; and they "titter as they pass." A direct imitation of the mathematical forms of Mr. Higgins, who "titter as they prance." Mr. Higgins had also "warned the profane" not to intrude upon the haunts of his Muse, with "rude unhallowed step," &c. and the Doctor, with an equal scorn of the vulgar, warns off the "unhallowed throngs, that pass with footsteps rude" upon such choice ground as he has given to his nymphs, &c. But, of the expressive words borrowed by the Doctor, none is more frequent than "simpering;" in the use of which, for we wish to speak impartially, he excels his model: for what is the "simpering water," or the "simpering freedom," of Mr. Higgins, if compared with the boldness of "ghosts simpering upon Orpheus" in Hell (p. 17), or the affecting circumstance, that in the Cave of Oblivion there is "nor long nor *simper*."

Nearly the same regard is shown to every thing that may or may not be called "young." Thus he talks of "young reflection," "young sensation," "young globe," and "young volcanoes;" the same, in all probability, which Mr. Higgins described as being yet in their egg, and waiting to be hatched. As to the employment of phrases, or philosophical terms, not often found in poetry, the imitation is too obvious to be doubted for a moment. Thus, the "lengthened lines," the "cone and cylinder," immediately recall to us the "lengthened line," and the "huge cube, the cylinder, and cone" of his rival; while the "quick-shooting salts," and "mucor stems," and "monas," and "vibrio," and "vorticella," prove his anxiety to avail himself of the opening left by Mr. Higgins, who had modestly expressed his fears, lest the "unbending

bending stiffness of a scientific subject should be but ill fitted to poetry." We need not dwell on this sort of proof, and shall therefore pass to the subjects which engage Urania and her audience. They are treated in a manner perfectly new; and worthy of those who eat, whenever they please, of the "tree of knowledge." She speaks of the production and reproduction of life, the progress of the mind, and the doctrine of good and evil. In the course of her instructions we find, that animation is produced by *heat acting upon water*; that tadpoles are like those "aquatic and aerial animals" called men; that Kings are not wholly useless, for when dead they will produce passing good plants, &c. that mountains are "monuments of *past delight*," and that those of America are so very tall, that they must needs be very *young*, p. 54; that discarded statesmen become unhappy "from the too great accumulation of the sensorial power of volition," p. 136, (a piece of philosophy which it would be desirable to ascertain from living instances); that till man became a social being, there was no such evil in the world as "old age," p. 43; that the moon was thrown out of the South Sea by the steam of diamonds in a state of evaporation, Appendix, p. 14, (the reason, perhaps, why they have been so scarce ever since); and, finally, that the existence of some good on earth is demonstrated by the visit of Sir F. Burdett to Cold Bath Fields prison, and his intercession with Government on behalf of those whose sufferings he had gone to alleviate, in the "caves of night:" for, emerging from thence, this "friend of man,"

"With *soft* assuasive eloquence addressed
The ear of power to stay his stern behest;
At mercy's call to stretch his arm, and save
His tottering victims from the gaping grave," P. 146.

And here, again, we meet with evident proofs of the truth of the principle upon which we began to interpret this Poem; for the passage undoubtedly refers to the "patriotic train," celebrated by Mr. Higgins,

"Muir, Ashley, Barlow, Tone, O'Connor, Paine."

Some of whom, at least their principal and confidential friends, were in the "caves of night," at the very time of this benevolent visit. It is happy for the poet when he can find a subject which may be viewed in several relations at the same time; and, in the present instance we see, that political attachment was so essentially mixed with benevolence, that the one could not have existed without the other. In comparison of this, how naked and uninteresting is the description which Thomson gives of the efforts of the Jail Committee, in 1729.

"And here can I forget the generous band,
Who, touched with human woe, redressive searched

Into

Into the horrors of the gloomy jail?
Unpitied and unheard, where misery moans,
Where sickness pines," &c. *Winter.*

Here we see nothing but plain charity, unassisted by personal or political feelings; and the minds of the visitors want the influence of those motives, both private and public, which, in the case celebrated by Dr. Darwin, are seen in such beautiful conjunction with benevolence, pointing its application, and heightening its activity.

This must suffice for our opinion of the "Temple of Nature." Yet, for the sake of our younger readers, we will not dismiss the article without adding a word or two of seriousness; especially as we *know*, that, even at this late time, after all that satire and good sense have done to prevent it, the world is not without admirers of Dr. Darwin. We will, therefore, point out a few of the more prominent vices of this writer.

1. His writings consists almost entirely of abstractions, the nakedness of which he endeavours to hide by a profusion of ornament, calculated only to dazzle and mislead. If the young reader will look into our better poets, Thomson, for example, from whom a passage was just now quoted, he will find, that the excellence and solidity of their descriptions arise from the use they make of real and substantial nature. With them "organic forms" do not "strive" in shadowy combat, "with chemic changes," &c. Men and things are their subjects; and we understand the qualities ascribed to each, because we see them represented in conjunction with the subjects in which they naturally dwell. The metaphysical creations of Dr. Darwin leave no impression on the mind. 'Now and then, indeed, we meet with a fair reader, who "clasps her *velvet* hands" in admiration of them; but without the power of affixing any certain meaning to what she applauds. It is empty rapture without sense.

2. He endeavours to give a value and currency to his unreal and unintelligible philosophy, by suddenly joining it with some of the most common actions of life, as if the one naturally and necessarily grew out of the other. Hence the amazement of the unpractised reader, who is inclined to blame himself for not sooner comprehending what was not to be comprehended. All of us do not recollect, that, when we were at the breast, our reigning inclination was to ascertain by the fingers, the "external forms of bodies." But when we see "young puppies" mumbling what they hold between their paws for the same purpose, the truth of that philosophy can no longer be doubted! p. 96. Again, all of us cannot comprehend the Doctor's theory of "young surprise." But when we find that the small-pox can be taken only once, we see,

see, that the *surprise* of the constitution is at an end; and that the infection cannot be repeated upon it after it has arrived at the age of discretion, and is no longer to be imposed upon through an inexperienced curiosity! Appendix, p. 30, &c. Thus it is, that moral and material processes are confounded, and the workings of the mind degraded to a level with the fermentation of the humours of the body! But folly is venial when compared with impiety. We therefore point out, with particular reprobation,—

3. His mixture of scriptural truths, with vague or licentious imagery. Every one must admire the simplicity and propriety with which the Bible represents our first parents eating of the forbidden fruit, “She took of the fruit and did eat, and gave also unto her husband with her; and he did eat.” Who, but Dr. Darwin, would have thrown a theatrical wantonness over this sober and most chaste representation?

“On sun bright lawns unclad the Graces strayed,
And guiltless Cupids haunted every glade; [*of Paradise!*]
Till the fair bride, forbidden shades among,
Heard, unalarmed, the Tempter's serpent tongue;
Eyed the sweet fruit, the mandate disobeyed,
And her fond Lord with sweeter smiles betrayed.
Conscious awhile with throbbing heart he strove,
Spread his wide arms, and *battered life for love!*”

4. We will mention yet another instance; his indiscriminate reception of any thing fabulous or true, sacred or profane, which may furnish him with a specious simile, &c. Thus, to prove that from dead “organic matter,” new life is produced by “alchemic power,” he instances the renovation of the Phoenix. “So when Arabia's bird,” &c. But who would believe, that even Dr. Darwin would have dared to profane the solemn and most affecting doctrine of the resurrection at the last day, by compelling it to serve as an illustration of the same base and lying philosophy!

“While Nature sinks in Time's destructive storms,
The wrecks of death are but a change of forms;
Emerging matter from the grave returns,
Feels new desires, with new sensations burns,
With youth's first bloom a finer sense acquires,
And loves and pleasures fan the rising fires.—
Thus, fainted Paul, “O Death!” exulting cries,
“Where is thy sting? O Grave! thy victories?” P. 161.

We are full of horror, and will write no more*.

* We cannot forbear subjoining, in a note, that the distorted and detestable designs engraved to illustrate this work, are no less an insult upon taste and good sense, than the Poem itself.

ART. XI. *The Modern History of Hindostan: comprehending that of the Greek Empire of Bactria, and other great Asiatic Kingdoms, bordering on its Western Frontier, commencing at the Period of the Death of Alexander, and intended to be brought down to the Close of the Eighteenth Century. Vol. II. Part I. 4to. 11. 1s. White. 1803.*

WE have now arrived at the third portion of this interesting work, in which the various invasions of India, by Timur Bec, and other Tartar and Mohammedan chiefs, from the year of Christ 1398, to the death of the Mogul Emperor Jehanguire, in 1627, are successively and succinctly detailed. In an elegant and spirited Dedication to Mr. Penn, the author, struck with the resembling atrocities committed by those ravagers, and the remorseless desolator of modern Europe, properly and feelingly exclaims:

“ And was there ever, in the annals of the world, an æra in which it was more necessary to hold up to public detestation the enormity of those offences? Let the wretched inhabitants of the ravaged provinces of the finest portions of Europe, reduced to beggary by a more infuriate despot than either Gengis or Timur, answer this question. If, in those ages of barbarity and ignorance, the latter put to death, in cold blood, one hundred thousand miserable captives under the walls of Delhi, were the butchering of Jaffa, and the poisoning of Rosetta, in these enlightened periods, under a general bearing the name of Christian, and educated in the liberal school of modern warfare, less politically infamous, or less diabolically wicked? It is to such monsters, stained with the blood of their fellow-creatures, and black with unheard-of crimes, that the loud and warning voice of History addresses itself: while her faithful page exhibits their true characters, stripped of each splendid, each delusive decoration, and devoted to the bitterest execrations of posterity. Such must be the inevitable fate of the basest of these heroic assassins, this modern Timur, whose aim is to revolutionize the universe, and who impotently points the thunder of his vengeance against the shores of Britain; or rather 'tis his superlatively fortunate destiny to possess the curses of the present, with the certainty of obtaining those of every future generation.”

The sources from which Mr. Maurice professedly draws his account of the Indian conquests of Timur are, Sherefeddin's Persian History of that prince, supposed to be tinctured with a considerable degree of partiality, and even adulation; and that of Arabshah, in Arabic, proportionably hostile and malevolent; the cause of which, is discovered in the respective situations and prejudices of the two writers: the former being secretary to Timur; and the latter, from the circumstance of his having plundered and laid waste his native country, bearing

the history down to its professed boundary, the year 1800; apparently a very contracted space for such a variety of important incidents as arose within that eventful period. Mr. M. however, professes only to arrange in a regular historical series, and give in his work the leading facts and distinguishing features of each successive reign, referring, as he proceeds, for minute details, if wanted, to those authentic sources, now, from the frequency of eastern publications in the hands of most Indian scholars, whence he himself has, in a great measure, deduced the current of his narration.

To preserve the chain of historical connection between the head, and the branches of the Mogul dynasty, once so celebrated in Hindostan, Mr. M. devotes a few pages to the history of that family in the intermediate state, between the invasion of Timur, and the new irruption of his descendant BABER. This particular portion will not be found uninteresting, though some critics may not think it so immediately relevant. It is contained in about twenty pages (from p. 32 to p. 50) and he concludes the rapid sketch, at the close of the life of Abufaid, with the following passage, written rather in a florid style, but which, perhaps, in an Oriental History, may be the more readily excused.

“ With Abufaid expired the glory of the mighty empire of Timur, established in Great Tartary: an empire, which, in its full meridian and animated by the soul of its great founder, eclipsed all (excepting perhaps that of Gengis Khan) that the world had ever beheld; extending far as the river Ganges to the east, and to the Archipelago on the west. The symbol displayed on its banners, the *SUN RISING ON THE BACK OF A RECUMBENT LION*, had long blazed in every region of terrified Asia. It now hastened rapidly to its decline; yet, in the very evening of its final extinction it diffused a beam of bright though transient effulgence, over the political horizon, and the nations of the east bowed to its setting, scarcely less than to its rising ray. But it declined at Samarcand, only to rise with renovated splendour at Delhi. A spark of the genius of Timur yet remained to animate to glory another great branch of his posterity, and, in the remote regions of that empire, from the ashes of the old, to form a new government equal in renown, if not in extent, to the former.” P. 45.

Considerable pains seem to have been taken in the account of the life and actions of the great *AKBER*, in whose reign, and by whose command, was written the well known *AYEEN AKBERY*. We have only room for the character drawn of him by the pen of the author, which is in his most correct manner.

“ Akber may be justly ranked in fame with the greatest legislators and heroes of antiquity. His personal valour and presence of mind, upon all occasions, were astonishing. With one vigorous arm he repelled

pelled the barbarians of the north, and with the other, conquered the war-trained mountaineers of the south. The Khan of Uzbek Tartary trembled on his throne at the name of Akber; the determined race of Rajapouts bowed before him; and the sovereigns of Vissapore and Golconda exhausted their treasures to appease his resentment. His generosity and clemency were alike unbounded. To him may be attributed the glory of establishing on the firm basis of united wisdom and equity, that mighty empire, of which Baber laid the foundation in Hindostan; which Humaioun extended, but which it was left to himself to perfect.

“ In civil and domestic concerns he was a bright exemplar to all the potentates of the earth. The Ayeeen Akbery contains the noblest institutions ever promulged for the government of an Asiatic empire, and at the same time abounds with the most enlarged and liberal sentiments in religion and morals, at a period, and in a country, in which the former was polluted by the basest superstition, and the latter had become almost an empty name. The professor of Mohammedism, while he shuddered at the consequence of an omitted ablution, scrupled not to commit acts of the most sanguinary atrocity; and wallowed in all the turpitude of incestuous and unnatural lust. Instead of exterminating, with the remorseless fury of his bigotted predecessors, the race of patient and timid Hindoos, trampling to the earth their beloved idols, the symbols of the attributes of God, and plundering and burning their august and venerable shrines, Akber nobly and wisely extended to them the tolerating system of their own benevolent creed; gave inviolable security to their persons, and unshaken stability to their property. He was also, in a high degree, the friend and patron of letters and genius, of which Abul Fazil and many other learned men, caressed and pensioned at his court, are illustrious proofs. He ardently encouraged commerce both domestic and foreign; and, if we may believe the Portuguese historians, he not only allowed the merchants of their nation, settled at Agra, most extensive immunities, but built them a church in that city. In Frazer's more authentic publication may be seen the translation of a very curious letter from this monarch to the king of Portugal, dated A. H. 990, or A. D. 1582, in which he requests of him to send him an Arabic or Persian translation of the scriptures, and with it proper persons to explain its genuine principles. That this letter, as Frazer hints, never went further than Goa, is a circumstance, on many accounts, greatly to be lamented. In short, the history of Asia scarcely exhibits a parallel to Akber, either in the extent and grandeur of his designs, the vigour and wisdom of his counsels, his moderation in peace, or his success and glory in war. The verdure of the double laurel which he obtained in the field of science and arms still blooms with unfading lustre; a lustre that illumines, though it can no longer animate, the fallen descendants of the great Timur.” P. 188.

The subsequent life of Jehanguire, and the account of his attachment to the beautiful Nourmahal, afford a striking view of the voluptuous indulgencies of an Asiatic court, as well as of some of the thorns that are sometimes planted in an Asiatic crown.

crown. It exhibits a perfect contrast to the life of Akber, as unfortunately do those of most of his successors. Mr. M. here pauses, to detail the history of the European settlers on the shores of India; and Chapter 1. of his fifth Book, is devoted to that of the Portuguese discoveries and settlements in Africa and Asia. He takes a concise, but impressive, view of the gradual growth and progress of their power and splendid establishments in the eastern hemisphere; he displays the stern virtue and undaunted bravery by which a Gama and an Albuquerque, in that region of Asia, attained to the summit of human greatness and glory, and the vices and follies that gradually brought on first the decline, and, finally, the subversion of their colossal empire in the east. It is a salutary and awful lesson; it is a picture well drawn, and strongly coloured. History is never better employed, than when she holds up the mirror to guilt, and shows to avarice and ambition, the terrible consequences of excesses equally hostile to the true interests of commerce, and destructive of the power of all government.

ART. XII. *An Historical Review of the State of Ireland, &c.*

(Continued from p. 36.)

WE have now come to the, "third part" of our strictures on Mr. Plowden's work. In the second part we have shown, that the various efforts made by * "Catholic Ireland", from the Revolution to the close of the reign of George II. to foment rebellions, were defeated by the vigilance and activity of the Irish governments; or, as Mr. P. would perhaps express it, by "that foreign ascendancy, whether English or Protestant". During this period, a very large standing army,

* We have adopted throughout *this phrase* of Mr. Plowden's; and by it we mean, the bulk of the Roman Catholics of Ireland; but in these, we do not include those of the Catholic nobility and gentry, whose advantages of education, whose stake in that country, and approved loyalty make it impossible for the most malicious to charge us with the folly or falsehood of including them in those censures which, in pursuit of truth and fair historical representation, we have been obliged to cast upon the great mass of the Catholic persuasion in Ireland. We respect the religious opinions of every order of British subjects; and we are here considering the Catholic religion rather as a political than a religious system.

a Pro-

a Protestant militia*, and a code of rigorous laws, kept Catholic Ireland in sullen obedience. Since the accession of his Gracious Majesty George III. a very material alteration has taken place in the system of policy adopted towards that kingdom.

During this period, what has been called the conciliatory, but which, in our opinion, may more properly be styled the conceding system has been tried. It was fondly expected, that the removal of civil and religious disabilities would have cordially reconciled "Catholic Ireland" to the throne and the Protestant government. Nearly thirty years have elapsed since this experiment has been tried and persevered in. With what success, we shall have some opportunities of observing, in the course of this part of our strictures.

The part of Mr. Plowden's Historical Review of the State of Ireland now before us, is a notable example of that species of industry called "book-making": the author of "the Critical History of England" (an old but admirable work) speaking of the manner in which histories were compiled (not written) in his time, observes, "far from having opportunities or credit enough to procure authentic manuscripts, most of our modern *history-writers* content themselves with the copies of common records, gazettes, newspapers, pamphlets; stuffing their pieces with long speeches in Parliament, votes of the House of Commons, and even Proclamations: some have copied these noble materials *verbatim*, as will be found in the last reigns of the "Complete History", than which, nothing can be more incomplete." We may, with a slight alteration, also apply to the work before us, the epigram made on the writer of long epitaphs.

"Friend, in your *History*, I'm griev'd
So very much is said;
One half will never be believ'd,
The other never read."

† In the beginning of this *sketch* of the reign of George III. (so Mr. Plowden is pleased to style thirteen hundred and seventy-six pages of his work, and five hundred of Appendix, Contents and Index not included) he introduces to the acquaintance of his readers the Irish White-boys, a Popish ban-

* Story, in his History of the Civil Wars of Ireland, last page, says, that even in King William's reign, the Protestant militia of Ireland amounted to 40,000 men.

† Historical Review, p. 337.

diti, who, at the commencement of this reign, under pretence of redressing grievances, tythes, &c. &c. &c. were confederated for the purposes of treason and rebellion; though, according to a Dr. Campbell, whom Mr. Plowden quotes*, "they were asserting the rights of nature by nocturnal insurrection"; and who, in order to assert "the rights of nature", murdered a number of tythe-proctors; cut out the tongues of others; buried some up to their chins, in holes in the earth, filled up with furze; made others ride *bare-breeched* upon quickset brambles; and put none to death without first giving them a specimen of this most effectual mode of "asserting the rights of nature". Mr. Plowden takes great pains to justify these asserters of nature's rights, and even brings in † Tacitus to assist him; in whose account of the ancient Germans he has found *some* resemblance to the Irish White-boys.

Were we to give credit to his Historical Review, a murrain among the cattle in Holstein, which, somehow or other, was introduced into Ireland; together with the high price of beef, butter, and cheese, and the avarice of monopolizers; with the practice of converting tillage lands into pasturage; ‡ "turned adrift this *forlorn peasantry*", who harboured not a sentiment of disaffection to the government, but continued to riot (for nearly thirty years) as our common people have sometimes done (for a week or so) on account of the high price of provisions.

We must however inform our readers, that the southern part of Ireland called Munster, which was the scene of these riots, was then, and the greater part of it still continues to be, a country of pasturage, from which our navy is supplied with provisions, &c. and next, that the food of the Irish peasant was, at *that* time, potatoes and milk; the former of which, he raised in a small piece of ground attached to his *cabin*, called his *con-acre*; and his cow was subsisted on his landlord's ground, or the adjoining common; no attempts to enclose which, were then made in Ireland.

One of the most active fomenters of these riots was a priest, called Father Nicholas Sheehy; who, having been tried in the Court of King's Bench in Ireland, and acquitted, for want of sufficient evidence, returned to the South; and, emboldened by his escape, continued his treasonable practices, without that reserve and caution which he had at first adopted.

* Historical Review, note to p. 339.

† Ibid.

‡ P. 336 et sequentes.

He was therefore a second time apprehended, was tried at the assizes of Clonmel, found guilty upon the clearest evidence, and executed accordingly. Those who in secret had abetted his practices, were so incensed at the loss of their most useful agitator, that every art was made use of by them to vilify the jury, the Judge, and the government; and, by the knaves of his party, he was represented to the fools of it, as a martyr to the Catholic cause; exactly in the same manner as, in the year 1798, a most active United Irishman in the North, of the name of Orr, who was tried before the * Chief Baron of the Irish Exchequer, and found guilty upon the most satisfactory evidence, was styled "the murdered Orr"; and the respectable * Judge who tried him having, in consequence of his evident guilt, refused to recommend him to mercy, was maligned (as well as the Jurymen who found him guilty) by every falsehood which the ingenuity of treason could devise. Mr. Plowden insists upon the innocence of this Father Sheehy, whom he most unwarrantably represents as "a † victim", selected "to answer the views of those who, from their own *private ends*, connived at and fomented these tumults". P. 340. Could it have served the interests of the Protestant clergyman to be deprived of his tithes? Or could it have answered the views of the Protestant landlord to have his rents lowered? Two of the avowed objects of these insurgents. Though *we are aware*, that Mr. P. has received all his information relative to "Catholic Ireland" from the most polluted sources, we cannot help expressing our surprise, that he should have given credit to the gross calumnies which have been reported to him.

Now to prove the guilt of this father Sheehy, and the real objects and principal instigators of this White-boy rebellion, we can refer to legal evidence taken upon oath; which our readers will doubtless agree to be more worthy of reliance than Mr. Plowden's authorities, namely, the aforesaid Dr. Campbell, *Exshaw's Gentleman's Magazine*, and his own *private* information, or even Mr. A. Young. These testimonies and depositions are taken upon oath, and now extant in the Crown Office, Ireland; extracts from which will speedily be published.

The White-boys first made their appearance, and assumed their appellation, in 1759; when M. Conflans, and the other French fleets, were expected with troops on the coast of Ire-

* Lord Avonmore.

† The wretched beings of the lower orders whom they seduced were consigned to their fate without remorse or feeling.

land. Upon the failure of that great expedition, they continued quiet for some time: in 1762, in consequence of an expected invasion from France, they appeared again in great force: upon the peace with France, these tumults ceased: they were revived, in all their fury, in 1784; then in 1787; and again in 1789, previous to the agitation of the Catholic question; at which period, they *framed and administered the following oath of allegiance*. "We are bound to his Majesty, King George III. and his successors to the crown; *so for this present year 1789, we promise faithfully the same obedience, and also whilst we live subject to the same government*.*

The White-boy insurrection of 1784, when at its height, was put an end to by † "the loyal and vigorous efforts of Dr. Troy, then the Roman Catholic Bishop of Ossory, and the clergy of his diocese; for which successful exertions, he received the most satisfactory acknowledgments from the government", as Mr. Plowden informs us. In all the various insurrections in Ireland, of White-boys and Right-boys, Hearts of Oak and Hearts of Steel, Defenders and United Irishmen, &c. &c. under some plausible and popular grievance, the secret design and real object have been always concealed; and while the rabble and their inferior leaders have shown themselves, the principal contrivers and fomenters have kept themselves concealed, and generally have escaped detection and justice.

We return to Mr. Plowden's Historical Review. We find, from p. 348 to p. 425, a philippic against the effects of "the monopolizing system of oligarchy", and an account of the struggles of the Irish *patriots* against "English interest" and "English ascendancy". As to the first, we pretend not to defend its abuses; and we rejoice that, by a legislative union, an end has been put to the domineering influence of particular families; which was often exerted for the purposes of family aggrandizement, rather than the substantial interests of the state. We must, however, at the same time observe, that, as this domineering influence was never made one of the specific pretences of rebellion, we conclude, that however

* Sir Richard Musgrave, in the first volume of his third edition of his History of the different Rebellions in Ireland, states, that Mr. Conway, an Irish Roman Catholic gentleman, resident at Paris, used to remit money to the White-boys, on the part, and by order, of the French government, soon after their first organization; and that some Catholic merchants of the province of Munster, who received and distributed it, were afterwards members of the Catholic Committee in 1792.

† Hist. Review, vol. ii. p. 170.

hungry patriots might have been provoked at the use sometimes made of this interest, the body of the people was no ways oppressed by it; nay, some of those noblemen who had the largest share of this "oligarchic influence" were the best landlords, and the most popular characters in their several counties.

With respect to the successful struggles made by the *patriots* against the "English interest and ascendancy", we shall here give the late Lord Clare's opinion of the effects of the exertions of *later patriots* against it, so applicable to their predecessors.

"But, fatally for the peace of Ireland, from the year 1782 to this hour (March 13, 1793) the policy of men, who call themselves the friends of the people, has been, to make Ireland a scene of embarrassment to the British government, and to lose no opportunity which they could embrace to foment jealousies and disunion between this country and Great Britain. The policy has been, upon every occasion, to hold up Great Britain to the people as their natural enemy and rival, and to teach them to believe, that the general interests of the empire must, in every instance, be sacrificed to the local advantages of Ireland; till at length they have raised a general outcry against English influence and English connection."

Mute is now that voice which, in the councils of Ireland, so often predicted the fatal consequences of party struggles, popular encroachments, and ministerial timidity. Lord Clare is no more—but he has left to posterity an invaluable legacy, in his opinions of the causes of the convulsions of Ireland. That great man, when living, was maligned by the knaves and dupes of faction; the eyes of many of the latter have been since opened, and at length they have discovered the extent of his political sagacity.

We shall pass over Mr. Plowden's comments and sarcasms upon Lord Townsend's administration, in p. 418. The anniversary of this nobleman's birth-day is still celebrated with enthusiasm in Ireland*. We cannot stop to follow this writer through his minutiae of public accounts, newspapers, news-writers, Dr. Lucas, &c. &c. Lord Townsend's administration was extremely lenient to the Catholics of Ireland, and highly popular with all parties in that country. He was suc-

* In Lord Townsend's administration, the Octennial Bill passed; previous to which, Parliaments in Ireland continued during a whole reign without a new election. Lord Townsend was also the first Viceroy who made Ireland his constant residence; his predecessors having generally committed the government to Lord Justices, during their absence in England.

ceeded by Lord Harcourt, during whose government "was opened (as Mr. P. expresses it, p. 425) the door of civil liberty, through which the great body of the Irish Catholics were afterwards admitted to the rights of subjects." And left his Irish readers should make their own reflections upon the motive for "opening this door", he adds, "true it is, that the British ministry began at this time to be alarmed at the too well-grounded discontents of the King's American subjects: the *constitutional maxim, no representation, no taxation*, was fully considered, and *carried into action*, on the other side of the Atlantic". P. 425. We must inform our readers, that by the "door then opened", this writer alludes to two Bills; one for securing money lent by Irish Catholics on mortgages; and another to enable them, under certain provisions, to take long leases; which measures were both the spontaneous acts of a liberal government, which had no reason at that time to be intimidated by the example of America; because that party in Ireland which possessed the whole power of the state, civil and military, was not only able and willing to suppress any symptoms of rebellion in their country, but was also very averse from these measures; inasmuch so, that it required great management by the government to induce them to consent to pass these Bills.

It is observable enough, that all the Catholic writers have taken great pains to convince "Catholic Ireland", that the *concessions* (as they at first, and *rights* as they have since denominated them) which have been, from time to time, obtained, were owing, not to "the open and unsuspecting liberality" of Parliaments, but (to use a modern, and not very intelligible phrase) * "to the wisdom and *unbroken* energies" of the Irish Roman Catholics themselves. Nor can it have escaped the observation of those at all acquainted with the writings of some of that party, how often the example of American independence has been held up to the people of "Catholic Ireland".

In Mr. Plowden's *sketch* of Lord Harcourt's administration, we have a long account (p. 434. et seqq.) of the proceedings of the Irish Parliament, culled from their journals, and the newspapers of the day; with a *sketch* of the debates in our Parliament in 1776; in which an hasty expression (p. 445) of Mr. Temple Luttrell, uttered in the heat of debate, is tri-

* An expression made use of in a pamphlet published in Dublin, in August, 1803, by a Catholic barrister, entitled "An Irish Catholic's Advice", &c. &c.

umphantly given, as a faithful picture of the state of Ireland at that time. Mr. P. has also given his readers, in this part of his work, a most moving *episode* of increasing debts, declining trade, *tontines*, taxes, patriots, and *concordatum*, &c. &c. &c. Nevertheless, as Ireland was so tranquil as to enable the government to spare four thousand of the troops (p. 432) on the Irish establishment for the service in America, we must take it for granted, without going into such minute details, that *matters were not then quite so bad in Ireland* as he has represented them. Lord Buckinghamshire succeeded Lord Harcourt; and Mr. P. informs us (p. 446) that "he went over the *sworn* servant of the British Cabinet; and, *lest there should be a knot in the thread of subserviency*, he took over his attorney, Mr. Heron, as his secretary." "His Lordship found that country in a most deplorable state of distress"; (p. 447) that is, Lord Buckinghamshire found a great number of the working people deprived of employment by our rupture with America, who were at length relieved by public charity. Ireland, particularly the northern part of it, suffered extremely by this war with our colonists; America being then a great market for the sale of Irish produce: but, as the Parliament of that country did not declare the war, but only followed the measures of Great Britain, it is not answerable for the temporary evils which it produced in Ireland. To the administration of Lord North, Mr. P. gives (p. 458) "the *singular and important* credit, of having first opened the door of liberality (this is his best metaphor, and he repeats it on all occasions) to the Irish Roman Catholics".

"It may have been uniformly remarked", he observes, "that the Irish have been ever profusely grateful for every thing, which had come to them in the form of concession and kindness". Now, if by *the Irish* he means the Roman Catholics of that country, we flatly contradict this assertion; and the events every year since the concessions, and particularly 1798, amply justify our denial.

Mr. Plowden informs us,

"that on the eleventh day after the British House of Commons had given the liberal example of universal assent to Sir George Saville's motion in favour of the Roman Catholics of England; Mr. Gardener, on the 25th of May, 1778, made a motion in the Irish House of Commons, and the question being put, that leave be given to bring in heads of a Bill for the Relief of his Majesty's Roman Catholic Subjects of Ireland, Mr. Gardiner, the Honourable Barry Barry, and Mr. Yelverton, were ordered to prepare and bring in the same." *Hist. Review*, p. 463.

This Bill, to enable them to take leases for 999 years, and to abolish all the penal statutes against discoveries, was accordingly

cordingly brought in by Mr. Gardener, afterwards created Lord Mountjoy, and since slain at the battle of New-Ross, in 1798, by the united Catholic army; and it was seconded by Mr. O'Neal, afterwards created Lord O'Neal, and since murdered, in 1798, at Antrim, by a party of Catholic emancipators. This Bill was passed after great opposition, not from the government, but from the independent country-party in parliament; and, to avail ourselves of Mr. Plowden's expressions,

"it gave them (the Catholics) a footing to stand upon, in every future application to the crown or parliament, for a full participation of every blessing of our free constitution; it was the more welcome to the Catholics from their conviction, that a breach once made in that *penal fortress*, it was impossible that it should hold out much longer." P. 464.

If we *mistake not*, however, they then, by a public declaration, professed that they were fully satisfied by this (to them at that time great) concession.

We next find the British Parliament "taking an active part and interest in the concerns of Ireland", which Mr. P. admits, "did credit to her liberal sympathy for her sister kingdom". P. 477. This is the *first* testimony of approbation which we have met with in this work; and we are happy to have it to quote, as it has been most disagreeable to us to be obliged to notice the want of candour and of fair representation, which we have hitherto all along observed.

"A free trade" (p. 506) became, in 1779, the next popular measure in Ireland; the great manufacturing towns of our country took the alarm, without any foundation, and the minister of England was obliged, for a short time, to postpone the measure. The Irish *patriots*, enraged that the haste of Lord North did not keep pace with their own precipitation, exerted all their eloquence against "English interest and ministerial duplicity." The more temperate and wise part of the Irish House of Commons counteracted, in some measure, these impressions by their good sense and persuasive reasoning*.

Ireland next arrayed her volunteers; and by the formidable aspect which she presented to the enemy, deterred France from attempting an invasion. So far we must applaud; but when soon after we find the Irish patriots in the moment of arduous foreign war and colonial rebellion ungenerously, Mr. Plowden says, "*spiritedly* resolving upon a six-months money bill, with a view of obtaining an enlargement of their com-

* None more effectually than the Right Hon. Hely Hutchinson.
merce".

merce", (p. 506) our admiration of their conduct is somewhat lessened.

In 1780, Ireland obtained her free trade; we are satisfied to let that part of Mr. Plowden's work, from p. 477 to p. 559, pass without further comment. He has given the debates in parliament upon the free trade of Ireland on both sides, though with evident partiality to the popular party; our readers, therefore, who wish for information upon this subject, may turn to his work, and form their own conclusions of the manner in which that measure was carried, and make their own reflections upon the conduct of all the parties.

None rejoiced more than we did at the extension of Irish commerce; and, we trust, that every measure will be in future pursued to increase the trade*, industry, and civilization of Ireland, and to give content (if possible) to all our fellow-subjects in that kingdom. Great Britain must, however, keep power in her own hands, until Ireland, by the cordial attachment of all her inhabitants to the throne and government, shall cease to give her any more fears upon that head, than our countrymen of Yorkshire or Cornwall. *Should that happy period never arrive*, we have yet the consolation to reflect, that the most respectable, intelligent, and *powerful* part of the Irish nation are, at this moment, in sentiment and affection, "the brethren of Britons." May it be our care to cherish those brethren, and bring over to them every convert in our power! Let shallow declaimers and designing politicians *now* make what representations they please, *that party* has been hitherto the great bond of connexion between the two kingdoms, and is at this day the only substantial link of the Union.

"On the 31st of January, 1782, we find Mr. Gardiner again moving for leave to bring in heads of a Bill for the relief of his Majesty's Roman Catholic subjects of Ireland" (p. 559) on the 5th of February (p. 561) the Bill was introduced by Mr. Dillon (Mr. Gardiner being indisposed). Two of the Acts prepared by Mr. Gardiner were passed†, the first enabled Roman Catholics to take, hold, and dispose of lands and hereditaments in the same manner as Protestants; and removed several penalties from Catholic clergymen, on taking the oath of

* Appendix, No.

† Mr. Gardiner's original Bill was divided into three Bills: the two first were passed; the third, "a Bill to enable Protestants and Catholics to intermarry," was negatived by a majority of eight; see *Hist. Review*, p. 581. It was afterwards, in 1792, passed into a law, and Protestants and Catholics now may and frequently do intermarry.
allegiance,

allegiance, prescribed by the Irish Acts of 13 and 14 Geo. III. "and repealed the most noxious parts of the Acts of Ann, Geo. I. and Geo. II." The second Bill was for the education of the Catholics, it was entitled "an Act to allow persons professing the Popish religion to teach schools in this kingdom, and for the regulating the education of Papists, and also to repeal parts of certain laws relative to the guardianship of their children". P. 580.

Upon this subject, we find the following very invidious observation made in this work; "fortunately for the Catholics, Mr. Gardiner's Bill was not made a government question, or otherwise it would have fallen before the same majority, that had uniformly opposed every constitutional question that had been brought before them". P. 573.

This insinuation we do not hesitate to pronounce as illiberal, as it is without foundation; the spirit of concession to the Irish Catholics, and of demand upon Great Britain, having at that time pervaded every class of men, from the servant of government to the independent volunteer of Ireland.

In the course of the debates at this period in the Irish House of Commons upon Mr. Gardiner's Bill, we find Mr. Grattan expressing his opinion, "that so long as the penal code remains, we never can be a great nation; the penal code is the shell, in which the Protestant power has been hatched, and now it is *become a bird*, it must burst the shell, or perish in it"; (p. 572) and his reason for then making further concessions to the Irish Catholics was "as the most likely means of obtaining a victory over the *prejudices of Catholics*, and our own"; he gave his consent to Mr. Gardiner's Bill, "because he would not keep * *two millions* of his fellow subjects in a state of slavery".

Mr. Henry Flood seems to have been one of that small number of politicians, in whose mind the experience of the past excited some distrust of the future.

"He had always wished to embosom the Catholics in the body of the state; yet without courting praise on the one hand, or fearing censure on the other, he would deliver his free opinion on this great subject. Above five years ago (said he) a law was passed, granting the

* Hist. Review, p. 572. By some *unaccountable means* the Catholic population of Ireland has since that time *been doubled*; the number of people in Ireland being now, in 1803, *as we are told*, five millions; namely, four of Catholics, and one of Protestants. Thomas Townshend, Esq. in a letter published in London, in June, 1801, makes the population of Ireland *six* millions. Could no mode be adopted for ascertaining the true force of this Catholic argument?

Roman Catholics infinitely less than was then proposed, the day was celebrated with rejoicing, and it was thought they had reconciled every party; he was sorry to hear gentlemen speak as if nothing had been done for them. In the former laws, leases for years were granted to them, upon the avowed principle of restraining them from any influence in elections; this law went beyond toleration, it gave them a power, and tended to make a change in the state. If they gave them an equal power with the Protestants, the present constitution could not survive; though they wished to extend toleration to Roman Catholics, they did not wish to shake the government; they should allow them to purchase lands, but *should carefully guard against their possessing any power in the state.*" P. 571.

Mr. Fox, in the debate in our House of Commons, in 1782, on the state of Ireland, declared, "that the *intestine divisions* of that country were no more; the *religious prejudices* of former ages were forgotten, and the Roman Catholics being restored to the rights of men and of citizens, would become an *accession of strength* and wealth to the empire: upon the whole he was convinced, that the Irish desired nothing more ardently than proper grounds for being most cordially united to Great Britain; and, *he was sure*, they would be attached to this country, *even to bigotry*".

Mr. Fox was then Minister of England, and no doubt this statesman spoke sincerely the convictions of his mind. Alas! how often are the most sanguine and the best founded expectations of mankind disappointed!

We must refer our readers to p. 564, et seqq. of Mr. Plowden's work, for an account of the *volunteer parliament* of Dungannon, assembled in February, 1782, their proceedings, resolutions, &c. &c. and with all the respect due to the old volunteers, if the conduct of the Irish yeomanry of 1798, who, after saving their country, retired to their homes, without making any claims upon Great Britain, but for her admiration and her gratitude, be compared to theirs, no friend to the interests and tranquillity of Ireland can for a moment doubt, which of these armed bodies is entitled to the largest share of applause from their country.

The late Lord Clare, speaking of the old volunteers, among other expressions, makes use of the following: "they certainly did, upon every occasion, where their services were required, exert themselves with effect to maintain the internal peace of their country: the gentlemen of Ireland were all in their ranks, and maintained a decided influence upon them; but I shall never cease to think, that the appeals made to that army by the angry politicians of the day, were dangerous and ill-judged in the extreme, and that they established a precedent for rebellion, which has since been followed up with *full success*".

We

We learn from the whole of this part of Mr. Plowden's work, that at that period, claims on the part of Ireland, and concessions on the part of Great Britain, were reciprocal. Upon the change of the ministry, in 1782, we find Lord Carlisle resigning his troublesome government; and receiving an address (p. 597) which the Irish House of Commons, with *five* dissenting voices only, had voted as a just tribute to his sincere efforts to promote the welfare of that kingdom.

The Duke of Portland succeeded him (p. 586); his Grace was obliged to yield to the torrent, which perhaps at that time no human ingenuity could have stemmed. During the administration of Lord Carlisle, we find a great Irish patriot, then in opposition to government, declaring

"that Ireland was in strength—She had acquired that strength by the weakness of Britain; for Ireland was saved, when America was lost; when England conquered, Ireland was coerced; when she was defeated, Ireland was relieved; and when Charles-Town was taken, the Mutiny and Sugar Bills were altered. Have you not, all of you, when you heard of a defeat, at the same moment *condoled* with England, and *congratulated* Ireland?" P. 574.

Mr. Plowden does not tell his reader whether this question was answered in the affirmative.

If such was the temper of the Irish nation at that day, we may blush, but we need not wonder, that his Majesty was obliged to send a message to the parliament of that kingdom*, and to offer them a *carte blanche*, that they might fill it up with Irish grievances. We find Mr. Grattan supporting administration, and undertaking to become the tranquillizer of Ireland: the simple repeal, &c. &c. was passed; a hint thrown out in the debate (p. 609) of the utility of establishing dock-yards in Ireland; and a *final adjustment* upon all constitutional points between the two kingdoms was completed; the whole nation, with the exception of *two individuals*† only, being perfectly convinced, "that there could no longer exist any constitutional question between the two nations, that can disturb their mutual tranquillity". P. 610. A solemn thanksgiving was next offered to heaven; and all was union, cordial affection, and gratitude in Ireland.—*Pro hac vice*.

"But it appears", observes Mr. Plowden, "as if it had been *written in the book of fate*‡, that the felicity of Ireland, whilst inde-

* Hist. Review, from p. 600 to p. 613.

† Sir S. Bradstreet, Recorder, and Mr. Walth.

‡ In which case, we must suppose, that the *patriots* of Ireland were chosen by fate, as the fit instruments for fulfilling her decrees.

pendent and separate from Great Britain, should be short lived, precarious, and unstable."

We accordingly find that it was soon discovered by Mr. Flood (p. 616) that simple repeal did not establish the independence of Ireland; and Ireland was again thrown into a ferment by Mr. Flood's discovery.

This gentleman and his party contended (p. 609) that a repeal of the Declaratory Act, 6 Geo. I. without a positive renunciation by Great Britain of the right to legislate for Ireland internally and externally, did not establish the constitutional independence of that country; Mr. Grattan and his party insisted that it did, and they prevailed. *The Volunteers*, at a meeting held in Dublin, in June, 1782, declared, that a repeal of the 6th Geo. I. by the British parliament*, made in pursuance of the addresses, was considered by them a complete renunciation of all the claims contained in the said statute; and as such they accepted it, and deemed it satisfactory†. So ended what Mr. Burke has called the Irish Revolution of 1782.

"And thus", said the late Lord Clare, "was achieved with a rapidity unexampled (in three days) and by means the most extraordinary, a measure, which was then thought to be a *final adjustment* of all political claims and controversies between the two nations, and a full security for their constitutional connexion"‡. The parliaments of both kingdoms have, however, been since *twice* embroiled upon the most momentous questions, the commercial propositions, and the regency.

The last memorable event which closes this period of Irish History, and Mr. Plowden's first volume, was a review of the Belfast volunteers, on the 31st of July, 1802. Mr. Plowden gives the following account

"Of this truly glorious exhibition; a volunteer encampment of nearly three thousand men, and the volunteer garrison of upwards of one thousand, all completely clothed, armed, and accoutered. Anonymous papers in thousands were dispersed through the camp and garrison; *every private was taught, that he was competent to legislate, and*

* This measure of concession and conciliation on the part of Great Britain, was framed on the sense of the Irish opposition in parliament, who undertook to point out what would completely satisfy Ireland; see Lord Clare's Speech, 1800.

† Hist. Review, p. 626. The Ulster volunteers came to the same resolution, June 21. 1802.

‡ Lord Clare's Speech in 1800. This speech is the ablest epitome of the history of Irish rebellion that ever was, or perhaps ever will be given.

*consequently to express his sentiments on the most speculative points: [pretty doctrines these!] declaration, renunciation, simple repeal, legal security, better security (no security was forgotten we suppose) and bill of rights were all laid before them, and they were to instruct their delegates on these points**!

Their delegates † accordingly assembled on the 3d of August. In an address proposed to be made to the Reviewing General (the late Lord Charlemont) a clause having been inserted of their being *fully satisfied*, a debate of *eleven hours* took place, and upon a division, this clause was expunged!

"Thus", observes Mr. Plowden, "by the efforts and exertions of a wise and liberal administration, were the liberties of Ireland restored; Peace, Unity, and Content‡, diffused through a revived nation, and the prosperity and glory of the British empire increased by adding strength, vigour, and felicity, to that important part of it§"!

If these expressions were merely meant as the effusions of a poetical fancy, we might let them pass; but when they are given to *his* readers as the sober statements of historical truth, we think it our duty to inform *ours* (though perhaps it is scarcely necessary) that since 1782, a spirit of innovation, disturbance, disunion, and discontent, has never ceased to prevail in Ireland.

Since 1782, which, from the the *consequences* of the transactions of that year, may with some propriety be called the Irish revolution; the peace of that unfortunate kingdom has been constantly and fatally interrupted by the folly, intrigues, and practices of *Patriots*, Agitators, Right-boys, Peep-of-Day boys, Conventions, Aggregate bodies, Catholic committees, Tarring and Feathering committees, Defenders, Assassins, *Houghers* of men, *Houghers* of cattle, Associators, Whig-clubs, Saint-James's Delegates, Exchequer-street Delegates, National congresses, Catholic parliaments, Emancipators, United Irishmen, Reformers, Revolutionists, Societies of Peace, and Societies of War; and the return made for "the strength, vigour, and felicity", then added to Ireland, has been the desperate effort of a very formidable party, its *aiders and abettors* to sever that kingdom from England, and to connect it with Republican France.

(To be concluded in our next.)

* Last page of first volume.

† Ibid.

‡ He forgot, we suppose, that in the paragraph preceding, he had informed his reader, that the Belfast delegates had declared that they were *not content*.

§ Last page of first volume.

ART. XIII. *Helps to Composition, or Five Hundred Skeletons of Sermons; several being the Substance of Sermons preached before the University. By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. Two Volumes. Large 8vo. 689 and 783 pp. 1l. 16s. Matthews. 1802.*

A FORMER publication of this kind, by the same author, appeared as an Appendix to Claude's Essay on the Composition of a Sermon, republished by Mr. Simeon, and noticed by us, in our ninth volume, p. 435. We then commended, as they merited, the utility of the work, and the diligence of the author; but we doubted respecting that attachment to Methodism of which we knew he had been accused. This, however, he has now thought proper to avow; referring, as the editor states of his opinions, to what he is pleased to style "that invaluable book, entitled the true Churchmen ascertained, by the Rev. Mr. Overton of York". As it has been very fully shown by us, in an extended review of that book, that we materially differ from Mr. O. in his interpretation of the doctrines of our church; it will not be supposed, that we mean to recommend Mr. Simeon's present publication, so far as it insists upon the same opinions: but this author is evidently not of a disputatious turn; he is not, as he says, "solicitous to bring any man to pronounce his Shibboleth;" much less has he any design to maintain a controversy in support of it". "With much deference", he adds, "he submits to the public his views of scripture truth; and, whether they be perfectly approved or not, this he hopes to gain from all parties, a favourable acceptance of what they do approve, and a candid forbearance in the points they disapprove". This is exactly what we are inclined to concede to such an author. There is so much in his work which is excellent and useful, that we cannot feel inclined to condemn it altogether, for the sake of the much smaller part which appears to us to be tainted with error.

The term of *Skeletons of Sermons* having been thought liable to objection, Mr. S. has here prefixed a new title; this, however, is of little consequence; and these volumes are strictly a continuation of the former, the sketches being numbered on from thence; so that the present addition makes the whole amount six hundred. Our idea of the use of such a work is this: every person who has been habituated to the composition of such discourses must have experienced, that more time is usually lost in fixing upon an eligible topic, than in producing

producing the sermon, which is the result of that determination. In Mr. Simeon's books, a prodigious number of scriptural texts and topics is collected; with such a view of the expansion of each subject, as is readily perceived by the eye, and comprehended by the mind. Hence it becomes easy to determine, whether a topic be fertile or not, whether it opens to such views as the preacher would wish to expand to his congregation. We should by no means recommend a servile adherence to the plan which may here be found; but rather, that the person consulting it, may the more exert the activity and judgment of his own mind, in deciding what may fitly be retrenched from such an outline, or superadded to it. For this reason we by no means think it an improvement in the present volumes, that the Skeletons are now worked up more nearly into the form and substance of Sermons, and capable, as the Preface intimates, of being read to a family even in their present state. This may be an encouragement to indolence. We would still have had real Skeletons, of which all the muscles, blood, and animation, was to be supplied by the person who undertook to employ them.

The subjects in the present volumes are classed in the following manner. 1. The Types. 2. The Prophecies. 3. The Parables. 4. The Miracles. With an Appendix of Fast and Thanksgiving Sermons. These complete the first volume, which, as well as the second, is divided into two parts. The second volume contains, 5. Warnings. 6. Exhortations. 7. Promises. 8. Examples. With another Appendix, containing ten entire Sermons. So extensive an arrangement of topics must occasionally introduce those in which the peculiar opinions of the author appear; but as the work is almost exclusively calculated for the clergy, to facilitate meditation, and assist invention, they will be fully competent to reject and avoid whatsoever shall appear to them unsound. Had the book been of a nature to circulate among those whose opinions were less carefully formed, we should have been more scrupulous in recommending that which might occasionally lead to error. On this ground also it is, without doubt, that the University of Cambridge has given the sanction of its press to the publication.

Mr. S. with a fertility of mind, and an exertion of application, which are truly singular, appears to have furnished all this prodigious mass of materials from himself. This also was done by Bishop Beveridge, in his four volumes, entitled *Thesaurus Theologicus*. But it has often occurred to us, that a similar work, founded on the most approved Sermons of the English divines, would be of the highest use and value. The

matter

of a prodigious number of excellent discourses might thus be compressed into a narrow space; and the topics and arguments even of those which had become obsolete in language might be employed again, in the clothing of new expressions, and made known to many who otherwise would never be acquainted with them. Such a work, judiciously executed, would form an ample collection of the soundest divinity, and would in many instances make the original discourses more known, by exciting a desire to see how the *Skeleton* thus presented had been filled up, and animated by the author. Arguments of Sermons might, perhaps, in this case be thought a better title than either of those which the present author has employed; and to possess the arguments of the best English discourses compressed into a few volumes, would certainly be a treasure of great value to the Christian student.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Pleasures of Nature, or the Charms of Rural Life; with other Poems. By David Carey.* 12mo. 164 pp. 4s. 6d. Vernor and Hood. 1803.

Very smooth and flowing verses, conveying pleasing images, rather add this volume to a number which this versifying age has produced, than mark it with a separate and distinguished character. The Pleasures of Nature are such as other bards have felt and celebrated; but this poet, if his case be such as he describes in his first Elegy, well deserves our sympathy and regret.

“ Ah me! few are the years that I have seen,
Scarce twenty summers have their vigour lent;
Yet few and fleeting as my days have been,
Full many a sorrow has my bosom rent.

For I have borne the buffetings of Fate,
A wanderer sad, by Fortune doom'd to feel
The proud man's scorn, the world's ungenerous hate,
And frantic Folly's persecuting zeal.

And should to-morrow see me lowly laid,
O'er my green grave no weeping friends will bend,
And bid the wild rose there its beauties spread,
And foster bid the dews of heav'n descend,

O

Though

Though I have struck the lyre, by rapture mov'd,
 No Muses round my timeless bier shall mourn,
 Though I have lov'd, as never mortal lov'd,
 No tearful virgins shall embalm my urn."

Nothing can be objected to this Elegy but rather too bold an appeal of the author to heaven upon his own innocence. His griefs he has forcibly painted there and elsewhere. We trust, however, from some other Poems, that those times of sorrow passed away, and that the author, since that Elegy was written, has met with better fortune, and more prosperous days.

ART. 15. *Syr Reginalde; or, the Black Tower. A Romance of the Twelfth Century. With Tales and other Poems. By Edward Wedlake Brayley, and William Herbert.* 12mo. 168 pp. 5s. Vernor and Hood. 1803.

The joint authors of this neat little volume modestly decline all high claims to poetical distinction. "Engaged in pursuits far different to [from] those of poetry, the authors of the following pages do not present them to the world as the brilliant coruscations of superior genius." Though it be certain, that authors in general do not wish to be very literally understood, when they make such declarations, we are willing to take these gentlemen at their word, and trust that they will be satisfied with the praise of ingenuity. The first Poem, which gives the title to the book, is the joint production of the two authors, and is written in a very unusual mixture of metres, which has no very happy effect. The story abounds in ghosts. The remaining Poems are distinguished by the initials of the writers. Their subjects are various. In some of them sublimity, in some elegance, and in others humour is attempted; but certainly not, in any case, with a success which will either immortalize this volume, nor demand a successor to it. A stanza of patriotism will be as good a specimen as we can give, for that is at least seasonable.

"The storm comes on, the battle roars!
 Britannia's sons will never yield;
 And see! the wide destruction pours,
 On every foe who dar'd the field!
 The fight is o'er! the charge to Britain given,
 Ascends accomplish'd to the God of Heav'n." P. 134.

The intention of this Ode is good. The fault of it is, that it too freely presumes to know the will of heaven, and to denounce its curses. It bears the signature B. Mr. Brayley's name we have seen before, to a very elegant publication, entitled the Beauties of England, in which the plates are of singular merit. Some tolerable engravings are in this volume.

ART. 16. *The Christmas Holidays, dedicated to Mrs. H. C. Combe. By Henry Whistler, M. A. Fellow of King's College, Cambridge.* 8vo. 1s. Gingsell. 1803.

A pleasing picture is here exhibited, of the feelings of a School Boy on going home to spend his holidays; much novelty could not be expected

pested from so exhausted a subject, but no one can object to have his remembrance of youthful hours thus awakened.

ART. 17. *Advice to the Advised, or the Philosopher confuted, in a poetical Dialogue between William Shuttie the Weaver, Thomas Thimble the Taylor, and his Wife Peggy. By Theophilus Crispin, a Northumbrian.* 8vo. 1s. Longman and Rees. 1803.

This is a successful and facetious laugh at a pamphlet, called *Addresses to the Poor*, by William Burdon, of which the reader may see an account in the *British Critic*, vol. xxii. p. 447. Mr. Theophilus Crispin seems to have a considerable portion of humour, as well as of loyalty and piety.

NOVELS.

ART. 18. *The Advantages of Education, or the History of Maria Williams. A Tale for very young Ladies. In Two Volumes. By the Author of a Gossip's Story, a Tale of the Times, &c. Second Edition.* 12mo. Longman and Rees. 1803.

It is so seldom that a novel arrives at the honour of a second impression, that we may safely deviate, in favour of this, from our general rule of not noticing what appeared before the commencement of our work. This Tale, now obliquely avowed by Mrs. West, appeared originally in 1792; and its republication seems to prove, that it has been distinguished by judicious readers. Mrs. W. in a very natural and pleasing narrative, relates the care taken by an exemplary mother in the education of an only daughter; and represents, not only the danger of a precipitate attachment, but the power which a well-trained mind may possess, to obliterate injudicious impressions, and prepare the way for those that are better suited to reason and propriety. It will appear from this account, that the term *very young ladies* must not be too strictly limited, and that the admonition is as far extended as that of other moral narratives. It is given with judgment and good sense; and the observations of the author, on the prevalent vices and follies of the world, have the same originality and liveliness which recommend the other novels that have proceeded from her pen.

ART. 19. *Village Anecdotes, or the Journal of a Year, from Sophia to Edward; with original Poems. By Mrs. Le Noir. Three Volumes.* 12mo. 10s. 6d. Vernor and Hood. 1804.

Mrs. Le Noir is the daughter of the late Mr. Christopher Smart, who was alike distinguished by his wit and his misfortunes. Of this novel, as a composition or specimen of ingenious contrivance, we cannot speak in the most exalted terms of praise; but we have no scruple in affirming, of the poetry which is interspersed, that it has a great deal of merit; of which we may cite, as an example, an Ode addressed to a Ship going out of port. After various poetical surmises of who may be conveyed in it, the author addresses heaven in behalf of the vessel;

vessel; but, if its loss should be destined, she thus intercedes for those who failed in it.

“ Spare, in thine ire, her gallant crew;
Spare, in their lives, their children's too,
The mother, and the wife:
The troubled deep awhile assuage;
Speak, and appease the fearful rage
Of elemental strife.

“ From fell Arabia's barren strands,
Her ruthless sons, her burning sands,
The vessel far convey;
Nor let the hapless crew be thrown
Where gen'rous pity is unknown,
Or monsters howl for prey.

“ Their tedious toils and travels o'er,
May Albion's snow-white cliffs once more
The weary wand'ers gain;
And each, his dangers at an end,
Recount them to the wond'ring friend
With joy, enhanc'd by former pain.” Vol. i. p. 12.

MEDICINE.

ART. 20. *Practical Observations on Hernia; illustrated with Cases.*
By B. Wilmer, Surgeon, in Coventry. The Second Edition enlarged.
8vo. 98 pp. Longman and Rees. 1802.

In this new edition, besides an account of some cases which have occurred since the first publication of the pamphlet, we have a description of a new mode of reducing strangulated hernia; which has succeeded in two instances (the only instances in which the author has hitherto had opportunity of trying it) after all other remedies had failed. It consists in “the combined effects of a steady and continued pressure, by the application of metallic substances, of a colder temperature than the parts with which they come in contact. Thus a leaden weight, or a plate of iron, may be placed on the tumor, the hips of the patient being first raised to an angle of about 30 degrees; or, which perhaps would better correspond with the form of the tumor, two or three pounds of quicksilver, tied in a strong bladder. After this pressure has been continued a few hours, the surgeon should again endeavour to reduce the contents of the hernia.”

ART. 21. *Anthropology; or the Natural History of Man: with a Comparative View of the Structure and Functions of Animated Beings in General.* By W. Blair, A. M. Surgeon of the Lock Hospital and Asylum, &c. &c. 8vo. 163 pp. 5s. Longman and Rees. 1803.

This syllabus of lectures, on the structure and œconomy of man and other animated beings, shows that the author is well versed in anatomy

and physiology. He gives a view of the several systems of the most celebrated modern writers on this subject; whose arrangement, with some variations, he adopts. Mr. Blair's manner of writing and lecturing is calculated to instruct, easily and agreeably, not only those who are educated in his own profession, but certain distinctions of artists (such as painters, engravers, and sculptors) as well as amateurs in general. The concluding part of this syllabus relates to physiognomy and craniognomy; two branches of study, in which, if there is little that is certain, there is, it cannot be disputed, much that is amusing.

DIVINITY.

ART. 22. *The Sentiments proper to the present Crisis. A Sermon, preached at Bridge Street, Bristol, October 19, 1803, being the Day appointed for a General Fast. By Robert Hall. Second Edition, with Corrections and Additions. 8vo. 78 pp. 2s. Button. 1804.*

Mr. R. Hall is a Baptist Minister, long distinguished for his talents, eloquence, and piety. Two admirable discourses from him have before claimed our attention, and received our warm approbation*; nor is this third at all deficient in the merits by which they were characterized. Mr. H. viewing the circumstances of the present Crisis with a sagacious eye, begins, by declaring what conduct is improper in it. Among these instances he notes, the referring events only to secondary causes, the relying on human means alone, and the wanton censuring of our rulers. He speaks precisely our opinion, when he says, that "at this season especially, when unanimity is so requisite, every endeavour to excite discontent, by reviling the character, or depreciating the talents of those who are entrusted with the administration, is *highly criminal*." P. 15.

Having noticed also some other faults to be avoided, he proceeds to call the attention of his hearers or readers, to what he considers as the most alarming symptoms of national degeneracy. Among these, he primarily adverts to a lax theology, the parent of a lax morality; and, under the latter, he is particularly severe on the morality founded on expedience alone, which has unhappily found an advocate in a divine, of whose high merits, in other respects, he speaks with due regard and admiration. All that he says on this subject is highly worthy of notice, and particularly his energetic picture of the insensibility of the calculating philosophers of France, when "the fabric of society tottered to its base; the earth shook under their feet, the heavens were involved in darkness, and a voice more audible than thunder called upon them to desist." P. 45.

But the strong and manly eloquence of the author comes to its height when, towards the conclusion of his discourse, he adverts to the peculiar circumstances of the present contest, and the duties arising from them; when he paints the crimes of our enemy, and the miseries

* See vol. xv. p. 263; xxi. 558.

that would result from his success. When we cite the following words, with which we shall conclude, we give only a single proof, out of multitudes that lie before us, of the author's powers as a writer, and noble feelings as a patriot.

"We will not suppose there is one who will be deterred from exerting himself in such a cause, by a pusillanimous regard to his safety, when he reflects, that he has already lived too long who has survived the ruin of his country; and that he who can enjoy life after such an event, deserves not to have lived at all. It will suffice us, if our mortal existence, which is at most but a span, be co-extended with that of the nation which gave us birth. We will gladly quit the scene, with all that is noble and august, innocent and holy; and instead of wishing to survive the oppression of weakness, the violation of beauty, and the extinction of every thing on which the heart can repose, welcome the shades which will hide from our view such horrors." P. 70.

ART. 23. *Reformation of Life, Trust in God, and vigorous Exertion recommended. A Sermon, preached in the Chapel of Berwick, on Wednesday, October 19, 1803, being the Day appointed by Proclamation for a Public Fast, and on the Sunday following. By Samuel Butler, M. A. Head Master of Shrewsbury School, and late Fellow of St. John's College, Cambridge. 8vo. 22 pp. 1s. Longman and Rees. 1803.*

The Chapel of Berwick (either in, or near to Shrewsbury) is annexed to a charitable foundation, containing sixteen houses for the reception of old persons. There Mr. B. preached on the Thanksgiving, and there we find him again preaching on the Fast. His admonitions, as will naturally be expected from his character, are sound, animated, and patriotic. "It is", says he, "for the guilty, the discontented, the irreligious, the oppressors to tremble"—"but for a great and free people, commending their cause to God, and arming for their altars and their hearths, their property, their wives, and their little ones, to bow beneath the rod of the oppressor—No, MY COUNTRYMEN, THIS NEVER WAS, AND NEVER WILL BE WITNESSED IN THE ANNALS OF MANKIND!"

ART. 24. *A Sermon on the Duties and Obligations of the Military Character, in Application to the present Times, preached before the Tunbridge-Wells Volunteers, October 2, 1803. By Martin Benson, A. M. 8vo. 22 pp. 1s. Rivingtons, &c.*

Mr. Benson begins by establishing, from the usual proofs, the lawfulness of the military profession under the Gospel, and next expatiates on the virtues proper to a Christian and more particularly a British Soldier. He then adverts to the national advantages enjoyed by us, as motives for a strenuous defence against invaders, and concludes by recommending union and trust in Providence. This sensible discourse deserved to be more correctly printed.

ART. 25. *The Impolicy and Impiety of Sunday Drills considered. 12mo. 3d. Ogle. 1804.*

Great and unexpected contingencies, require and justify measures which would not be resorted to in an even and uninterrupted course of tranquillity.

tranquillity. The same principle which excuses the drawing an ox or an ass from a pit on the sabbath-day, seems also to excuse a preparation to ward off those dangers which, for any thing we know, may on the sabbath attack our very existence. We have, however, always hoped and understood, that the Sunday Drill is regularly preceded or followed by an attendance on divine service.

- ART. 26. *A Discourse delivered to Volunteers for the Defence of the Nation, and others, at Scamptton, on the Day of the General Fast, October 19, 1803. By Francis Lee, M. A. Chaplain in Ordinary to his Royal Highness the Prince of Wales.* 8vo. 1s. 6d. Stockdale. 1804.

With this Discourse, we received the extract of a Letter, in an unknown hand, commending it in the highest terms of panegyric. As we invariably give our own judgments, and our own judgments only, such accompaniments are superfluous. It is certainly a good and spirited Discourse; but we cannot subscribe to the opinion of our unknown correspondent, that it is superior to Chatelain and Bishop Horne.

- ART. 27. *The Royal Soldier. A Sermon, preached at the Parish Church of St. Lawrence and St. Mary Magdalen, Milk-Street, before the Right Honourable the Lord Mayor, Aldermen, Recorder, and Sheriffs of the City of London. By William B. D. D. Minister of the said Parish, and Rector of Keston, in Kent.* 8vo. 1s. 6d. Williams. 1804.

This is the republication of a Sermon preached before the Lord Mayor and Aldermen during the time of the Rebellion in 1745. The Royal Soldier means William, Duke of Cumberland. This republication is inscribed to the present Duke of York, and is very pertinent to the present times and circumstances.

- ART. 28. *Christianity the Friend of Man. By James George Durham, A. B. Corpus Christi College, Cambridge.* 12mo. 120 pp. 4s. Hatchard. 1803.

It is truly stated in the Preface, that "in this faithless age there have not been wanting men of understandings and hearts so darkened and depraved as to attempt to justify the turpitude of their conduct, by exhibiting Christianity as prejudicial to the interests of mankind. To demonstrate the invalidity of this charge is the design of the following work. Such a design can never fail to have our best wishes for its success. But, how is the design executed? This question must be answered by us, in the present and in every other case. We shall spare ourselves, however, the pain of giving a direct answer; by adopting, most unreservedly, the author's own account of his performance: "As to the matter of this imperfect attempt, it contains but a very superficial sketch of the blessings which Christianity has showered upon the sons of Adam."

ART. 29. *The awful Judgments of God against the wicked and impenitent People of the Two ancient Kingdoms of Israel and Judah; exhibited in a plain, practical Fast-Sermon, as a solemn and seasonable Warning to all the People of the United Kingdom of England and Ireland. By Christopher Hodgson, LL. B. Rector of Marholm, in Northamptonshire, and late of Pembroke-Hall, Cambridge. 8vo. 29 pp. 1s. Nicholson, Cambridge; Rivingtons, London. 1801.*

By what accident this discourse has remained so long unnoticed by us, we can neither explain nor conjecture. Certainly no demerit in it occasioned this delay. It is, as the author intended it to be, "a plain practical Fast-Sermon." That it is also "a seasonable and solemn Warning," will appear from the peroration; in which, however, the preacher would have done well, if he had consoled us by remarking, that there exist very numerous *exceptions* from the general statement he has there given; and that, as the divine judgments, here spoken of, fell upon Israel only under disobedient and wicked kings; we may derive hopes of mercy from a difference of our condition in this respect.

"It is, indeed, very true, that our nation is a powerful and great nation; but it is also a tainted nation: its morals are tainted. Our wide-extended commerce has introduced an abundance of wealth. Wealth has produced luxury and refinement. These have been followed by thoughtlessness and inconsideration in general, by lukewarmness and indifference to Religion in particular. On this foundation Infidelity has easily erected a strong fortress, from which she is now daily endeavouring to batter down with ridicule, what yet remains of the Faith and Purity of the Nation. Infidelity and Licentiousness are the parents of Irreligion, Immorality, and Sedition; and these, if not vigorously opposed by a speedily augmented force of Piety and Virtue, will ultimately effect the destruction of the state. Our danger therefore, is evidently great; and the necessity of an immediate reform both in Principles and Practices consequently obvious. Without farther delay, then, let us soberly contemplate the natural, moral, and political evils that are now upon us, about us, and before us; and be thereby happily admonished for our good before it be too late. Let us bear in mind the conduct of Divine Providence towards the Israelites, and that the nations are now set against ourselves on every side. Let us think—reform—and be saved." P. 27.

ART. 30. *Two Sermons, delivered in the Church of Rensfrew, on Thursday, October 20, 1803, being the Day appointed for a General Fast. To which is added, a particular Address to the People, adapted to the present eventful Period. By the Rev. Thomas Burns. Second Edition. 8vo. 1s. Brash and Reid, &c. Glasgow. 1803.*

The characteristic of these Sermons is plainness. Yet it is not a rude and vulgar, but a manly and vigorous plainness. Specimens will best show the *manner* of these discourses; and we shall produce them, with as little fear as the author seems to feel, about the smiles or sneers of levity or profaneness. "I know it has been said by some, that the
lower

lower orders of men have too much education, and it would be better for society if they had less. This I deny. The lower clats, as well as the higher, have too little education. The best members of society are the truly religious; those who make a conscience of reading their Bible, and are governed by the precepts therein contained". P. 9. "It is distressing to think how the sabbath is profaned, by those very persons whose interest it is to be examples of sabbath sanctification. Some there are, who set this day apart for adjusting their books; some for sauntering over their fields, forming plans and alterations on that day, instead of going up to the house of God. Some are careful to display their vanity, and expose their weakness on that day, by lolling about in their chariots, or parading on horse back, when the devout worshippers are going up to the house of God; choosing that hour, as if on purpose to ridicule the humble votaries of the temple. Parties of pleasure are formed for that day, as if on purpose to proclaim hostilities against the sabbath. This is the practice of some in the higher walks of life, and it is melancholy to think how many of their inferiors are imitating their example. There are now many, among the lower orders of men, who fix upon the sabbath as a day for travelling, and scruple not to carry bundles upon that day; a practice this, not known in the days of our fathers." P. 12. Here we are sorry to acquaint the worthy preacher with another practice, *lately* become very common among North-Britons, and their Yorkshire associates; that of *driving cattle*, on Sundays, to the several markets in England. We strongly recommend to English magistrates an enforcement of law on this subject; and we happen to *know*, that the poor *drivers* will lose nothing by any restraint; for they declare, "they get nothing by working on Sundays." Nor would the poor, in all Christendom, by such a practice, get any thing but an *addition of labour*: and, therefore, may the *improvement* of French *Decades* (among their other improvements) be very far from us!

"When I see men, who pretend to superior degrees of sanctity, and to great familiarity with the Holy Spirit, running up and down the country like firebrands, dividing peaceable parishes, and disturbing the quiet of families that were living in harmony, what am I to think of these men? spirit, from the spirit of our Divine Master. These are mistaken Christians, and I truly pity them; but all those who countenance or encourage them, have much to answer for at the great day. Before I conclude this head, I would just observe, that however much the various sects differ from one another, they all agree in this, to speak evil of both Church and State. Established ministers, established creeds and confessions, and *established Church* [of Scotland], they cannot away with." P. 15. The following period may perhaps explain to many serious churchmen, a matter of which they were before unapprized; "the pious Christian, on the morning of the sabbath, would no more hear (in case of a successful invasion) the *first*, the *second*, and the *third bell*; the first, putting him in mind of his private devotion; the second, exhorting him to call his family together for prayer; and, the third, calling upon him to go up to the house of
P
the

the Lord." P. 32. In justice to the preacher's parishioners, we shall make one extract more: "though every parish in the kingdom hath shown a wonderful alacrity in coming forward on the present occasion, yet none more cheerful than *this* parish. More than thirty of its finest youths stepped forward at an early period, and voluntarily entered into the militia. But besides these, there are two companies in the town, and one of these is clothed at its own expence. Let Bonaparte himself come with his *invincibles*, he shall find in every part of the kingdom, a *forty second* ready to meet him." P. 36.

ART. 31. *An Earnest Exhortation to a frequent Reception of the Holy Sacrament of the Lord's Supper: particularly addressed to Young Persons.* By A. Layman. 12mo. 23 pp. 3d. Hatchard, London. 1804.

"This letter was written to a young gentleman, who has expressed to the author many of the scruples here obviated; and by the strong solicitation of two or three respectable friends, he has been induced to give it a more extensive circulation." We thank those friends for their interposition; finding this to be a very impressive and useful exhortation. The author has well compressed, "in a few pages, what his reading and memory supplied from various sources." A note at p. 10 may be recommended to the attention of the Clergy; though we must say that we have seldom, if ever, (in no short experience) noticed the necessity of the introductory wish. "I could wish that these invitations were given by *some of our clergy, in a more solemn and earnest manner than at all times prevails*; and that the whole Exhortation were read, as it is in many churches in the North of England. I should think, also, it would be attended with a very happy effect (which, indeed, I have known to be produced by it), if notice of the Sacrament were sometimes given, by reading the *second* Exhortation, addressed "to those who are negligent to come to the holy Communion"; the use of which, I am afraid, the state of most congregations in this country will fully warrant. And if always, after using either of these exhortations, the kind and affectionate Pastor would, in the course of his sermon, pathetically and earnestly entreat his congregation to attend the ensuing Sacrament, to which they have just been invited, as they value their soul's health; I am confident the happiest effects would frequently follow."—The tract has certainly the merit of meeting the most necessary objects of the case with clearness, propriety, and vigour.

ART. 32. *Correspondence between the Rev. Dr. Isaac Watts and the Rev. Martin Tomkins, concerning the Worship of the Holy Spirit, &c. &c.* 8vo. 31 pp. 1s. Vidler. 1803.

To publish, after a writer's decease, what he never designed to be published, is surely, in all cases, unwarrantable, however common; and, in most cases, injurious to his memory. To do this, after a lapse of more than threescore years, is a great aggravation of the injury. Yet thus is Dr. Watts here treated; nay, his *amanuensis* is stated to have "decyphered his short-hand remarks, and to have put them

them into the hands of the present possessor". P. 3. The manifest design of this tract is, to represent Anti-Trinitarians as invincible, and their opponents (particularly Dr. Watts, in the concluding note, p. 31) as weak and contemptible.

ART. 33. *Letters of Consolation and Advice from a Father to his Daughter on the Death of her Sister.* 12mo. 3s. 6d. Rivingtons. 1804.

This sorrowing and pious parent, forcibly directs the attention of a sympathising family, to the only solid consolation which can be found for domestic calamities similar to their own. It is religion, and religion only. The physician who inflicted the wound alone can heal it. These Letters may be perused with effect by all who have been unfortunately exposed to similar visitations. They are conceived in the true spirit of devotion, without any tincture of fanaticism; and are full of sound good sense, and useful admonition.

ART. 34. *A Manual of Instruction and Devotion, for the Use of the Prisoners in the High Gaol at Exeter.* By the Rev. Duke Yonge. 12mo. Trewwin and Son, Exeter. 1804.

This tract, as we are informed, was drawn up at the express solicitation of the Magistrates of Devonshire, and was printed at the expence of the county, for the exclusive use of the prisoners of the High Gaol, Exeter. The approbation which was testified by the Bishop and their Committee induced the Magistrates to promote its more extensive circulation. This seems a very judicious and praise-worthy measure. We have only to say, that it appears, in every respect, well adapted to the intended purpose.

POLITICS.

ART. 35. *The Parallel between England and Carthage, and between France and Rome, examined.* By a Citizen of Dublin. 8vo. 47 pp. 1s. 6d. Murray. 1803.

The insolent and injurious comparison which our Gallic enemies have so often made, of France to Rome, and Great Britain to Carthage, is here shown to be unfounded, in almost every material point. The French, indeed, may well be said to resemble the Romans, in the vicious parts of their character; in that inordinate ambition, that atrocious cruelty, and that perfidious policy, which the most impartial historians admit to have been a stain on their annals; but, in the spirit of patriotism, in the attachment to civil liberty, in the temperance of their lives, and purity of their morals, which distinguished that cele-

* From such amanuenses, and such possessors, may all honest writers be defended!

brated people, their modern imitators are proved to be lamentably deficient. This the author evinces, by a short history of the conduct of France towards other nations; and he also clearly points out the difference, in many respects, between Carthage and Great Britain. The former, he justly remarks, "was governed by factions, rather than by a settled constitution and fixed laws: her state was defended by mercenaries, not by her people. These two causes produced the extinction of Carthage, and the fortune of Rome". "But Britain", he adds, "is not like Carthage. We have a constitution, and a system of laws; a constitution, formed by the wisdom of our ancestors, maintained by their valour, and confirmed by their virtue. We have laws made by ourselves, emanating from the general interest and the general will. We have an executive power, always exerted for the good of the state, and restrained from any impulsion of passion or tyranny that might subvert that state".

From this specimen the reader will perceive, that the work before us may be considered as respectable and well intended, though it does not abound in novel remarks, or display any extraordinary ability or vigour.

ART. 36. *An Appeal to the People of the United Kingdoms, against the insatiable Ambition of Bonaparte: preceded by a Vindication of their Character with Reference to the Peace of Amiens.* 8vo. 260 pp. 4s. Mawman. 1803.

"Tedioufness," says Dr. Johnson, "is the most fatal of all faults"; an observation in which, we believe, every reviewer will coincide, and which is strongly exemplified by the writer before us. With the best intentions, and some degree of ability, he has contrived, by dwelling minutely on every topic, by enforcing arguments already established, and clearing misapprehensions already explained, to render even patriotic sentiments fatiguing, and infuse into the approbation that accompanies his reasonings a mixture of disgust—His objects are, first, without entirely deciding on the merits of the Treaty of Amiens, or defending those who made it, to justify those feelings of the people at large which impelled them to approve it; but chiefly to vindicate the cause of this country on the renewal of hostilities (still cautiously avoiding any determination on the conduct of Ministers), and to expose the unprincipled and insatiable ambition of our enemy. These objects are pursued, generally speaking, with success; though the author's meaning is sometimes obscured by the multiplicity of his expressions. We think him most successful in exposing the treacherous and oppressive conduct of Bonaparte towards the people of the Valais and the Swiss. He also reasons very justly on the pretext that the possession of Malta was the motive, and is the principal object of the present contest. If the prolixity of which we complain shall not deter others from the perusal of this work, they will find in it much that patriotism must applaud, and scarcely any sentiment that a sound judgment would disapprove.

ART.

- ART. 37. *The Question, Why do we go to War? briefly considered.* 8vo. 16 pp. Debrett. 1803.

In this short, but not ill-written tract, the opinions advanced in the pamphlet which appeared with nearly a similar title,* are briefly but strenuously opposed. The writer before us thinks it "trifling to confine the discussion to the papers laid before Parliament," and enters into a larger field, taking a view of "the general situation of Europe at the period of the rupture." He paints the conduct of France ever since the last peace, shows "the character which distinguished her government in its transactions with all other States", and infers that the "Question of Peace or War did not turn upon Malta, Egypt, or the East-Indies", but on the insolence of the French Government, in saying "I will seize them because I am the strongest." This is the substance of this author's argument; which he might have argued at greater length without fear of prolixity; a fault which (strange to tell of a political writer!) he has been rather too studious to avoid.

- ART. 38. *Some Observations on the Propriety of effectually employing our present Military Forces against France; and a few Cursory Remarks on the threatened Invasion.* 8vo. 56 pp. 1s. 6d. Hatchard. 1804.

The principal object of this author, is to persuade the government and country that we ought to endeavour, by some powerful effort on the continent, to rally, under our standard, against France, all the oppressed and insulted nations of Europe. No fair opportunity of such an exertion should, we agree, be lost: yet it is extremely doubtful whether, in the present state and disposition of Europe, it is not better to wait occasions than to force them. At all events, those who are at the helm of the state must be best informed what course it is advisable to steer. The author, however, very properly recommends that "before an expedition to the continent shall be determined upon, the end it has in view should be explicitly declared." To this advice most judicious persons will, we imagine, assent. We differ only from him in thinking the time is not yet come, when a continental war against France is likely to be attended with success; and we think the failure of such an attempt as he recommends (besides the immense loss of blood and treasure to ourselves) would tend to rivet the chains of Europe. In almost all the author's remarks respecting the intended invasion of this country, we heartily coincide. They are not, however, so novel or striking as to require particular notice.

- ART. 39. *Two Letters from Satan to Bonaparte.* Edited by Henry Whistfield, M. A. Fellow of King's College, Cambridge. 8vo. 8 pp. 3d. Highley. 1803.

The intention in publishing these epistles is (we are told) to show "what opinion Satan may entertain of this hero." It is, indeed, pro-

* See Brit. Crit. vol. xxii. p. 564.

bable that the actions of the First Consul may have rendered him a great favourite with the personage here introduced. But the subject is too awful for ridicule; and it is not executed with much neatness or ability.

ART. 40. *A few plain Thoughts from a Well-wisher of his Country.* 8vo. 19 pp. Debrett. 1803.

Feeble, absurd, and inconsistent, in the highest degree.

PHILOSOPHY,

ART. 41. *Observations on the Importance and Necessity of introducing improved Machinery into the Woollen Manufactory; more particularly as it respects the Interests of the Counties of Wilts, Gloucester, and Somerset; with general Remarks on the present Application to Parliament, by the Manufacturers, for the Repeal of the existing Laws. In a Letter addressed to the Right Hon. Lord Henry Petty. By John Anstie, Chairman to the general Wool Meeting in the Year 1788.* 8vo. 99 pp. 2s. 6d. Stockdale. 1803.

The introduction of machinery into the woollen manufacture, and, indeed, into almost any other manufacture in the kingdom, has always met with more or less opposition from the working people, who were naturally led to believe that such inventions, by diminishing manual labour, would of course deprive them of their employment. Impressed with the propriety of this idea, the legislature has formerly interfered, and various Acts of Parliament have at different times been passed for the regulation of the woollen manufacture. At present the Clothiers of the Counties of Wilts, Gloucester, and Somerset, have applied to Parliament for a repeal of the obsolete laws respecting the woollen manufacture, particularly those which countenance this opposition to machinery; and it is the object of the present Letter to remove any doubts which may be entertained against the propriety of that application, "by pointing out, in a clear and satisfactory manner, the real necessity of the interference of the legislature at the present moment, to enable the clothiers to bring forward, without risk, those improvements in machinery, which existing circumstances imperiously demand."

Those circumstances are shown in the sequel of the work; and the most cogent of them is that, on account of the high price of manual labour, as well as of every other article belonging to the manufacture, or to civil œconomy, besides the great increase of taxes, the clothiers would not be able to sell their goods at reasonable prices, unless aided by the use of machines.

After the statement and the elucidation of the above circumstances, which are intermixed with a variety of proper remarks, and with the narration of certain important facts, Mr. A. undertakes to show, that the arguments for proving the pernicious tendency of introducing machinery are ill founded. We conceive it indeed to be granted by the most

most enlightened reasoners, that the fact is really contrary to that appearance by which the labourers, and even the legislators of former periods were misled, and that all such abridgments of labour are only of very temporary inconvenience to a few, but of lasting benefit to the community at large; poor as well as rich.

With respect to style, we think ourselves warranted to say, that, without much display of oratory, this author is clear and correct; and he seems not to have omitted any remark which may place the subject in a proper point of view.

AGRICULTURE.

ART. 42. *The Speech of the Right Hon. Lord Carrington, delivered at the Board of Agriculture, on Tuesday, March 15, 1803. Printed by Order of the Board. 4to. 18 pp. 1s. 1803.*

The noble author, in this valedictory harangue, gives "some account" (as he properly terms it) of the conduct of the Board," during the three years of his presidency. Having stated, in a general way, what they did, or should have done, he proceeds to detail a few of their principal achievements.

It seems that the *scarcity* in 1800, would have been (through the "wise and prudent foresight of the Board") greatly mitigated by the importation of rice, and 350,000*l.* saved to the nation, together with an immense difference between the price of foreign corn, and the cost and charges of rice too late imported, if the India Company had not first discountenanced, and then delayed the importation. This question must be settled by the Company, and not by reviewers. But we may remark, that had the Company imported largely *on their own account*, and a scarcity had afterwards happened in India, a vast responsibility would have been fixed upon them.

"The next topic" is somewhat more within our province. It is (in short) an attempt to vindicate the Board on the score of its Circular Letter to Grand Juries in 1800, founded on the Resolutions of a like body at York assizes, concerning the inclosure and cultivation of waste-lands; in which Resolutions, *tithes in kind* were reprobated. "The great legal authorities," in the House of Lords, having strongly condemned this proceeding of the Board, and of the Yorkshire Jury, we need only say, that as the President (by his own confession) "in vain stated" to that house, so he will in vain state any where, "that it had never been the intention of the Board to call in question the general propriety of tithes, as a provision for the clergy." P. 7.—As to "a conspiracy against the Church of England," we acquit the Board in general, and particularly its late President; but, that an invasion of the Church is cherished in the minds of some of its members, and even of some who are, with respect to the Board, *à secretis*, we think just as indisputable, as that the Corsico-French Consul *wishes* to invade our United Kingdom; and we trust, that the wishes and attempts of both will be *equally* successful.

We shall dismiss this topic, by declaring our hearty concurrence with the opponents of the President's Bill, "that an application to the Grand Juries, on any subjects but those for the cognizance of which they are assembled, must necessarily be improper." But, let us add, that we object only to *Grand Juries, as such*, discussing questions not before them. When their duties have ceased, and they are discharged as jurors, let them, as simple country-gentlemen, resolve what they please, and publish it with their simple names. On the propriety of a passage in page 11, where Scripture is quoted on a very degrading occasion, we shall venture to decide; by saying, that it has our hearty reprobation; though nothing of this kind surprises us, from the Board of Agriculture.

The two next topics are unexceptionable; namely, 1. The offer by the Board, of Premiums for Essays "on the best method of converting grass-lands into tillage; and, after a certain time, of restoring them to grass again, with improvement, or at least without injury." P. 11. These Essays will come in due time to be examined by us. 2. The sending of some valuable seeds to the West-Indies, from East-Indian Islands, within the same climates. These are at present on trial.

The President then notices the "domestic concerns" of the Board. Concerning their *publications*, he says, "the Board expressly disclaimed all responsibility as to the particular opinions advanced." P. 12. On questions *purely agricultural*, they might do so; but, on questions of *state and general policy*, this disclaimance cannot be allowed to them. It produced, and encouraged, many discussions replete with hostility towards our civil, as well as ecclesiastical, institutions. "Some of them were suffered to be printed without *due examination*." It is a kindness to the Board to believe that they were never examined at all; except perhaps by the Secretary. This will account, most charitably, for the vast quantity of mischief contained in them; which we have, on several occasions, not vaguely hinted at, but distinctly pointed out.

Instead of these feeble excuses, an acknowledgment like the following, would have been manly, and is highly due to the public: "the Board was at first, and still is, unfortunate, in employing some men, who fancy that agriculture cannot be reformed, without what has been called a *radical reform* both in Church and State; and the Board has been guilty of a criminal negligence, in suffering the schemes of such men to be published without its strong disapprobation."

The *finances* of the Board are in a state considerably improved; for which the *preceding* President is handsomely commended. But by whom they were "embarrassed," we are left to conjecture. The harmony and *cordiality* of the members is then expatiated upon at some length; and their indulgence towards the President is civilly acknowledged.

INVASION.

ART. 43. *Loyal Papers.* By J. A. Graglia. *Containing an Address to the True Britons; an Address to the Fair Sex; an Address to the Luke-warm; a Letter to Bonaparte, by a School-fellow; a circulating Letter of Bonaparte to the remaining Potentates of the North; a Reply to an Abstract of the Mercure de France, which appeared in the Courier, the 26th of August last.* 8vo. 15 pp. 6d. Ginger, and Asperne. 1803.

We are right willing to be pleased with every effusion of loyalty at this important juncture; but we must require those who would please us to write intelligibly, and not in language like this: "You, my countrymen, will you submit to offer also putrid franchise to this new Baal, who inflicts impious adulations upon his abject and vilified flatterers". P. 3. In respect of design and matter, these papers are commendable; but, in point of style and composition, they seem to want much correction from an English pen.

MISCELLANIES.

ART. 44. *Testimonies of different Authors, respecting the Colossal Statue of Ceres, placed in the Vestibule of the Public Library at Cambridge, July 1, 1803; with a short Account of its Removal from Eleusis, Nov. 22, 1801.* 8vo. 25 pp. 1s. Payne. 1803.

The antiquarian zeal of those intelligent fellow-travellers, Messrs. Clarke and Cripps, has been rewarded by the acquisition of some remarkable treasures. Among the most famous of these, are the fine MS. of a large part of Plato's writings, which has been written nearly a thousand years; and the Colossal statue, which is the subject of the present tract.

It appears to have been suggested at Cambridge, that this might be the statue of a *Canephora*, or basket carrying virgin, and not that of the Goddess Ceres, as maintained by the travellers. To confirm the latter opinion, the author of this tract, who is supposed to be Mr. Clarke, produces the testimonies of Wheeler, Spon, and Pococke, to prove the situation of this statue in the temple of Ceres, whose statue they concluded it to be. He proves, from various authorities, that its decorations are similar to those which were usually given to Ceres, and not to Canephora. Its colossal size, and the circumstance of its being the only statue of the kind in the temple, seem indeed sufficient to prove the fact. Had Canephora been introduced for decoration, they must have been numerous, as they usually were in the sacrifices. We think the arguments of Mr. C. sufficient, and congratulate the University of Cambridge on possessing the remains of a statue which probably was carved by Praxiteles.

The narrative of the difficulties which attended its removal, from the weight of the marble, which amounts nearly to two tons; the obstacles in the way; the imperfection of the machinery; and the superstitious of the inhabitants, is interesting and curious.

ART.

ART. 45. *The Polyanthea; or a Collection of interesting Fragments, in Prose and Verse: consisting of Original Anecdotes, Biographical Sketches, Dialogues, Letters, Characters, &c. &c. In Two Volumes. 8vo. 16s. Budd. 1804.*

They who are fond of miscellaneous collections adapted to the purposes of lounging, will be pleased with this book; in which a great variety of matter is brought together, though not always of much merit or curiosity. Were we to guess at the compiler, we should name, as soon as any person, a gentleman who has some verses in an early part of vol. i. and elsewhere in the collection. Though we cannot say that there is much of great novelty or value in the volumes, we see nothing to contradict the following assertion in the Advertisement prefixed. "One part of the original design is kept in view; the insertion of such papers as tend to promote virtue and the love of our country". One of the most curious papers is Lauder's Letter to Dr. Birch, endeavouring to palliate his impositions respecting Milton. But this, if we do not greatly mistake, has been published before. The account of the late venerable Marquis of Stafford's age and descendants (vol. ii. p. 224) is something in the style of newspaper intelligence, though it seems to be founded on more correct information. The volumes, on the whole, contain amusement; but that the Fragments can in general be called *interesting*, as the title-page declares them, is more than we will venture to assert.

ART. 46. *A Second Edition. Royalty Theatre. A Solemn Protest against the Revival of Scenic Exhibition and Interludes, at the Royalty Theatre; containing Remarks on Pizarro, the Stranger, and John Bull; with a Postscript. By the Rev. Thomas Thirlwall, M. A. a Member of the Society for the Suppression of Vice. 8vo. 14 pp. 6d. Rivingtons, &c. 1803.*

This is a very animated and vigorous, as well as "a solemn Protest". We strongly recommend it to the consideration of the magistrates within the district alluded to; and to all others, who have any controul over "scenic exhibitions", whether they be "Secretaries of State", or masters of private families. The suppression of vice will be most effectually promoted, by suppressing the incentives to it; and that these abound upon the stage, no one (we think) can deny, who, in the course of his life, has seen half a dozen comedies (as our modern farces in five acts are named) or even some of our tragedies most frequently exhibited.

ART. 47. *A Brief Compendium of Juvenile Instruction; or, a progressive Inlet to useful Knowledge. Accompanied with an elementary Map. By Mrs. Wilson. 8vo. 131 pp. 4s. Rivingtons. 1803.*

The author's design is, "to contribute a mite towards smoothing the paths of learning; and, by infilling an early and familiar acquaintance with many of the scientific terms and names, to take from practical and useful knowledge that terrific idea, which the very
found

found of these terms too often inspires in the infant mind". This design is executed in a respectable manner; and though, perhaps, we had already books enough on the same subject, yet they who procure Mrs. Wilson's will not find the purchase-money thrown away. A very long list of subscribers seems to indicate, that the author has retired with credit from her "late concern in the important task of education".

ART. 48. *The complete Drill Serjeant: containing the plainest Instructions for the Drill, Manual, and Platoon Exercise, according to the latest Regulations. To which are added, several Positions in general Use in the Army, though not strictly in the Manual, nor fully treated of in any other recent Publication. Exemplified with Prints, and an Explanation annexed, shewing at one View the different Positions of a Soldier under Arms, with precise Directions for performing each Motion. With an Appendix, containing Instructions in different Manœuvres, particularly in Defensive War. By a late Lieutenant in his Majesty's Forces. Sixth Edition. 8vo. 43 pp.*

The mode of drilling recruits, together with the manual and platoon exercises, are clearly detailed in this small treatise, and are also illustrated by figures. The remainder of the treatise is very short, and consists only of a few general but useful directions. The best testimony in favour of the work is the circumstance of its having reached a sixth edition.

FOREIGN CATALOGUE.

FRANCE.

ART. 49. *Traduction complete des poésies de Catulle, suivie des poésies de Galus et de la Veillée des Fêtes de Vénus, avec des notes grammaticales, critiques, littéraires, historiques et mythologiques, les parodies des poètes latins modernes, et les meilleures imitations des poètes françois. Par François Noël, membre de l'Académie de Lyon, et auteur du Dictionnaire de la Fable. Paris, 1803; 2 voll. 8vo.*

The object of the labour of Mr. Noël is naturally divided into three Parts; the text, the translation, and the commentary. In regard to the text, he has endeavoured to present it in as correct a state as was possible. In the notes are likewise given the principal various readings, and the reason of the preference shown for those which he has adopted is always assigned. The editions which Mr. N. has chiefly

chiefly consulted, are those of the *Aldi*, *Muretus*, *Passeret*, *J. Scaliger*, *Vossius*, the *Variorum* in 8vo. and in folio. The editions of *Coaradini*, *Volpi*, those published by *Barbou*, at Denxpoits, by *Baskerville*, &c. have equally claimed his attention. Different *specilegia*, miscellanies, &c. such as those by *Pontanus*, *Heinsius*, *Tannevuy le Febvre*, *Petit*, have likewise furnished him with a variety of observations. One of the most judicious commentators, of whose remarks Mr. N. has availed himself, is Mr. *Doering*, whose edition deserves to be more extensively known.

Mr. N. has followed the division generally adopted into lyric, heroic, elegiac, and epigrammatic pieces. He has replaced among the Elegies, two or three pieces which appeared to him to have that character.

With respect to the translation, Mr. N. has endeavoured to observe a due medium between servile fidelity, which is real infidelity, and a paraphrastic interpretation, in which the genius of the original is lost, with the exception of some passages, however, where equivalents are not only allowable, but even required by decency. To satisfy those who disapprove of translations in prose, Mr. N. has inserted in his notes imitations in verse, by which the reader may be enabled to form a comparison. *Peizay* had given, in 1772, a version in prose of *Catullus*, which was reprinted in 1794; but he has left a great number of the pieces, more particularly of such as were difficult, untranslated. The translation by Mr. N. has the advantage of being complete. "J'ai taché," says he, speaking of the work of his predecessor, "j'ai taché d'éviter les écueils qu'il m'a paru n'avoir pas évités, et de faire mieux que lui, en lui empruntant tout ce qu'il a fait de bien."

In his notes, Mr. N. appears to have been sufficiently aware, that what may often seem important in the eyes of the commentator, may be very insignificant in those of the reader; and has, therefore, in general, confined his observations to such passages as really required them. His travels in the country of the author have furnished him with some new elucidations. In * one of the works which have appeared on the operations of the last war, is found a very interesting Notice on the country-house of *Catullus* in the peninsula of *Sermione*, of which Mr. N. has not neglected to avail himself in his commentary on the small poem of *Catullus ad Sermionem peninsulam*. In the preliminary discourse placed at the head of the first volume, are given the necessary details on the life of *Catullus*, where the character of his poems is likewise determined, and the editions are pointed out which have appeared before and since the publication of that of *Deux ponts*; as are also the translations of the works of this poet into different languages.

Magas. Encyclop.

* *Journal historique des opérations militaires du siège de Peschiera, par le C. F. Henin, chef d'Escadron et chef de l'état-major à ce siège.* Paris. 1801.

ART. 50. *Histoire diplomatique du Chevalier Portugais Martin Behaim de Nuremberg, avec la description de son globe terrestre. Par M. Christophe Théophile de Murr. Traduite de l'allemand par le C. H. J. Jansen. Troisième édition, revue et augmentée par l'auteur. Avec deux planches. Paris et Strasbourg, 8vo.*

Of this diplomatic history of the Chevalier *Behaim*, the first edition was published by M. de Murr, in 1778. M. Jansen gave a French translation of it, in the first volume of his *Recueil de pièces intéressantes concernant les Antiquités, les Beaux Arts, les Belles, et la Philosophie, traduites de différentes langues*, a very useful, though but little known selection. He reproduced it as a sequel to the translation which M. Ch. Amoretti published, of the *premier Voyage autour du Monde, par le Chevalier Pigafetta, sur l'escadre de Magellan, pendant les années 1519, 20, 21, et 22.* (Paris, An. IX. 8vo.) It is to be found in pages 287—384, under the title of *Notice sur le Chevalier M. Behaim, célèbre Navigateur portugais, avec la description de son globe terrestre. Par M. de Murr. Traduite de l'allemand par H. J. Jansen.* We have here likewise the hemisphere of the globe of *Martin Behaim*, reduced to one fourth of the size of the original.

Mr. Charles Amoretti, one of the Librarians and Doctors of the Ambrosian College at Milan, had published, in 1800, this same work in Italian, under the title *Ragguaglio della Navigazione alle Indie orientali per la via d'Occidente, fatto dal Cavaliere Antonio Pigafetta, Patrio Vicentino, sulla squadra del Cap. Ferdinando Megaglianes, negli anni 1519—22*, one volume in large 4to. with charts and figures.

Mr. Amoretti expressed his astonishment, in his Preface, p. 21, that M. de Murr should have denied, that the Chev. *Behaim* had had a share in the discovery of America. It was this circumstance that induced M. de Murr to give this third edition, revised and corrected, of the diplomatic history of *Behaim*. Besides the terrestrial globe of this navigator, M. de Murr has added a plate, engraved a short time after the death of *Behaim*. He has had it copied exactly from the woodcut which is in the cabinet of *Praun*.

M. de Murr presents, in the first place, a description of the terrestrial globe of the Chev. *Behaim*; which is followed by historical notes on the family and life of this navigator, according to the justificatory pieces printed at the end of the volume, pp. 111—156. In these historical notes, M. de M. gives a list of the principal Portuguese, Spanish, Latin, and French writers, who have spoken of the period in which *Martin Behaim* lived. He likewise adds the enumeration of all the points which *Behaim* marks on his globe as an eye-witness.

Ibid.

ART. 51. *Exposé des températures, ou les Influences de l'air sur les maladies et la constitution de l'homme et des animaux, et ses effets dans la végétation, par M. Chavanieu d'Audebert, médecin à Versailles. Dédié au C. P. J. G. Cabanis, médecin, membre du Sénat conservateur et de l'institut national.*

Three tables, or parts, form the *ensemble* of this interesting work.

In the first, the author speaks of the sensible and general properties

of the air, which he considers under its four elementary appearances; the humid or moist, the cold, the dry, and the hot. Passing, then, to the phenomena belonging to organized bodies, he treats of them according to the same order; and terminates his first view by the exposition of the atmospheric state of the day at its four periods (the evening, night, morning, and noon), and of its influences on organized bodies.

Then follows the second table: Mr. *Cb. d'A.* presents in it, an account of the physical and agricultural state of each month, proceeds to the order of the seasons, gives the state of the heavens, and points out their influences on organized bodies. "Le temps de la peste", says he (after the observation of *Prosper Alpinus*) "est celui du débordement du Nil, qui arrive en Septembre et finit le plus souvent en Juin, époque du débordement." The annual constitutions occupy him in the next place: he first considers the succession of the seasons, and the influence which they have upon each other, and then the year itself; appealing to the greatest authorities, whose observations he often borrows, such as those of *Hippocrates*, *Sydenham*, &c.

The third table, which forms the last view, comprehends whatever relates to the action of the lunar points, both on the atmosphere, and in the crises of maladies. Proceeding from thence to the nature of different situations and climates, he considers their exposure, and the division of countries; making, on this occasion, this important remark, that towns make for themselves an artificial climate, very different from that of the open country. The rain-water settles there; evaporation is difficult; the causes of humidity are frequently renewed: "on a vu", adds he, "plusieurs fois à Vienne et à Paris les grands froids marquer trois et quatre degrés de moins dans l'intérieur de la ville que dans les faubourgs".

The author concludes his account with some explanatory notes, and a general observation. In order to form a more adequate idea of the subject, and of the views by which he has been directed, it may be sufficient to cite the paragraph which is at the head of his general observation, and is thus conceived. "Représenter dans un certain détail et d'une manière comparative l'action de l'air, et des pays sur les corps organisés: rechercher si des circonstances semblables dans la température raènent des effets et des épidémies semblables, tel est le but que je me suis proposé." *Ibid.*

ITALY.

ART. 52. Carolus Mezzera a Monteclara, *philosophiæ et medicine doctor, amplissim: medicorum Collegii Candidatus, publice disputabat in nationali subalpino athenæo, anno r. ip. X. data cuilibet à sexto argumentandi facultate.* Turin.

The thirty-three first pages of this academical composition, contain a dissertation in fifty-three theses on animal electricity and on Galvanism. Though the author, with *Volta* and others, attributes to electric matter the phenomena called Galvanic produced upon animals, he is of opinion, however, that this fluid is so modified in the animal body, as

to produce particular phænomena, which ought to be distinguished from those hitherto recognised in the electric fluid. To this Dissertation are subjoined theses on objects of physic, anatomy, physiology, practical medicine, and on the materia medica.

GERMANY.

ART. 53. *Allgemeine Geschichte der Obstkultur von den Zeiten der Urwelt an, bis auf die gegenwärtigen herab, Erster Band. Geschichte der Obstkultur von den Zeiten der Urwelt bis zu Konstantin dem Großen; von D. Fr. Karl Ludw. Sickler, nebst einer geneetischen Obstkarte und 2 andern Kupfern.—General History of the Cultivation of Fruit-trees, from the earliest ages to the present time, accompanied with a general chart of Fruits, and with two other plates. Vol. I. History of the Cultivation of Fruit-trees from the earliest times down to Constantine; by Dr. Fr. K. L. Sickler. Frankfurt on the Mayn; 1802. 8vo. 507 pp.*

The author of this curious and learned work has, for some years, conceived the design of giving a systematic description of the fruits known by the ancients, of the nations which had principally cultivated them, of the route by which this culture had reached his own country, and of the men who had most distinguished themselves in this respect. A most extensive knowledge of antiquity has furnished the materials for this undertaking, of which this first volume affords an incontestible proof.

From his attention to this subject, Dr. S. has drawn the following general observations:

1. The primitive species of all fruit-trees have been originally found in the countries which surround the Caspian sea, in Asia Minor, in Syria, Phœnicia, and Palestine. It has been by the Phœnicians and Phœceans, but principally by the Greeks and Romans, that these species have been propagated in the rest of the cultivated world. No fruit-tree has had its origin in Europe: none, as far as we can learn from history, has been brought to us either from Africa or America.

2. It has been only to the countries of Asia, situated between the 36th and 53d degree of latitude, that fruit-trees have owed their origin. It is only the same latitude, and the same climate, that have favoured the culture of fruit-trees in Europe.

3. The primitive species have, in process of time, been continually varying; and, in the time of *Aristotle* and *Theophrastus*, three sorts of pears only were known; whereas, in the time of *Cato*, seven were found, and fifty-six in the time of *Pliny* and of *Columella*. The other fruit-trees present phænomena resembling those of the pear-tree. The varieties have been multiplied, either by the cultivation of the species, or by ingrafting. The different varieties of the same species were combined together, and formed subordinate varieties.

One is astonished to see in the entertaining account which the author gives of the several modes of cultivation of the earth in different ages, how much all this differs from the present practice.

The

The author, while he produces in his work very large extracts from the ancient Classics, gives a very satisfactory account of the species and varieties known at every epoch of history. It is after these investigations that he has endeavoured to form at the end of the first volume, a chart on which are expressed by signs previously agreed upon, the different routes that fruit-trees have followed in the known world down to the time of Constantine. An explanatory table points out the passages of the works in which are found the proofs of what the author has advanced.

Ibid. and Jena ALZ.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We certainly had never heard of the pamphlet mentioned to us by *Mentor*; but as, by his account, it was founded altogether on the persuasion, that Great Britain was completely wrong, and America completely right, in the great contest then depending, we cannot wonder that it met with no countenance from persons who were strongly and conscientiously of the contrary opinion.

LITERARY INTELLIGENCE.

Dr. Henry Stewart, of Edinburgh, has in the press a translation of *Sallust*, with Notes; and two Essays, one on the writings of that historian, and the other on the progress of Roman Literature before the age of Augustus.

An extended account of the Life of the late *Sir William Jones*, by his intimate friend, *Lord Teignmouth*, is now completed, and ready for publication.

The Rev. *Edward Cappe*, of Hamstead Ridware, in Staffordshire, is about to publish a small volume of Sermons.

The new edition of *Lord Orford's Royal and Noble Authors*, with notes and additions by *Mr. Park*, is in much forwardness.

Sir Richard Musgrave is said to have made considerable progress in an important work on the history of the Roman Catholics in Ireland.

§3 As the mode of admission to the British Museum, which is now rendered as easy as possible, does not seem to be sufficiently understood, we are desired to mention, that it is fully explained in a printed paper, which is given gratis at the Museum.

ERRATUM.

In our last, p. 6, l. 8, for *begun*, read *began*; and for *matheistical* problems, read *mechanical*.

THE
BRITISH CRITIC,

For MARCH, 1804.

Τὸ μὲν ἐπιτιμῆσαι τοῖς πῖλας ἐστὶ βῆδιον· τὸ δ' αὐτὸν ἀναμάρτητον
παρίσθαι χαλεπὸν. POLYBIUS.

It is easy to observe the faults of others; but to avoid errors yourself, is extremely difficult.

ART. I. *Travels in Turkey, Asia-Minor, Syria, and across the Desert into Egypt, during the Years 1799, 1800, and 1801, in Company with the Turkish Army, and the British Military Mission. To which are annexed, Observations on the Plague, and on the Diseases prevalent in Turkey, and a Meteorological Journal. By William Wittman, M. D. of the Royal Artillery, Member of the Royal College of Surgeons in London, and Surgeon to the British Military Mission, acting with the Army of the Grand Visier.* 4to. 595 pp. 2l. 2s. Phillips. 1803.

THE public has been indulged with a great variety of books, more or less interesting and important, on the subject of the military expedition to Egypt, so honourable to the British annals. Of the campaign of the Grand Vizir, and his progress from Constantinople to Grand Cairo, with the Turkish forces intended to co-operate with our own, we have the present account alone.

It is well known that a military mission was ordered to proceed to Turkey, under the command of General Koehler, the object of which was, to assist the Turks against the com-

Q

mon

BRIT. CRIT. VOL. XXIII. MARCH, 1804.

mon enemy, and particularly to improve them in the management of their artillery. To this mission Dr. Wittman was attached in the character of surgeon, and with the result of his observations in the progress of the Turkish army from Constantinople to Egypt, the public are now made acquainted. The first Chapter gives an account of the situation and employment of the British mission, to their final junction with the Turks under the command of the Vizir, and an amusing description will be found of Constantinople and its vicinity; but we shall not here detain the reader, as it may be found circumstantially detailed elsewhere.

The eighth Chapter necessarily obliges us to pause, because it exhibits an additional proof of the wanton barbarity of Bonaparte at Jaffa. The extract is short, and we therefore transcribe it.

“ The City is surrounded by a stone wall, provided, at certain distances, with towers alternately square and round. Notwithstanding this wall cannot boast of any great strength, it sufficed to force Bonaparte's army to break ground, and to erect batteries against it to the southward. After a breach had been effected, the French troops stormed and carried the place. It was probably owing to the obstinate defence made by the Turks, that the French Commander in Chief was induced to give orders for the horrid massacre which succeeded. Four thousand of wretched inhabitants, who had surrendered, and who had in vain implored the mercy of their conquerors, were, together with a part of the late Turkish garrison of El-Arisli (amounting, it has been said, to five or six hundred) dragged out in cold blood, *four days after the French had obtained possession of Jaffa*, to sand hills, about a league distant in the way to Gaza, and there most inhumanly put to death. I have seen the skeletons of these unfortunate victims, which lie scattered over the hills, a modern Golgotha, which remains a lasting disgrace to a nation calling itself civilized. It would give pleasure to the author of this work, as well as to every liberal mind, to hear these facts contradicted on substantial evidence. Indeed I am sorry to add, that the charge of cruelty against the French General does not rest here. It having been reported that previously to the retreat of the French army from Syria, their Commander in Chief had ordered all the French sick at Jaffa to be poisoned, I was led to make the enquiry to which every one who should have visited the spot would naturally have been directed, respecting an act of such singular, and it should seem, wanton inhumanity. It concerns me to have to state, not only that such a circumstance was positively asserted to have happened; but that while in Egypt, an individual was pointed out to us, as having been the executioner of these diabolical commands.”
P. 127.

The great irregularities of the Turkish soldiers, their undisciplined and disorderly state, their extreme ignorance in all matters of science, are represented with much vivacity, and
must

must excite much astonishment and contempt in the minds of our countrymen. The succeeding Chapters describe the march of the army through the Holy Land, concerning which place, and Jerusalem in particular, an impious and savage threat is recorded of Bonaparte, namely, that if ever he should obtain possession of Jerusalem, he would plant the tree of liberty on the spot where the cross of Christ was erected, and bury the first French grenadier who should fall in the attack in the tomb of our Saviour. In the tenth Chapter we read the melancholy account of the death of Mrs. Koehler, which was soon followed by that of the General, the consequence of a malignant fever. It will excite an uneasy sensation in the reader to recollect that since that period, another gallant General, and his wife, who from affection and duty accompanied her husband, have fallen victims to a malignant disease, under circumstances remarkably similar; we speak of the death of General and Mrs. Grinfield in the West-Indies.

The following extract seems to have as much novelty and amusement as any we could select.

“ So considerable in a Turkish army are the numbers of tradespeople, attendants, domestics, and followers of every denomination, that when it is computed to amount to twenty thousand men, nearly the half of that number must be subtracted, to form an estimate of its real and efficient force when brought into the field. Each of the chiefs and pachas is constantly surrounded by a very numerous suite of attendants, who keep their eyes steadily fixed on him, to catch his nod, and hasten to the execution of his imperious mandates. By the numbers of his followers, who thus swarm about him, his dignity and respectability are estimated. Amidst all this grandeur, his situation, than which nothing can be more precarious, ought not to excite the envy or jealousy of those who act in the subordinate ranks. Should he have signalized himself on a great and trying occasion, it too frequently happens that his distinguished merit points him out to his superiors as the object of an odious persecution. His views and expectations are thus baffled, and the earliest occasion sought to accomplish his ruin, and to gratify a hateful spirit of revenge. To effect this, he is perhaps ordered to execute an insurmountable difficulty, in the accomplishment of which having necessarily failed, he is deprived of his employment, degraded from his rank, robbed of his wealth, and in the midst of his sufferings, may esteem himself happy that his life has been spared by his savage persecutors. The maxim which the Turks have embraced, that success gives a divine sanction to all actions, supplies them with an excuse for the commission of the blackest crimes.

“ In an Ottoman army, the multitude of useless people, to whom I have just alluded, cannot fail to be attended by great inconveniences, as well as by the occasional distress resulting from an insufficiency of means. While so marked an attention is bestowed on an ostentatious

parade, which might be permitted elsewhere to the luxurious inhabitant of the East, every essential arrangement in the establishment of depots, magazines, &c. is neglected, insomuch that the horrors of an approaching famine have frequently manifested themselves in the Turkish ranks, as we can testify from ocular observation.

"Each of the Pachas, or chiefs, has his respective standard, which is very large; and the Dervises, or religious professors, by whom the Turkish army is accompanied, have also their sacred banners, the colour of which is usually green. In addition to this, each of the small companies, consisting of from twenty to thirty privates belonging to corps of infantry, carries a small flag or banderole. Among the Arnauts, these little flags are still more numerous. The necessary inference to be drawn from the employment of such a multiplicity of standards, banners, or flags, is, that those who have the charge of them must not only diminish, in a considerable degree, in the field of battle, the effective force, which would otherwise have been brought into action, but must even shackle and impede the military operations. How mistaken, therefore, is the calculation, that, independently of ideas of grandeur and magnificence which the Turks attach to these trivial objects, they have the effect of inspiring the enemy with terror and dismay!

"A Turkish camp is lighted up at night by a kind of large lanterns, formed of iron hoops, and fastened upon long poles. Several of these lights, in which rags, impregnated with grease, oil, or a resinous substance, are burned, are placed in the front of the tent of each of the Pachas. In the disposition of the centinels, as well as in the distribution of the tents; and, in general, in every essential arrangement in which security ought to be studied, the Turks are so extremely negligent and inattentive, as to be constantly exposed to a surprise, particularly in the night-time. In such a case, the panic and alarm produced cannot fail to throw every part of the camp into the utmost confusion; since it is impossible to rally, unite, and form a whole, where neither order nor method has been studied in the distribution of the parts. There is nothing indeed to obstruct the progress of an enemy who should attempt to penetrate by night, with cautious and wary steps, into the camp; and who, by cutting the cords of the tents, would be certain to produce a fatal embarrassment among the troops within. Whether the slaughter which would ensue should be more or less terrible, the ultimate effect of the abandonment of the camp would be the same, and the equipage and artillery would become a sure prey to the assailants. The dreadful massacre which occurred on the 17th of September, 1769, arose from the unprepared state of fourteen thousand Turks encamped, and the very feeble resistance they were in consequence enabled to make. Instead of defending themselves, the greater part of them crept under the tents, where they were put to death by the bayonet, without imploring the mercy of their vanquishers. During the late contest in Egypt, an equally calamitous scene was witnessed at Aboukir; where many thousands of the Turks, who had been routed in their encampment, in attempting a precipitate escape, drowned themselves in the sea.

"The Turks, who are involved in superstition, carry about them, in the camp and in the field, as well as in every other situation, certain

tain talismans, consisting chiefly of verses of the Koran, to which they attach very extraordinary virtues, regarding them as a safeguard and a protection against every danger to which they may be assailed.

"They bestow an implicit faith on an ancient prophecy; a part of which, according to their traditions, was found engraven on the tomb of one of their santons, and which is pretty nearly to this effect: "That the Turkish empire will be annihilated by the Russians; that the first battle which will be fought between the two contending powers will be lost by the Ottomans, on the banks of the Niester; that another battle will afterwards be decided against them, in the neighbourhood of Constantinople; and that their Emperors will be compelled to reside at Damascus". Should they, therefore, be overcome in a future contest with this power, it will not, perhaps, be owing so much to the imperfect state of their tactics, to their bad conduct in the field, or to the valour of their enemy, as to the chimerical and superstitious ideas they are weak enough to entertain." P. 230.

The narrative now conducts the reader to Cairo, describing, in a pleasing manner, the country, inhabitants, customs, and animals of the different districts through which the forces marched from Jassa to Cairo. When the ill state of discipline in the Turkish army is considered, their constant desertions, insubordination, to say nothing of the constant exposure to disease, with various other particulars which are here detailed, the wonder is, that the Vizir ever arrived at the place of his destination in sufficient force to aid in the accomplishment of the object for which he departed. However, with the powerful assistance of British valour and British discipline, this feeble army had an action with the French, and defeated them.

The remainder of the volume is occupied with a description of Egypt, of the Pyramids, and such other objects of curiosity as attract the attention of travellers, and have been again and again minutely represented.

A great portion of the volume, and of the latter part in particular, might well have been dispensed with, as they seem to have been put together more to swell out the work, than for the purpose of communicating any important or novel information. There is, however, a good deal of amusement in the work altogether; many diverting and well-told incidents and anecdotes; and the whole is accompanied with a considerable number of coloured plates, exhibiting the civil and military habits of the most distinguished public characters among the Turks.

ART. II. *Life of Geoffrey Chaucer, the early English Poet: including Memoirs of his near Friend and Kinsman, John of Gaunt, Duke of Lancaster: with Sketches of the Manners, Opinions, Arts, and Literature of England in the fourteenth Century.* By William Godwin. Two Volumes. 4to. 3l. 13s. 6d. Phillips. 1803.

WHOEVER has a commodity to sell, is interested in knowing the state of the market; and it may be assumed, that the booksellers of this metropolis are, in general, well informed respecting the species of literary wares which will suit the taste of the public, and the price at which those wares may be expected to find a ready sale. We therefore hailed, with great exultation, and venture to congratulate our readers on the appearance of this publication; as indicating, that in these hard times, when even the more opulent classes of our countrymen are groaning under the weight of taxes, the single name of Chaucer is supposed to have the magical power of extracting, from the spare and lank pockets of his Majesty's literary subjects, the sum of three guineas and a half; and that the curiosity of the public, respecting the bard of the fourteenth century, is so craving, as to require for its satisfaction two large quarto volumes of speculative antiquities. But it was with still greater pleasure that we learned, from the official authority of the title-page, that the said quarto volumes were composed by the celebrated author of *Political Justice**, Caleb Williams, &c.; who may be considered as having now contracted the obligation of employing, to some useful purpose, the talents which have been hitherto exerted in confounding the intellects and undermining the morals of his young and unexperienced countrymen.

If, in pursuance of our usual practice, and in strict conformity to what we have considered as our first duty as reviewers, we should confine ourselves to the task of extracting, from the large mass of materials before us, all the information they contain respecting the life of Chaucer, we should find ourselves in a very unpleasant predicament; for we should thus reproduce nothing more than the unfortunate eight pages into which Mr. Tyrwhitt has compressed the result of a long and laborious search; and it may be presumed, that we should thereby draw down upon ourselves much of that indignation which Mr. Godwin has found it necessary to vent against that sagacious

* See Brit. Crit. vol. i. p. 307.

and pains-taking, but unfanciful antiquary. We should prove ourselves deplorably unfit for the review of such a work as this, if, in examining the "mines of instruction and delight" which Mr. Godwin professes to have discovered, we dully pursued the vulgar process of attempting to extract the metal from the ore, instead of previously exhibiting the beauty of the mineral, the fine forms of its crystals, their vivid colouring, and the play and variety of the tints resulting from their different refractions. Our respect for the illustrious subject of our criticism will, we trust, enable us to steer clear of this error; and we venture to hope, that our conduct will preserve us from being confounded with the "spawn of modern journalists and reviews", whom the author justly stigmatizes as the lineal descendants of the most notorious Zoilus, through the anonymous libellers of our excellent Chaucer.

For the present, therefore, we will not presume so far as to hazard any opinion of this egregious performance; but will first enquire, what is the light in which Mr. Godwin views himself, and wishes to be viewed by his readers; what preparatory studies he brought to his present undertaking; what he wished to effect; and what he supposes himself to have effected. For the best information on all these points, we shall, of course, consult the author's Preface: but, in the first place, it will very much contribute to the comfort of our readers, as well as to our own, that we should here introduce a canon of criticism which we believe to be new, and which has had considerable influence on the style of these volumes, although its solemn enunciation has been reserved for vol. ii. p. 7, where it occurs in these words.

"In prose, line after line creeps upon the reader unperceived; and, provided a sentence presents collectively to him a mass of meaning, it is a point of comparative indifference whether that meaning is presented in ten lines or in six."

Now it is certainly very convenient, that some rate of exchange should be established between the writer and reader; and we will admit, that an allowance of 40 per cent. may not be too great for the difference between current and sterling meaning: we only request, that if, in our endeavours to convert the one into the other, we should be guilty of any mistakes, these may be imputed rather to ignorance than to want of candour; particularly as we shall take care, in every instance, to lay the masses of meaning before the reader. Having settled these preliminaries, we shall proceed in order to the proposed objects of our enquiry.

The character which Mr. Godwin means to assume throughout his work, is one of which the duties and qualifications

tions are very generally underrated, because it is usually borne by men of light and frivolous minds; but which, as conceived by this author, requires the united talents of the poet, the philosopher, the antiquary, and the conjurer. Mr. Godwin shall here speak for himself.

"It was my wish, had my power held equal pace with my strong inclination, to carry the *workings of fancy* and the spirit of *philosophy* into the investigation of ages past. I was anxious to *rescue*, for a moment, the *illustrious dead* from the jaws of the grave, to *make them pass in review before me, to question their spirits, and record their answers*. I wished to make myself their MASTER OF THE CEREMONIES, to introduce my reader to their familiar speech, and to enable him to feel for the infant as if he had lived with Chaucer." P. xi.

We will only observe upon this passage, that, in our opinion, a correct portrait of Mr. Godwin, officiating in these several capacities, would have been much more ornamental, as well as useful, than those of Chaucer and John of Gower; and that, as the third print, which is professedly only a *supposed portrait*, has been apparently added as an excuse for the high price of these volumes, it certainly ought to receive such additions and alterations as may fit it for this very necessary purpose.

To the next point of our enquiries, Mr. Godwin has given the following explicit answer.

"I can pretend only to have written a *superficial work*. My studies, if any thing of mine deserves so serious a name, have chiefly been engaged upon other subjects; and I came, in a manner, a *novice* to the present undertaking. Had the circumstances under which I have written been different, I should have been anxious to *investigate to the bottom* the various topics of which I have treated. Perhaps, however, I have not wholly failed in the execution of my design." P. ix.

We perfectly agree with the author in every part of this statement. We believe, that when he began to write, he was a stranger to his subject; that had he examined it beforehand, he would have treated it differently; but that, upon the whole, it may perhaps be better, that the various topics which he might have been tempted to *investigate to the bottom* (a process of which we have no very correct idea), have escaped the operation. A work of premeditation would have been less independent of its professed title; less original; less expressive of that peculiar and distinguished love for Chaucer, which was so happily excited in Mr. Godwin by a sudden stroke of sympathy, and which might have evaporated on a closer acquaintance. For we must not forget, that of all Chaucer's works, the Canterbury Tales alone have yet been cleared from the
rubbish

rubbish with which they were blended, through the carelessness of his early editors; and these Tales, having been profaned by the criticisms of Mr. Tyrwhitt, are very properly excluded from the notice of the present publication. A cold-minded writer, perhaps, one who knew not how to "carry the workings of fancy and the spirit of philosophy into the investigation of ages past", would think himself guilty of a practical blunder, in writing a laboured commentary on compositions of which he had not previously examined and settled the text. But though we admit, that a correct edition of Chaucer's works would form a valuable accession to our literature; though we should have rejoiced to witness the expeditious and intuitive modes of examination which this author would have substituted for the tedious process followed by Mr. Tyrwhitt and his fellows, in collating and comparing manuscripts; we think it sufficient to know, that such a work would have been different from that before us, and that it would not have corresponded to Mr. Godwin's wishes and intentions.

The discovery of these intentions is the last and most important object of our enquiry: we shall therefore extract from the Preface all those passages in which they are expressed, and present them successively in the words of the author.

"The first and direct object of this work is, to erect a monument to his (Chaucer's) name; and, as far as the writer was capable of doing it, to produce an interesting and amusing book in modern English, enabling the reader, who might shrink from the labour of mastering the phraseology of Chaucer, to do justice to his illustrious countryman." P. vii. "To delineate the state of England, such as Chaucer saw it, in *every point of view in which it can be delineated*, is the subject of this book." P. viii. "I was desirous of convincing my countrymen, that there existed mines of instruction and delight, with which they had hitherto little acquaintance. I have led my readers, with however unconfirmed a speech and inadequate powers, to the different sources of information; and, if I have been *unable* to present what would *satisfy a vigorous and earnest curiosity*, I have wished to say enough to *arouse their enquiries*, and communicate to them *some image* of men and times which have long since been no more.

"It was my purpose to produce a work of a new species. Antiquities have too generally been regarded as the province of men of *cold tempers and sterile imaginations*, writers who, by their *phlegmatic and desultory industry*, have brought *discredit* upon a science, which is perhaps beyond all others fraught with wisdom, moral instruction and intellectual improvement. Their books may indeed be considerably useful to the patient enquirer who would *delineate the picture of past times for himself*; but they can scarcely incite enquiry; and their contents are put together with such narrow views, so total an absence of discrimination, and such an unsuspecting ignorance of the materials of which man is made, that the perusal of them tends for the

the most part to stupify the sense, and to imbue the soul with moping and lifeless dejection."

It is to the last paragraph, in the preceding quotation, that we wish, for many reasons, to direct the reader's more particular attention; because we consider it as a perfect model of that sort of *massive meaning*, characteristic of prose, which pervades the whole of a sentence; but which may be, and in the present instance is, incapable of being detected in the smaller parts and fragments. It would, for example, appear rather paradoxical to state as a distinct and separate axiom, that it is the industry of antiquaries which has brought a discredit upon their studies. There is also, perhaps, some obscurity of expression in describing that industry as at once phlegmatic and desultory; because such a combination of epithets is less applicable to an antiquary than to a frog; the only animal which is at once cold-blooded and addicted to hopping. Neither is it very certain, that the study of antiquities, from which we can seldom obtain any other than empirical solutions of our difficulties, can be properly called a science, or that it would be improved by dealing more largely in the workings of fancy. Neither do we recollect that we have ever felt our senses stupified, or our souls imbued with moping and lifeless dejection, merely because an author, who professed to analyse the materials of an ancient monument of art, neglected to point out the materials of which man is made; indeed we have seldom expected from the most acute antiquary, the discovery of any secrets anterior to the creation. But the author's meaning, when summoned *en masse*, is, that he meant to compose a work of a new species; a work as different as possible from the work of Mr. Tyrwhitt; a work which should *not* be "considerably useful to the patient enquirer who would delineate the picture of past times to himself", because the curiosity of the reader being once satisfied, it is notorious (as Mr. Godwin most sagaciously remarks) that such works "can scarcely incite enquiry". On the other hand it is evident, that Mr. Godwin, by writing a superficial and popular, but amusing and interesting treatise; by withholding "what would satisfy a vigorous and earnest curiosity"; by communicating to the reader only "some image of men and times which have long since been no more", has a chance of awakening him to further enquiries, or will at least leave his appetite for information in all its original energy.

Here we cannot but express our regret, that a work so novel and ingenious as that projected by Mr. Godwin, should have been prevented by any untoward combination of circumstances, from growing to those full and fair proportions, which it possessed

fessed in the mind of the author. Mr. Godwin's fancy, like the purest gold, appears to be almost infinitely ductile and extensible; and, in the present instance, it might perhaps have been spread over a superficies equal to that of the French Encyclopædia, had not the bookseller—but the author shall tell his own story.

“ I had advanced as far as the middle of the second volume, when I saw my materials growing under my hand, and became sensible that, if they were fully treated, the work would extend beyond the dimensions originally prescribed to it. But if I, enamoured of my subject, might have thought no number of pages or of volumes too much for its developement, it was by no means impossible that purchasers and readers might think otherwise. My bookseller, who is professionally conversant with matters of this sort, assured me, that two volumes in quarto were as much as the public would allow the title of my book to authorise. It would be in vain to produce a work, whatever information it might comprize, which no one will purchase or read; and I have therefore submitted to his decision. In fact, less has been lost by this compression, than at first I was apt to imagine.”

This last assurance, though it soothes and alleviates our regret, is by no means sufficient to remove it. Our readers are, doubtless, acquainted with the “ Arabian Nights Entertainments”, and will remember the story of the Fisherman and the Genius, who had been for ages cooped up in a bottle sealed with the seal of Solomon. They have seen, with Fancy's eye, the Genius expanding into a cloud, gradually assuming the human form, extending his head to heaven, and with his arms embracing the horizon; after which, cajoled by the artful Fisherman, he was again induced to contract his gigantic dimensions, and to resume his station within the bottle. Such is the degradation to which, in compliance with the wishes of his bookseller, Mr. Godwin has voluntarily submitted; with a facility of temper, which is too amiable to deserve our censure, he has suffered his work to terminate; the seal of Solomon is set upon his genius, which in spite of its struggles must henceforth be confined within the compass of two quarto volumes.

Having dwelt so long on Mr. Godwin's account of his own work, we should abstain from any further remarks; but that our readers may possibly wish to know a few more particulars respecting the materials of which it is composed. We shall therefore offer, as briefly as possible, our opinion of these volumes, under the three following heads: 1. The Life of Chaucer, properly so called. 2. Criticisms on various Works of Chaucer. 3. Historical Anecdotes concerning all or nearly all the prominent Characters of the 14th Century, in every part of Europe.

On the first of these heads we can only say, that so far as we have been able to discover, Mr. Godwin has not added a single article of important and valuable intelligence to the notices which had been previously collected by Mr. Tyrwhitt. We give this qualification to our opinion, because it would require more labour than we are disposed to bestow, to disentangle the poet from the croud of characters by which he is surrounded, and to trace the comparatively trifling incidents of his life through the maze of important events, of political reasonings, of metaphysical disquisitions, and of poetical criticisms, which form the very complicated materials of these volumes. Chaucer, indeed, appears sufficiently often, but he appears almost always awkwardly, and for the purpose of interrupting the course of the narrative. His *master of the ceremonies* is certainly indefatigable; but we cannot help thinking him too bustling and officious.

With the second head we are, in general, much better satisfied. The indolent reader will find himself relieved, by a popular and succinct analysis, from the fatigue of encountering the longer Poems of Chaucer, without losing the beauties of the more brilliant passages, which are properly pointed out; and, as Mr. G.'s opinions are almost always his own, and consequently often new and striking, the most sedulous student may derive amusement, and occasionally information from his remarks. We are, however, at a loss to account for the coarse asperity with which he constantly persecutes the deceased Mr. Tyrwhitt, to whose labours he is much, very much indebted, and whose justness of conception, and consistency of explanation, form a striking contrast with the frequent inaccuracy and confusion of Mr. Godwin. We will only quote a single instance of this inconsistency, which we should have forborne to notice in a less intolerant writer. It is taken from his remarks on the *Roman de la Rose*.

"The *main story* (of the *R. de la R.*) is ill chosen and exceedingly ridiculous. We cannot interest ourselves about a hero, of whom the plucking this rose is to be the chief achievement. The Garrison of Jealousy, as well as the Army of Love, is made up of *allegorical personages*.—*What a miserable figure do such agents make in poetical narrative*", &c. Vol. ii. p. 7.

"The *Roman de la Rose* was principally preceded by tales of chivalry: and though in these there are often manifested brilliant imagination, &c. yet the *main topics of which they treat*, are so remote from the simple and unsophisticated sentiments of the human mind, &c. as to exclude the writers who narrate them, from the most genuine and unfading beauties of poetry.—Compared then with the romances of chivalry, the *Romance of the Rose* offers to us the most striking improve-

improvements. It commences with a rich view of allegory and personification, and undoubtedly nothing can be more precisely and emphatically poetical, than a well-sustained personification." P. 8.

The third head, namely, the series of historical anecdotes, unquestionably forms the most interesting part of this multifarious composition. We have sometimes wished that historians would publish the contents of their common-place books, instead of giving their epitomes and philosophical abridgements, which, with very few exceptions, are only instructive to the compilers; and Mr. Godwin has, in this work, complied with our wishes. The variety of characters which he has introduced is almost endless. It is true that his materials might have been collected from a few works of easy access; and we suspect, from the contempt with which he treats the authors of the *Biographica Britannica*, that he is in fact much indebted to their researches; but wherever he may have sought the raw article, his manufacture certainly possesses considerable merit. Besides, it is a novelty to see an history of the 14th century, in which John of Gaunt stands forth among the first claimants, to the respect and admiration of posterity; and though we, as mere critics, may not quite sympathize in the warm and zealous affection with which that Prince has inspired Mr. Godwin, we have been much pleased with the ingenuity displayed in defence of his character, and rejoice that Chaucer's patron has found a Knight who is prepared to enter the lists in his defence, and is not easily dismayed by any number of Monkish assailants.

ART. III. *An Essay on the Principle of Population*.*

(Concluded from p. 69.)

FROM the ample investigation the author has thus bestowed on the subject, he draws several important conclusions, all tending to show, that the absolute population of any country depends upon the quantity of food it can produce or acquire; and that, in general, countries may be said to be happy, according to the quantity of food which a day's labour will pur-

* The first edition of this Essay being anonymous, we were led, for a moment, into an erroneous opinion, that it had not been noticed in our Review. On further consideration, we have recalled to mind both it, and our Article upon it, which was in vol. xvii. p. 278.

chase. Millions of human beings have had their existence repressed, from want of this food; although, in many places, an absolute famine may never have been experienced; the other checks having sufficed to restrain the population within the limits of subsistence. If these checks fail of their effect, famine may then be apprehended, to level the population to the food produced. This dreadful scourge cannot be produced simply by population, as the progress of the latter is gradual, though rapid; but, by obliging the lower classes of mankind to subsist on the smallest possible quantity of food, an overgreat population turns even the slightest deficiency of the supply into a severe dearth.

In the third Book, Mr. Malthus treats of the different systems of politics, which have been proposed, or have prevailed, in society, as to their effect on the evils arising from the principle of population. In this part of the work, he differs from Wallace and Condorcet, who, in their speculations, did not apprehend that the population of the world would be redundant till the whole earth was cultivated to the utmost; an event which they both conceived to be at an immense distance. The former of these writers admitted, that this redundancy would destroy his whole system of equality; and the latter, that a distinct limit being thus put to the increase of the human species, an oscillation between happiness and misery would take place. Mr. Malthus, on the contrary, thinks this oscillation is in continual action; and that a redundancy of population has occurred in most states, ever since any history of mankind has been recorded.

Of the visionary system of Godwin, Mr. Malthus observes, that as this scheme would call forth all the powers of procreation, the mere redundancy of people, in consequence of such unlimited increase, would, in a very few years, oblige the system to be abandoned, even allowing every possible improvement in agriculture. Godwin seemed disposed to admit the truth of this remark, in a reply which, as we have above stated, he published to the first edition of Mr. Malthus's Essay. As a check, however, to this redundancy, Godwin hints at limiting the number of children from each marriage; observing, that infanticide, to be effectual, must be committed to the magistrate, and not left to the parents. This expedient, although sanctioned by the names of Plato and Aristotle, Mr. Malthus very properly reprobates, in the strongest terms. As to the sufficiency of that prudential sentiment, which causes persons to abstain from marriage, proposed also by Godwin, it must be observed, that on his theory it could have but little force.

The

The author is decidedly against the English system of poor-laws. He does not deny, that they were instituted for a benevolent purpose; but thinks, that they have failed in attaining their end; and that, if they had been executed in a more complete manner, they would have been still more injurious than at present. He explains how much the classes immediately above the parish poor were injured, in the late scarcities, by the relief granted being proportioned to the price of corn; which, by enabling the dependents on the parish to persist in the usual consumption, threw all the distress upon those above them, and contributed more to heighten the price than the deficiency of the crop. In respect to the price of labour, the most important subject in political œconomy, he observes as follows.

“ There is no one that more ardently desires to see a real advance in the price of labour than myself; but the attempt to effect this object, by forcibly raising the nominal price, which was practised to a certain degree, and recommended almost universally during the late scarcities, every thinking man must reprobate, as puerile and ineffectual.

“ The price of labour, when left to find its natural level, is a most important political barometer, expressing the relation between the supply of provisions and the demand for them; between the quantity to be consumed and the number of consumers; and, taken on the average, independently of accidental circumstances, it further expresses clearly, the wants of the society respecting population; that is, whatever may be the number of children to a marriage, necessary to maintain exactly the present population, the price of labour will be just sufficient to support this number, or be above it, or below it, according to the state of the real funds for the maintenance of labour, whether stationary, progressive, or retrograde. Instead, however, of considering it in this light, we consider it as something which we can raise or depress at pleasure, something which depends principally upon his Majesty's Justices of the Peace. When an advance in the price of provisions already expresses, that the demand is too great for the supply, in order to put the labourer in the same condition as before, we raise the price of labour, that is, we increase the demand; and are then much surprised, that the price of provisions continues rising. In this, we act much in the same manner as if, when the quicksilver in the common weatherglass stood at *stormy*, we were to raise it, by some forcible pressure, to *settled fair*, and then be astonished that it continued raining.” P. 406.

After observing, that Dr. A. Smith has clearly shown how a scarcity tends to throw labourers out of employment, or to force them to work for smaller wages, from the inability of the masters to give the same wages, and that a scarcity must, in the natural course of things, tend to lower, instead of raising, the price of labour, he proceeds thus,

“ After

“ After the publication, and general circulation of such a work as Dr. Smith’s, I confess, that it appears to me strange, that so many men, who would yet aspire to be thought political economists, should still think, that it is in the power of the justice of the peace, or even of the omnipotence of Parliament, to alter, by a *stat.* the whole circumstances of the country; and, when the demand for provisions is greater than the supply, by publishing a particular edict, to make the supply at once equal to, or greater than, the demand. Many men, who would shrink at the proposal of a maximum, would propose themselves, that the price of labour should be proportioned to the price of provisions; and do not seem to be aware, that the two proposals are very nearly of the same nature, and that both tend directly to famine. It matters not, whether we enable the labourer to purchase the same quantity of provisions which he did before, by fixing the price, or by raising in proportion the price of labour. The only advantage on the side of raising the price of labour is, that the rise in the price of provisions, which necessarily follows it, encourages importation; but, putting importation out of the question, which might possibly be prevented by war, or other circumstances, a universal rise of wages, in proportions, aided by adequate parish allowances to those who were thrown out of work, would, by preventing any kind of saving, in the same manner as a maximum, cause the whole crop to be consumed in nine months, which ought to have lasted twelve, and thus produce a famine.” P. 408.

The arguments here adduced appear conclusive against some of the measures proposed, and even practised, in the late dearths. Indeed, the present system of the poor-laws, and the subordinate matters connected with them, are by many persons considered as open to numerous objections. Mr. Malthus is of opinion, that if they had never existed, there might have occurred a few instances of more severe distress; but the aggregate happiness of the poor would have been greater. The independent spirit of the English peasantry, he thinks, has operated as a powerful check to the pernicious tendency of those laws to raise the price of provisions, and to overstock the market with labour. He agrees with Sir F. M. Eden, in condemning the practice of parishes employing their poor in manufactures; considering this step, not only as a cruel robbery of the industrious poor, who are thus made sometimes to contribute to the ruin of their own trade, but also as a practice which tends ultimately to increase, more rapidly than usual, the number of dependents on the parishes.

Mr. Malthus employs much ingenious disquisition respecting the comparative merits of the agricultural and commercial systems; and declares decidedly in favour of the former, as the foundation, at least, of the whole system of national prosperity. He is, however, perfectly aware of the advantages derived from commerce and manufactures, and regards them

as calculated to enlarge our enjoyments and increase our happiness; but contends, that they ought to be considered as accessories only to agriculture. He observes, that a capital employed upon land, even if the speculation is unsuccessful, as to the profit of the individual, can scarcely fail of being highly productive to society. On the contrary, a capital employed in trade may be profitable to the individual, and yet almost totally unproductive to society. A surplus produce of land has a real value, in being capable of supporting a number of persons exempted from the labours of agriculture, who may be otherwise employed in the service of society; this being indeed the fund that maintains the proprietors, manufacturers, and other consumers. Manufactures may indeed yield the same revenue, yet it is accidental, and must depend upon circumstances; for, if purchasers could not be found, the labour would have been totally useless.

“ In the history of the world, the nations, whose wealth has been derived principally from manufactures and commerce, have been perfectly ephemeral beings, compared with those, the basis of whose wealth has been agriculture. It is in the nature of things, that a state which subsists upon a revenue furnished by other countries, must be infinitely more exposed to all the accidents of time and chance, than one which produces its own.

“ No error is more frequent, than that of mistaking effects for causes. We are so blinded by the shewiness of commerce and manufactures, as to believe that they are almost the sole cause of the wealth, power, and prosperity of England. But perhaps, they may be more justly considered as the consequences, than the cause of this wealth. According to the definitions of the economists, which consider only the produce of land, England is the richest country in Europe in proportion to her size. Her system of agriculture is beyond comparison better, and consequently her surplus produce is more considerable. France is very greatly superior to England in extent of territory and population, but when the surplus produce, or disposeable revenue of the two nations are compared, the superiority of France almost vanishes. And it is this great surplus produce in England, arising from her agriculture, which enables her to support such a vast body of manufactures, such formidable fleets and armies, such a crowd of persons engaged in the liberal professions, and a proportion of the society living on money rents, very far beyond what has ever been known in any other country of the world.—Of late years indeed, the part of the society, not connected with agriculture, has unfortunately increased beyond this produce; but the average importation of corn, as yet, bears but a small proportion to that which is grown in the country, and consequently the power which England possesses of supporting so vast a body of idle consumers, must be attributed principally to the greatness of her surplus produce.

R

“ It

"It will be said, that it was her commerce and manufactures which encouraged her cultivators to obtain this great surplus produce, and therefore indirectly, if not directly, created it. That commerce and manufactures produce this effect in a certain degree, is true; but that they sometimes produce a contrary effect, and generally so, when carried to excess, is equally true. Undoubtedly agriculture cannot flourish without a vent for its commodities, either at home or abroad; but when this want has been adequately supplied, the interests of agriculture demand nothing more. When too great a part of a nation is engaged in commerce and manufactures, it is a clear proof, that, either from undue encouragement, or from other particular causes, a capital is employed in this way to much greater advantage than on land; and under such circumstances, it is impossible, that the land should not be robbed of much of the capital which would naturally have fallen to its share." P. 437.

"And the experience of the last twenty years seems to warrant us in concluding, that the high price of provisions, arising from the abundance of commercial wealth, accompanied, as it has been, by very great variations, and by a great rise in the price of labour, does not operate as an encouragement to agriculture, sufficient to make it keep pace with the rapid strides of commerce." P. 439.

Hence, although Mr. Malthus does not approve of the different expedients of encouragement and restraint which pervade the whole of the commercial system, he thinks it necessary to give the same encouragement to agriculture as to manufactures, by a bounty on the exportation of corn; that being the only means of enabling the agricultural population to keep pace with the commercial. The predominance of the latter in any state, in such a degree as to render the importation of corn necessary, which is the case at present in England, is, in his opinion, an evil fraught with the most dangerous consequences.

The prevailing errors on the subject of population are treated by Mr. M. in a masterly manner. Most nations have been desirous of increasing the number of their inhabitants, and have vainly hoped, by bounties on marriage and children, to augment their population, without previously augmenting their resources.

"The prejudices on the subject of population, bear a very striking resemblance to the old prejudices about specie, and we know how slowly, and with what difficulty, these last have yielded to juster conceptions. Politicians, observing that states which were powerful and prosperous were almost invariably populous, have mistaken an effect for a cause, and concluded that their population was the cause of their prosperity, instead of their prosperity being the cause of their population, as the old political economists concluded, that the abundance of specie was the cause of national wealth, instead of the effect of it. The annual produce of the land and labour, in both these instances, became, in consequence, a secondary consideration, and its increase,

crease, it was conceived, would naturally follow the increase of specie in the one case, or of population in the other. The folly of endeavouring, by forcible means, to increase the quantity of specie in any country, and the absolute impossibility of accumulating it beyond a certain level, by any human laws that can be devised, are now fully established, and have been completely exemplified in the instances of Spain and Portugal; but the illusion still remains concerning population; and, under this impression, almost every political treatise has abounded in proposals to encourage population, with little or no comparative reference to the means of its support. Yet, surely, the folly of endeavouring to increase the quantity of specie in any country, without an increase of the commodities which it is to circulate, is not greater than that of endeavouring to increase the number of people, without an increase of the food which is to maintain them; and it will be found, that the level above which no human laws can raise the population of a country, is a limit more fixed and impassable, than the limit to the accumulation of specie. However improbable, in fact, it is possible to conceive, that means might be invented of retaining a quantity of specie in a state, greatly beyond what was demanded by the produce of its land and labour; but when, by great encouragement, population has been raised to such a height, that this produce is meted out to each individual in the smallest portions that can support life, no stretch of ingenuity can even conceive the possibility of going further." P. 474.

Both Sir James Steuart, and the author of *L'ami des hommes*, had fallen into the error of considering population as the efficient cause of prosperity; but further consideration convinced them of their error; and the preceding observations of Mr. Malthus appear perfectly just. He also shows, that the superfluities of the higher classes, and the number of animals kept for pleasure, as well as the lands not cultivated, do not affect the average pressure of distress on the poor, but only lessen the actual population of the country.

In the fourth Book, the author treats "of our future prospects respecting the removal or mitigation of the evils arising from the principle of population," and shows, that as it is necessary some check, either natural or moral, should be applied to prevent an excessive population, there can be no hesitation respecting the superiority of moral restraint. To this, however, mankind have been little attentive; because the poverty and contagious diseases, which are the natural consequences of increasing too fast, do not immediately follow the conduct which leads to them.

By a general practice of moral restraint, and late marriages, the author apprehends that very beneficial effects, in respect to the general happiness of society, would be produced, in a method perfectly consonant both to natural religion and the Christian revelation. He considers the sentiments hitherto entertained

respecting marriage, and offspring, as having had their origin in the political view of rearing soldiers for the defence of the state; but, if these sentiments were no longer entertained, war might perhaps cease from a want of combatants. This expectation, however, seems to us chimerical. Nothing can be more absurd, in his opinion, than to encourage marriage among the poor; as it tends to overstock the market with labourers, and, of course, depresses their condition.

The principal objection to his system, Mr. Malthus acknowledges to be, the fear of increasing the quantity of vice. The temptations, however, to a breach of chastity, which arise from continued restraint, he considers as by no means comparable to those which arise from poverty. On account, however, of this contingent increase of vice from restraint, he only contends for leaving every man to his free choice in regard to marriage or celibacy. This, he thinks, is not the case at present; our poor laws afford, he observes, a systematic encouragement to marriage; private benevolence tends constantly to equalize, as much as possible, the circumstances of the single and the married man; and, in the higher classes of society, superior respect always attends the married woman.

Mr. Malthus, as we have seen, is of opinion, that the principal cause of poverty is to be sought in the redundancy of population, and is totally unconnected with human institutions. This doctrine may perhaps seem unfavourable to liberty, by enabling governments to lay the blame of the miseries produced by their oppressions, upon nature, and the subjects' own imprudence. He offers, however, many arguments against such an application; and shews that the lower classes, by being made acquainted with the true cause of the poverty and distress under which they labour, would become more tractable, and of course the executive government would not require the same strength.

The poor laws ought, according to this author, to be abolished; but, for the sake of humanity and justice, gradually: the personal consequence of single women so increased, that they may, in that respect, be on a level with married ones; and a national system of education adopted for the poorer classes. The first and last of these means have been frequently recommended. He observes, that there exists in every country a certain standard of wretchedness, below which men cease to marry; and that we ought to raise this standard point as high as possible. Our private charities should therefore, he thinks, be restrained, and every thing avoided that tends to encourage marriage among the poor; or to remove that inequality which ought
always

always to subsist between the single man, and him that has a family. Upon these grounds, he objects to the systems of Sir James Steuart, Mr. Townsend, and A. Young, Esq. On the cow-system of the latter, he remarks, that at first much good would appear to be produced; but that, as soon as the commons had been allotted, and land began to be scarce, difficulties still greater than the present would occur, from the extended population, which a habit of early marriage, fostered by this system, would produce.

We consider Mr. Malthus's observations respecting the use of potatoes, or the cheap soups of Count Rumford, as perfectly just, and dictated by a spirit of liberality. If these were adopted for the food of the poor, the price of labour would, as he observes, be regulated by the price of those articles, as it is now, in some measure, by the price of wheat. This lowering the price of labour might be proposed by a commercial politician, with a view of underselling foreigners in the market; but the policy of condemning our poor to rags and wretchedness, with the view of increasing our exports, is detestable, and must be abhorred by every friend of mankind. Under that system also, if the average consumption of potatoes should at any time equal the average growth, and a scarcity of that article should ensue, it would occasion a more dreadful dearth than a scarcity of wheat; because the poor, having been habituated to live on the cheapest and most productive food, would be without any substitute, except the bark of trees, and a great part of them must of necessity be starved. The question is not, as Mr. Young seems to have stated it, how to provide in the best and cheapest manner for a given number of people; this involves no difficulty; but the true consideration is, how to provide for those who are in want, so as to prevent a constant accumulation of their number; and this is no easy task.

Unless the marriage of the poor can be restrained, Mr. Malthus imagines no permanent improvement of their condition can take place; a diminution of mortality (by the introduction of the cow-pox or otherwise) will only produce a greater mortality in future; and, if their condition is ameliorated in one place, it will be depressed in another. Luxury, which tends to raise the standard at which marriage ceases, he considers as advantageous, because it tends to prevent that union. By thus diminishing the numbers of the lower classes of society, the industrious, he observes, would have a greater chance of rising into the middling station. The price of labour ought to allow subsistence for a family of six children; if a labourer had more than that number, some allowance might be made, so as to raise

raise his condition to that standard, which might be done without encouraging marriage. This advance in the price of labour would not be such as to put a stop to our manufactures; because, the price of provisions would be more equal, the poor-rates would be abolished, a great saving of what is at present expended upon young children who die prematurely would take place, and æconomical and industrious habits would generally prevail.

In the conclusion of his work, Mr. Malthus observes, that as civilized society requires manufactures and large towns, this would diminish, in some degree, the necessity of a very great extension of the preventive check; and, although it would be absurd to suppose, that more chastity would be found in the single state than at present, the duration of that state might certainly be prolonged as far as is necessary, without any great restraint. He is of opinion, that if the prudential check to marriage could be increased, without a very great increase of the illicit intercourse of the sexes, the happiness of society would be highly promoted; that this might be done is evident, he thinks, from the example of Norway, Switzerland, England, and Scotland, where, although that check operates with greater force than in the neighbouring states, those countries rank higher in point of chastity. At any rate, allowing an increase of vicious intercourse between the sexes, the diminution of the vices arising from indigence would, he thinks, fully counterbalance that evil; and the cause of happiness would have, in addition, the advantage of diminished mortality, and superior comforts.

The author even imagines, that although it would be highly advantageous that positive institutions should co-operate with prudential restraints, yet much good would be done, by merely laying aside the institutions which encourage marriage, and no longer circulating opinions and doctrines which favour it. Nay, even the mere knowledge of the effects produced by the tendency of the species to increase, would, in his judgment, be beneficial; as it would prevent the rich from exerting their benevolence in a wrong direction, by showing them the physical impossibility of assisting the poor, so as to enable them to marry early, and bring up a large family with decency; and it would teach the poor, that the causes of poverty have no connexion with forms of government, or the unequal distribution of property; which would tend to render them more contented and peaceable.

The importance of this work, to the general interests of society, has led us to be rather copious in our account of it. The lights which the author has thrown upon the subject,
are

are of the most interesting nature. All the former systems are, indeed, in a manner, overturned by his principles, and the important deductions he has drawn from them; and yet, such appears to be the general correctness of his remarks, that we must more frequently give than withhold our assent. Legislators and politicians have been constantly in the habit of endeavouring to increase, by positive laws, the number of the people, as if their number were the efficient cause of prosperity; with the same views, they have deplored, and attempted to stop, the occasional emigrations of the natives. This conduct, we are now told, is absurd in the extreme; an increase of the people will immediately follow any improvement of the country, merely from the course of nature, and independent of positive institutions. If this improvement however is not made, to stop the emigration of the superfluous hands is, in fact, only condemning them to want and misery at home. On the same principles, nations have encouraged the importation of foreigners, which, abstracted from the view of introducing new arts, equally militates against the just principles of policy; as their introduction can only tend to impoverish the natives, and hinder their increase at any favourable time. This importation of foreigners has been carried to the utmost excess in the West-Indies, where a strange race has been introduced, whose condition renders them disloyal, and whose numbers makes them formidable. The fear, lest the mother country should be unable to afford the necessary supply of hands, and should be depopulated in the endeavour, was undoubtedly the original cause of this step; a fear, however, which now appears perfectly groundless. Mr. Malthus notices a fact strongly in point, namely, that the two provinces of Spain from which the greatest emigration took place to America, became, in consequence of an extended demand for people, more populous.

At the same time that we give Mr. Malthus praise for his industry in collecting facts, and for his ingenuity in applying them, to show the remote cause of the misery and distress of the lower classes of society, we dissent from him, in the means he proposes for avoiding those evils in future. The total abolition of the poor laws, even though gradual, is a measure much too violent. Nor are we for introducing actual changes hastily, upon any theory, however specious. We do not object to a national system of education, if directed by wholesome views, and on sound principles: but we cannot agree with his ideas of extending the period, and even the habit, of celibacy. That, by such conduct, much
poverty

poverty and distress in families might be occasionally avoided, we do not deny; but, unless monastic institutions for the female sex were revived (an event neither likely to occur, nor fit to be recommended) this would be accompanied with a very great increase of vice. An increase which we are taught, by every principle of religion, natural or revealed, to consider as of much greater consequence than any temporary pressure of circumstances.

Independently of religion and morality, even political reasons stand in the way of a great extension of Mr. Malthus's system. A district formed with such habits, if it were capable of discharging its superfluous members upon its neighbours, and of drawing from them the necessary supply of domestic servants, might perhaps be looked up to, in theory, as the model of a perfect state; when applied, however, to an entire nation, and still more to the European republic, we cannot assent to it as eligible. The countries in which the preventive check to population is most prevalent, and its concomitant effects most visible, seem to be the only countries in which it can be adopted. The inhospitable climate of Norway, whatever happiness its peasantry may enjoy, offers too uninviting a prospect to tempt the cupidity of the more powerful monarchies of the South. The insular situation of Great Britain protects it from invasion; and the large disposable revenue which is yielded by its commerce, enables it to hire others to fight its battles. It consequently does not require so much attention to absolute population; and its inhabitants are enabled to enjoy their advantages, without any great danger of falling under the dominion of nations richer in men, and moved by a single mind.

Upon the continent, however, the case is different. A state which should adopt such prudential maxims, must be weak in its administration, from the independency of the inhabitants, and their jealous restrictions on the executive power; and it must have the reputation of being rich. With two such powerful incentives to rouse the passions of the surrounding nations, and with a restrained population, insufficient to supply defensive armies, nothing but the mutual jealousies of its neighbours could save it from falling at once under their dominion. At all times, notwithstanding its wishes to be neutral, it would be drawn into the disputes of its neighbours, if it were only that it might serve as the theatre of war, as well to keep the distresses incident to war from their own dominions, as because the abundance of its surplus produce would be well adapted for the subsistence of the contending armies: this has been the fate of Flanders, Italy, and Poland. In
such

such a state, to the misery of having armies of foreigners ranging through its territories, would be added the still greater misery of foreign factions, arising out of the relations springing up between individuals and the contending powers; until at length, exhausted by faction, it would sink under the dominion of the most fortunate of its neighbours, or be divided among them, as soon as they could agree respecting the partition.

The general adoption of such habits by all the European states, supposing for a moment such an event possible, would only tend to hasten the period when Russia will attempt to overwhelm the northern and midland states with her numerous forces; or, to encourage the followers of some new prophet; or other adventurer, from the sandy plains of Arabia, again to overrun the southern parts, and to wash away the crimes or errors of the inhabitants in their blood.

It is but justice to this author to declare, that in this edition of his Essay, we do not find any trace of what we conceived to be intimated in the former; a notion that human minds were framed, by some natural process, from inert matter. On the contrary, he seems here to write as impressed with a due sense of religious as well as moral truths.

Respecting the style of this work, as we have given several extracts, we have, of course, little to say. A desire to leave nothing unsaid upon a subject of so much importance, has certainly led Mr. Malthus to be rather diffuse. A more concise view might have been more pleasing to some persons, and better adapted for general reading. For ourselves, we can truly say, that we found every part of the work so curious, and so ably treated, that it did not appear to us too long.

ART. IV. *A Commentary on the Revelation of St. John: accompanied with historical Testimony of its Accomplishment to the present Day.* By the Rev. E. W. Whitaker, Rector of St. Mildred's, Canterbury. 8vo. 497 pp. 8s. Rivingtons. 1802.

IT will be remembered that, in the year 1795, Mr. E. Whitaker published a small, but very meritorious, tract on the Prophecies, which we had an opportunity of noticing, in the fifth volume of our Review. The present work is but an enlarged edition of the former; but the additions are valuable, and of indispensable importance to Mr. W.'s plan, as they are calculated

lated to show, how much his former notions have been confirmed by more recent events. In his Introductory Chapter, Mr. W. states his own reasons for the present publication; and gives us, at the same time, an account of the method and design of the whole work. Another motive, however, is given us in the Preface, which we cannot withhold, because it contains a caution too necessary, we fear, under existing circumstances.

“ The very prominent figure which the papal power makes in this vision, where it is described as not less inimical to the true followers of Christ than the ancient Roman empire, and as acting by the impulse of Satan, will naturally occasion in the reader very serious thoughts on the encouragement which the doctrines of that apostate church now find in these kingdoms: at the same time, the constancy with which it is holden up, as the great persecutor of God’s witnesses, even to the last, will convince him, that the notion lately taken up, of the appearance of Anti-Christ under different characters, is not only an error, but one which may prove highly pernicious in its consequences, in drawing the attention of Christians from a quarter on which they ought ever to keep the strictest guard. To prevent any diminution of vigilance here, is a reason of considerable weight with me for publishing this work, which, if read with the sincerity with which it is written, will be found to have no uncertain sound.”

In our former Review, we noticed one very judicious and striking feature in Mr. Whitaker’s work, namely, his references to Gibbon’s celebrated volumes, for proof and confirmation of the sacred prophecies. He has certainly done this with considerable effect, throughout his whole work; though he must expect to have some of his conjectures disputed; as, however right he may be in the application of the prophecies to past events, yet it would seem probable, that no explanations will be entirely assented to, till some of the concluding prophecies, those that are to set a seal upon all the preceding, shall be fulfilled; such, for instance, as the restoration of the Jews, and conversion of the rest of the world to the Christian faith. When these events take place, then we shall be so assured of the winding up of God’s glorious dispensation of the gospel, that we shall be prepared to acknowledge the whole series of previous events. Then we shall know who has best expounded them. It is impossible not to suppose, that all the ancient inspired prophecies have been in a course of fulfilment for ages past; but, not being able to see before us as clearly as we can look back upon past occurrences, we are unable to ascertain how the events passing before our eyes are ultimately to lead to what will assuredly, in God’s own time,
come

come to pass; and, as the same object may be attained by different means, it is scarcely to be expected, but that, in a multiplicity of expositors and commentators, different events will be fixed upon as conducive to it. We find this to be the case in the very circumstance alluded to by Mr. W. namely, as to the power represented in the Apocalypse by Antichrist. The principles and conduct of the French Revolution have been, in most instances, so truly Antichristian, that, as far as the name goes, it is impossible perhaps not to apply it, in its literal sense*, to that rebellious and apostate power; though it must be equally impossible, for any careful and attentive enquirer to resist the many and peculiar marks applicable to the papal usurpation. At all events, one great lesson is to be drawn from the prophecy, namely, that as Antichrist is finally to be overthrown with a sure perdition, we shall be held to be confederates with him, and so share in his ruin, if, under any circumstances whatsoever, or through any evil communications, we so suffer our principles to be corrupted, as to violate the precepts of the gospel, without regard to the supreme authority and spotless example of our blessed Lord.

It would be impossible for us to do justice to Mr. W. by laying before the public his several interpretations of the *seals*, the *trumpets*, and the *vials*†, separate from the arguments and proofs by which those interpretations are supported; besides that, Mr. Whitaker's method of explaining the prophecies, which coincides in the main with the best Protestant interpreters, must be already known from his former work.

It will be plainly understood from what has been already said, that the chief object of the work is to fix the title of Antichrist on the Church of Rome. Mr. W. is therefore under the necessity of exposing the corruptions of that church more at length than he would be inclined to do, except for the most important purposes; stating as his apology the progress which he conceives the Romanists to be making at present in the united kingdom; see p. 351. Mr. W. adds also a caution, p. 373, against the support of monastic establishments in this kingdom, which however charitable in their beginning, as affording an asylum to persecuted men, or however consistent with the principles of the Catholic families who have promoted such foundations, should yet certainly be watched with

* As St. John says there were in his time "many Antichrists".

† P. 447; Mr. W. proposes to substitute the word *bowls* for *vials*. Darguz had already shown this to be more correct.

strongly indicated, as in other scriptures, so in the last verses of the eleventh and sixteenth chapters of this Book : and that the land of Judæa shall be the theatre of the divine vengeance, is in various places most clearly pointed out. Lastly, too, that the pope shall, for a time, triumph at Jerusalem, is above, in the seventh and eighth verses of the eleventh chapter, expressly declared. As therefore the preservation of the Jewish people in a state of separation from all others in all the revolutions of human affairs through so many centuries to the present day, seems such a call on men to acknowledge their God as the only Lord of all, as is not to be rejected without the necessary conviction of those who are guilty of it ; so the very extraordinary circumstances which have lately occurred, visibly clearing the way for the accomplishment of this prediction concerning the papal power, cannot be overlooked without the most daring inattention to those signs for which Christians have been commanded to watch, without the most impious unconcern to His judgments, who has warned us of the approach of a period at which He will take unto Himself His great power and reign.

“ After having been supposed to be entirely brought to an end, we have seen the pope not only again seated on his throne, but again acknowledged for the head of religion of a great majority of that nation whose armies had driven him into exile. By a very remarkable course of events the ancient scene of revelation has lately been brought forward to the notice of the world again ; and were only three circumstances to take place, all of which, I am confident, the reader will acknowledge appear not improbable, the world would see this power seated where it is foretold judgement shall overtake him. The circumstances to which I allude are these ; the fall of the Turkish empire, which, on the event of further encroachment in Italy (which I consider as the second circumstance) would open the way, according to the new doctrine of indemnities, for an exchange with the pope for the city of Rome. And on what city would either he or his followers so properly fix their choice for him whom they call the Vicar of Christ, as that of Jerusalem ? his being placed in which makes the third circumstance. Let it therefore be considered, that for the completion of this particular predicted, there needs only, first, what every one daily expects, the dissolution of the Ottoman empire ; secondly, what is little less probable, the extension of the encroachments in Italy to the capital of the Ecclesiastical State ; and, lastly, what, after these two, would be a circumstance as likely as either of them, the removal of the seat of the papacy to Jerusalem ; and it will be seen, that even were it to please God that events should run in this course (and ten thousand other ways tending to the same end are in the command of His providence) we stand within sight, as it were, of the acts, by which will be “ given to the Son of man dominion, and glory, and a kingdom, that all people, nations, and languages, shall serve Him.”

“ If, then, after fairly weighing these things without endeavouring to deceive himself, and yet, giving no more weight to each circumstance than in its own nature it really merits, when the line of events extending towards the predicted consummation hath been thus far unravelled by facts, any one can harden himself against the belief of the

near

near approach of the kingdom of our Lord and Saviour Jesus Christ, and shut his eyes to the light which is given to lead him to salvation, such a man cannot justly deem himself harshly dealt with, if it be thought that he prefers darkness to light, or supposed that the obduracy of heart he manifests is judicial." P. 440.

Our limits will not allow of our making further extracts from a work, to which indeed it must needs be difficult to do justice by any partial extracts. Those who are interested in such enquiries (and who indeed are not so, when the subject is properly considered?) will undoubtedly be induced to study the work itself; Mr. W. is well known to the public, and his writings will not be neglected. We must, however, insert the concluding paragraph, because it states Mr. W.'s opinion as to the point, which is sure to interest and engage the curiosity of all denominations of people, namely, as to the situation in which *we* in particular stand in regard to the grand consummation and winding up of the prophecies.

"From what has been laid before the reader," Mr. W. concludes, "he cannot but perceive, that the grand consummation, of which all the prophets have testified since the world began, is now near at hand: in fact it appears, that we, of the present age, are almost in the last scene of this prophetic drama; we are come to such a point in it, that human expectation does, from the state of the world itself, look for some of those very circumstances, which the prophecy declares both to be at no great distance, and almost immediately to precede the revelation of the kingdom of heaven. Against this light, then, what should induce us to close our eyes?—the hope of avoiding the judgments menaced? But have any of those which were predicted for times past failed to arrive in their season? Here is a question of fact already determined in the negative by the testimony brought forward in this Commentary: and, consequently, since the ancient Roman empire has been overthrown; since the Mahometan power has really risen, flourished, and fallen into decay; since, among the states of modern Europe, one of a peculiarly mixed character has arisen, whose capital is the city of Rome; since the head of this has, by means of the monastick fraternities, exercised a most tyrannical power over the souls of men; since his pernicious doctrines still continue, and among all the revolutions which have convulsed Europe, he yet remains the acknowledged head of the most numerous communion of those who call themselves Christians; since, I say, all and every of these circumstances are incontrovertibly true, without excuse must all those individuals remain, who will not prepare themselves to meet the rest of the events announced in this wonderful book; the last of which are the coming of the Lord Jesus Christ, to take unto Himself His own universal kingdom, and his rewarding every man according to his works.—Here, then, surely, I may justly take up the words of Moses, and say, "I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore choose life."—I may borrow those of St. Paul, "I take *ye* to record this

this day, that I am pure from the blood of all. For I have not shunned to declare unto you the whole counsel of God." And I may conclude the whole in the language of the vision to Ezekiel, "Whosoever taketh not warning; if the sword come, and take him away, his blood be upon his own head!" -P. 495.

In the above extract, we have a good summary of the chief points insisted on by Mr. W. in his Commentary. All which he has succinctly handled, and reasoned upon each in such a manner, as to render his work, if not decisive upon the subject, yet too important not to become a book of reference and authority to future commentators. If his conjectures are right as to the period in which all things are to come to an end, then, indeed, but few succeeding commentators may be expected. We are not prepared to say how far he is supported in this most important point; but we most heartily wish, that whenever that awful period may arrive, many may be found as well prepared as the ingenious and pious author, who has so long devoted his time to the study and elucidation of the sacred writings, and who has constantly manifested such a zeal for the propagation of our holy religion, pure and uncorrupt; such a becoming regard for the word of God, and such a reverential awe of the dispensations of his Holy Providence, as must entitle him to the esteem of all true Christians.

ART. V. *Elements of Science and Art: being a familiar Introduction to Natural Philosophy and Chemistry. Together with their Application to a Variety of elegant and useful Arts. By John Imison. A new Edition, considerably enlarged, and adapted to the improved State of Science. Two Volumes. 8vo. 1l. 5s. Harding. 1803.*

JOHAN IMISON, the original author of this improved work, was an ingenious and industrious mechanic. His original publication was considered as affording so much practical information, that it became conspicuously distinguished among books of this class, and passed through no less than eight editions.

The very great and very extensive improvement in all branches of natural philosophy, which of late years have taken place, rendered various additions and alterations indispensably necessary to a new edition of Imison's work. This task has been undertaken, and these additions supplied, by Mr. Webster, who was assistant to the late Dr. Garnett at the Royal Institution.

It is expedient to specify what Mr. Webster's contributions have principally been. These consist of a somewhat extended *Treatise on Chemistry*, to the amount of more than 200 pages, an account of Manufactures and Arts, such as bleaching, dyeing, refining metals, varnishing, &c. &c. in which it has been the object of the editor to point out the connection of Natural Philosophy and Mechanics, with their application to the improvement and extension of the Arts. From this part we insert the following extract, which may be of use to some of our readers.

“ REMOVING STAINS.

“ *To remove Ink Stains.*

“ The stains of ink on cloth, paper, or wood, may be removed by almost all acids; but those acids are to be preferred which are least likely to injure the texture of the stained substance. The muriatic acid, diluted with five or six times its weight of water, may be applied to the spot, and, after a minute or two, may be washed off, repeating the application as often as may be found necessary. But the vegetable acids are attended with less risk, and are equally effectual. A solution of the oxalic, citric (acid of lemons) or tartareous acids, in water, may be applied to the most delicate fabrics without any danger of injuring them; and the same solutions will discharge writing, but not printing ink. Hence they may be employed in cleaning books which have been defaced by writing on the margin, without impairing the text. Lemon juice, and the juice of sorrels, will also remove ink stains, but not so easily as the concrete acid of lemons or citric acids.

“ *To remove Iron Stains.*

“ These may be occasioned either by ink stains, which, on the application of the soap, are changed into iron stains, or by the direct contact of rusted iron. They may be removed by diluted muriatic acid, or by one of the vegetable acids already mentioned. When suffered to remain long on cloth, they become extremely difficult to take out, because the iron, by repeated moistening with water, and exposure to the air, acquires such an addition of oxygen, as renders it insoluble in acids. It has been found, however, that even these spots may be discharged, by applying first a solution of an alkaline sulphuret, which must be well washed from the cloth, and afterwards a liquid acid. The sulphuret, in this case, extracts part of the oxygen from the iron, and renders it soluble in diluted acids.

“ *To remove the Stains of Fruit and Wine.*

“ These are best removed by a watery solution of the oxygenated muriatic acid, or by that of oxygenated muriate of potash or lime, to which a little sulphuric acid has been added. The stained spot may be steeped in one of these solutions till it is discharged; but the solution can only be applied with safety to white goods, because the un-
S combined

combined oxygenated acid discharges all printed and dyed colours. A convenient mode of applying the oxygenated acid, easily practicable by persons who have not the apparatus for saturating water with the gas, is as follows: put about a table-spoonful of muriatic acid (spirit of salt) into a tea-cup, and add to it about a tea-spoonful of powdered manganese; then set this cup in a larger one filled with hot water; moisten the stained spot with water, and expose it to the fumes that arise from the tea-cup. If the exposure be continued a sufficient length of time, the stain will disappear.

“ To remove Spots of Grease from Cloth.

“ Spots of grease may be removed by a diluted solution of potash, but this must be cautiously applied, to prevent injury to the cloth. Stains of white wax, which sometimes fall upon the clothes from wax candles, are removable by spirits of turpentine, or sulphuric ether. The marks of white paint may also be discharged by the last mentioned agents.

“ To take Spots of Grease out of Books, Prints, or Paper.

“ After having gently warmed the paper that is stained with grease, wax, oil, or any other fat body, take out as much as possible of it by means of blotting paper; then dip a small brush in the essential oil of turpentine, heated almost to ebullition (for when cold it acts only very weakly) and draw it gently over both sides of the paper, which must be carefully kept warm. This operation must be repeated as many times as the quantity of the fat body imbibed by the paper, or the thickness of the paper, may render necessary. When the greasy substance is entirely removed, recourse may be had to the following method to restore the paper to its former whiteness, which is not completely restored by the first process. Dip another brush in highly rectified spirit of wine, and draw it in like manner over the place which was stained, and particularly round the edges, to remove the border that would still present a stain. By employing these means with proper caution, the spot will totally disappear, the paper will resume its original whiteness, and if the process has been employed on a part written on with common ink, or printed with printers ink, it will experience no alteration.” Vol. ii. p. 586.

The plates, which are thirty-two in number, are executed with remarkable neatness and perspicuity by Mr. Lowry, who has before distinguished himself by his ingenuity in this line. The book is also exceedingly well printed; and the whole may very properly be recommended to students in Natural Philosophy, as a convenient and not expensive manual.

ART. VI. *Euclidis Elementorum Libri Priores XII. ex Commandini et Gregorii Versionibus Latinis. In usum Juventutis Academicæ. Edidit, Pluribus in Locis auxit et in Depravatis emendavit Samuel, Episcopus Roffensis.* 8vo. 9s. 6d. Oxonii, e Typographeo Clarendoniano. Payne et Mackinlay, Londini. 1802.

THE high expectations, which this promised edition of the Elements of Euclid, by the hands of the able Bishop of Rochester (now *St. Asaph*) had raised in us, have been fully gratified by our perusal of it. The well-known ability of the editor, and his various productions in the higher branches of the mathematics, led us to look for great improvements in the edition of Euclid, which we now announce to the public; but we have been agreeably surprized to find them exceed both in number and importance our most sanguine expectations.

To notice all the various alterations and additions, which we had the pleasure to observe, in the course of reading this volume, and to descant on their merit, would far exceed the bounds we are able to allow for this Review. We will, therefore, after having given a general account of the work, content ourselves with noticing a few of the more important and extensive additions, which will amply suffice to give our readers a competent idea of the value of the book, and to recommend it to the attention of the mathematical scholar.

The public is here presented with an edition of the twelve first Books of Euclid. In those editions, which are at present in the most general use, the four Books between the sixth and eleventh are omitted, a circumstance which alone, exclusive of the many other advantages it possesses, is enough to give this edition a striking pre-eminence. It must surely be allowed, that the 7th, 8th, and 9th Books are of the highest importance, not only as the knowledge of them facilitates the study of arithmetic and algebra; but also as it enables the learner to apply to these two branches of mathematics that accurate and nice mode of reasoning, to which the study of the six first Books of Euclid has already habituated him. After the learner has been taught to apply to numbers those properties, which in the 2d, 5th, and 6th Books, he was only to consider as applicable to magnitudes, he will go through the different theorems of fractions and algebra with more ease and dispatch, as well as with more precision and satisfaction. We cannot, therefore, avoid expressing our congratulation to the public in having these three Books rescued from that neglect, into which they

have of late fallen. We agree with his Lordship, that the 10th Book does not possess an equal degree of importance. The subject of it, though wonderful in every part, and though it perhaps affords the best specimen of the comprehensive and discerning mind of Euclid, is far more abstruse and difficult than those of the other Books, and at the same time less subservient to the exigencies and uses of common life: and the Bishop evidently, from the various algebraical illustrations, which he has given of some of the propositions in this Book; supposes his readers to have made some proficiency in the study of algebraic furd. But it will be necessary for the learner to be acquainted with, at least, the two first propositions of this Book, or, as the Bishop with propriety recommends, the 20 first, before he proceeds to the 11th and 12th.

In the six first Books, as well as in the 11th and 12th, the text of Commandine has been followed, and Gregory's translation of the Greek edition, Oxon. 1703, in those between the 6th and 11th. But in both cases the learned editor has made such corrections in the style and emendations in the proof, as well as innumerable additions scattered through every part of the work, as seemed necessary or convenient. These alterations, we are informed in the Preface (which is written with great variety and depth of learning) chiefly occur in the 5th, 10th, and 11th Books; we have, however, observed many other important emendations in every other part, but particularly in the 3d Book. We have observed also, in almost every page, some alteration or omission, and scarcely ever without great advantage to the subject. The change in the order of the definitions and propositions, which often occurs, appears to be made, in every case, with judgment; and sometimes, when the demonstration adopted by the Bishop absolutely requires it, with the utmost evidence of science. We are informed also, in the Preface, that the editor has seldom followed the plan of Simson; and, with reason, he passes some censures on that author's edition of Euclid. But we cannot help regretting, that his Lordship has not followed him in one very material point, which has rendered that book so useful, and has been the means of giving it so extensive a circulation, that of its being composed in the English language. We fear, indeed, that from this single circumstance, Simson's edition will unavoidably continue in more general use than this, certainly more mathematical edition, by the learned prelate. In his Preface to his *Elementary Treatises*, which volume is itself written in English, and which we noticed, with due commendation, in vol. xxi. p. 272 of our Review, Bishop Horsley says, that works of science ought to be composed in the Latin language. To this, as a general assertion,

assertion, we cannot object; but, when we reflect that Euclid, the key to the science of geometry, is, with much propriety, put into the hands of our youth, at an early period of their education; when, if they attempt to peruse any Latin books, it ought to be rather for the sake of their Latinity; and, when it occurs further, that the teachers of our youth must, at present, necessarily explain and illustrate the propositions to their pupils in their vernacular language, we are inclined to think, that Euclid ought to make an exception to the rule. Who, indeed, that knows the value of this present edition of Euclid will not regret, that it is placed above the comprehension of industrious students in mathematics, who have not had opportunity to acquire a sufficient knowledge of Latin for perusing it*?

The first improvement of any consequence that we have observed is, the new and much-wanted illustration which the Bishop has given of the twelfth axiom of the first Book, and has properly placed as a corollary to the 28th proposition; by means of which, and of the nature of a straight line, the truth of the axiom is established, without having recourse to the tedious method used by Simson to illustrate it, in his notes on the 28th proposition of the first Book.

In the second Book, we discovered no material alteration. The two first definitions, which are the second and third of Commandine (for the first definition of Commandine is properly placed here as an axiom) are, we think, rendered much more clear. In Commandine there are no definitions; for, according to him, it is only asserted, that things which touch one another do touch one another. In p. 65, we have a new proposition, which comprehends the substance of the 5th and 6th propositions: it is neatly introduced, and we were glad to find it annexed to these propositions without superseding them, as it cannot fail to make an impression on the mind.

Those to whom the education of our youth is entrusted must have peculiar satisfaction in perusing the 10th proposition, and the scholion annexed to it. The diagram itself, to say nothing of the demonstration, in Commandine as well as in Simson, is calculated to confuse the learner respecting the intersection of a circle and an elliptical figure. But here a diagram is used, in which two circles intersect each other, and are not therefore exposed to the same confusion. A knowledge of the scholion annexed to this proposition is necessary, in order to understand

* It must be acknowledged, on the other hand, that the Latin language will facilitate its circulation in foreign countries.

the demonstration of the proposition itself. The 11th proposition (13th of Commandine) is here in its proper place, for the reason given in the short scholion which is placed after the 19th proposition of this edition. The diagram of this proposition is also happily improved; for even greater objections may be made to the diagram used by Commandine and Simson for this proposition, than those which have been made against the diagram of the 10th proposition in those editions. The demonstration is also much more convincing and accurate. The remaining improvements in this Book consist chiefly of several neat and useful corollaries, many of which are taken from Clavius. They are well chosen, not only as they, for the most part, immediately arise from the propositions to which they belong; but also, as they are well calculated to make the learner better acquainted with the properties of tangent lines. The improvements in the fourth Book consist entirely of a few scattered insertions or omissions.

We are now arrived at that Book, which we are informed in the Preface required the greatest correction; and, in truth, we have found it in a state very different from that in which we have hitherto seen it. The change in the order of the definitions seems to be made with much propriety and judgment; for, in the old order, there are two definitions (5 and 7) which entirely regard analogy, before it had been defined what analogy is, which is not surely much according to science: but, as they are here placed, they succeed each other in a plain and natural order. In the 9th definition (the 7th of Commandine) a most important alteration has been made; and his Lordship mentions it in his Preface, in a very learned and masterly manner; and, independent of other considerations, which we might easily suggest, we are inclined to think it very good, because it is more adapted to the comprehension of the learner, who is usually much puzzled at his entrance on this Book, and because it is also much more easily retained in his memory; for, in our reviews of elementary works, we feel ourselves obliged to consider them in the particular view of their utility to the persons who may be entering upon the subject of which they treat.

The alterations also in the 7th, and three following propositions, cannot fail to meet with universal approbation. The parts of each proposition, as they stand here, are better and more strikingly opposed to each other. The enunciations also are certainly more neatly expressed, and more easily remembered. The demonstrations, likewise, of these four propositions have been so much altered, that they may not improperly be deemed
new.

new. The former part of the 9th proposition (the 8th of Commandine) is indeed quite new, in substance as well as in expression. The clearness and conciseness of it cannot fail to give delight, as it forms such a contrast with the long and tiresome demonstration which is used by Commandine and Simson. It is very satisfactorily deduced from the new 9th definition, and is itself a sufficient reason for the alteration made in that definition.

The two cases of the first part of the 3d proposition of the 6th Book (one only of which is given in Commandine) are well united in one demonstration, which is adapted to the two diagrams, as indeed are the two cases of the second part also. Simson has given not only two demonstrations of each of the various cases of this proposition, but he has also given two enunciations. But the circumstance of the exterior angle not being particularly specified in the enunciation is not a sufficient reason for an additional theorem; for, in the Greek editions, as the Bishop has proved, it is evidently included, though not particularly mentioned. No other very important difference from Commandine occurs, till we come to the 24th proposition, which is made much more general.

In the 7th, 8th, and 9th Books, little important matter has been added, with the exception of a few corollaries; with most of which, the reader cannot fail to be pleased, and will generally find himself instructed. The style and mode of proof is considerably altered, in order to make it correspond with the technical phraseology of Commandine.

The next Book abounds with such a variety of emendations of all kinds, that it ceases to be Gregory's translation of the Greek, and affords us ample room for enlarging our criticisms; but, as we have been induced to say so much of some of the former Books, from their superior importance and utility, we are obliged to pass this over in a very cursory manner. We believe that there is not a single proposition in the Book that has escaped the sagacious eye of the present editor.

The new and neat corollaries annexed to the improved 10th and 11th definitions of the 11th Book are of great utility, as they are well adapted to give the reader a proper idea of a solid angle, before he enters upon the doctrine of solids. The subject also of the two corollaries to the 2d proposition, as well as of those to the 11th, give them considerable importance; and the very satisfactory manner in which they are demonstrated renders them interesting. The demonstration of the 21st proposition is certainly more general than that in Commandine, which is confined to a solid angle contained by three plane

plane angles; and also much preferable to that of Simson, who, after his usual manner, and under the mistaken notion of perspicuity, makes two cases of it, when one will answer every purpose. We cannot also refrain from giving a decided preference to the diagrams and demonstrations of the 26th proposition, not only on account of their being more general, which is in itself a sufficient reason, but because they are much more clear and satisfactory. The same observations may be made with great truth respecting the 29th and 30th propositions. The new scholion, in p. 456, we by no means think unnecessary; but almost regret that it is not placed earlier in the work. The improved and unencumbered diagrams of the 35th proposition afforded us much satisfaction, as well as the altered proof which is applied to it. This is the last alteration of any importance that occurs in the volume. The remaining emendations consist of verbal alterations, or of the addition or omission of a few sentences in the demonstrations, and these occur chiefly in the 17th proposition of the 12th Book. There are two pages of Addenda, which contain some useful corollaries which were omitted in the body of the work.

It has not occurred to us to remark many typographical errors of any great magnitude, which are not noticed in the list at the end of the volume. Two or three we observed amidst the marginal references, which may perhaps mislead the *inattentive* reader; but none of them are of sufficient importance to be noted here.

We have presented our readers with a general view of what has been done in this edition of Euclid. Much, indeed, we have shown has been done in it, to excite curiosity, and gratify the enquiring mind; and we do not hesitate to assert, that the learned editor has conferred a lasting obligation on the public, in having made so valuable an addition to mathematical literature; and he demands a particular tribute of gratitude and honour from those who superintend the education of our youth, both in the Universities, and in all public or private seminaries.

ART. VII. *Pearson on the Theory of Morals.*

(Concluded from our last, p. 165.)

IN the author's second chapter, where he treats of the rule of virtue, are many excellent remarks, and some which we think liable to objection. When he contends, that there is no

one general rule, by which we may discover, in each particular case, what is the will of God, he is probably right; and the following reflections, on the necessity and importance of divine revelation, will be approved by every Christian reader.

"It may be asked, "If the will of God be the foundation of morality, how came it to pass, that morality was carried to such perfection by those who, from their want of revelation, were so imperfectly acquainted with the will of God, and who, in fact, so seldom referred to it?" In the first place, it is by no means to be admitted, notwithstanding the excellence of many ancient treatises on the subject, that morality was carried to any thing like perfection by the heathen philosophers. Certain at least it is, that some of the wisest among them, aware of their deficiency in this respect, confessed the want of further information than mere reason could afford. *Socrates*, or rather *Plato* under the character of *Socrates*, seems to have been sensible of the want of revelation, even for the purpose of teaching the duties of morality; when, after discoursing with *Alcibiades* on the difficulty of properly performing the duty of prayer, he said, *Αναγκαστον ουν εστι περιμενειν εως ου τις μαθη ως δει προς θεους και προς ανθρωπους διακονειν*: we must wait patiently, therefore, till some one shall instruct us how we ought to conduct ourselves towards the Gods and towards men; which some have considered as predictive of our Saviour. It is at least a confession, from one of the wisest of uninspired men (for such we must reckon either *Socrates* or *Plato*) that a revelation of the will of God was not an unnecessary thing, even in teaching us what our duty is. Now it is the method of revelation, so far as it teaches us what our duty is, to declare and explain the will of God; for it is to the will of God that the scriptures constantly refer, as the proper criterion of virtuous conduct. The gospel in particular, that full revelation of the divine will, to which well disposed heathens may be considered as having looked forward, teaches us, that the greatest good to which man can aspire is a sense of the approbation of his Maker; that this, in every stage of his existence, must be the foundation of his happiness, and the only unchangeable part of it; and that, in order to obtain this approbation, we must so conform our conduct to the will of God, as to be renewed to his image, in which we were originally made. Further, to render this an intelligible lesson to us, the veil which intercepted our view of the Deity is partly removed; and his attributes, so far as they can be the objects of our imitation, made visible to the human eye." P. 41.

We are sorry to find, in the chapter which contains this admirable passage, any thing which calls for animadversion; but truth compels us to say, that the author, when remarking on the reasonings of Dr. Paley, does not always put upon his words the most favourable sense which they will bear. "The Archdeacon having defined virtue to be, "the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness", proceeds to show, that "private happiness is our motive to virtue, and the will of God our rule". He then

then institutes an enquiry into the means by which we may discover what the will of God is, with respect to human conduct; and, having demonstrated the divine benevolence, he concludes, "that God wills and wishes the happiness of his creatures".

"This conclusion being once established, we are at liberty", says he, "to go on with the rule built upon it, namely, that *the method of coming at the will of God*, concerning any action, by *the light of nature*, is, to enquire into the tendency of that action to *promote or diminish the general happiness*.—So then, actions are to be estimated by their tendency to promote happiness. Whatever is expedient is right. It is the utility of any moral rule alone which constitutes the obligation to it."

That, in the last of these sentences, where it is said that utility *constitutes* obligation, the expression is inaccurate, must, perhaps, be confessed; but we think it hardly possible for an attentive reader to mistake the author's meaning. After having directly asserted, that *the will of God is the rule of virtue*, and that the method of *coming at the will of God* concerning any action is to enquire into the tendency of that action to *promote or diminish general happiness*, Dr. Paley cannot with candour be supposed to assert, that actions are to be estimated by their tendency to promote happiness, *independent of the will of God*, or that the utility of any moral rule constitutes the obligation to it in any other way than as it *indicates the divine will* with regard to that rule: yet has Mr. Pearson affirmed (p. 14) that Dr. Paley "*quits the will of God as the rule of virtue, substituting the principle of general utility, as expressive of it, in its stead*"; and he repeats the assertion in his chapter immediately under review! But, by this figure of speech, the preacher, who, in his Sermons, quotes the *English version* of the Bible, might be said to *quit* the infallible word of God as the rule of faith, and to substitute the words of fallible men, as expressive of it, in its stead; for the English version of the scriptures does not more directly indicate the sense of revelation than, according to Dr. Paley, general utility indicates, in most cases, the will of God with respect to human conduct. Whether the Archdeacon does not depend too much upon *general utility*, as indicative of the will of God, is a very different question.

"I do not hesitate", says the author, "to allow, that a regard to utility, especially when explained, as it is explained by Dr. Paley, with reference to *general consequences*, is a very extensive rule of conduct; that it is *one* good rule among others: but I contend against its being considered as of *universal* application; not only lest it should

thence be rested in, as the *ground* of virtue, to the prejudice of our moral principle; but also from the danger, in many instances, of its directing us to wrong *conduct*. From the *benevolence* of God, which may be so satisfactorily made out from the creation and government of the world, and which has been so satisfactorily made out by Dr. Paley, we may indeed justly conclude, that God wills the happiness of his creatures; and that, in the promotion of this end, he wills the co-operation of all intelligent beings, according to their several abilities of promoting it. But whether, in order to the promotion of this end, the end itself ought to be the sole *rule* of our conduct, situated as we are, is an entirely different question. It is evident that, in many instances, we are very incompetent judges of what *will* promote general happiness." P. 58.

We are, in almost every instance, so very incompetent judges of this, that if Dr. Paley's *mode* of balancing the *particular* consequences of an action against its *general* consequences be adopted, and the *former* be allowed, on any occasion whatever, to vacate the *general rule*, the prospect of *utility* must be a very dangerous guide to beings subjected, as we are, to passions and appetites. To the principle of utility, however, as stated by Bishop Berkeley, the same objections do not apply; and, as Mr. Pearson has omitted the theory of that illustrious man altogether, perhaps the following view of it will be neither useless nor unacceptable to our readers.

"Self-love", says the Bishop*, "being a principle of all others the most universal, and the most deeply engraven in our hearts, it is natural for us to regard things as they are fitted to augment or impair our own happiness.—But as the whole earth, and the entire duration of those perishing things contained in it, are altogether inconsiderable, or, in the prophet's expressive style, *less than nothing*, in respect of eternity; who sees not, that every reasonable man ought so to frame his actions, as that they may most effectually contribute to promote his eternal interest? And since it is a truth, evident by the light of nature, that there is a sovereign omniscient spirit, who alone can make us for ever happy, or for ever miserable; it plainly follows, that a *conformity to his will*, and not any respect of temporal advantage, is the *sole rule* whereby every man, who acts up to the principles of reason, must govern and square his actions. Hence we should, above all things, endeavour to trace out the divine will, or the general design of Providence with regard to mankind, and the methods most directly tending to the accomplishment of that design."

* Sermon on Passive Obedience and Non-resistance, published with his other works, in two volumes, quarto, 1784. The Sermon was, in the same year, published by itself, in the form of an Essay, entitled "The Measure of Submission to Civil Government"; and it is from the *Essay* that our quotations are made. Both publications were for G. Robinson.

Having then asserted the divine benevolence, and proved that it is not the *private* good of this or that man, nation, or age, but the *general well-being of all men, of all nations, of all ages* of the world, which God designs should be procured by the concurring actions of each individual, the Bishop observes, that

“ the well-being of mankind must necessarily be carried on one of these two ways: either, first, without the conjunction of any certain universal rules of morality; only by obliging every one, upon *each particular occasion*, to consult the public good, and always to do that which to him shall seem, in the present time and circumstances, most to conduce to it: or, secondly, by enjoining the observation of some determinate established laws, which, *if universally practised*, have, from the nature of things, an *essential fitness* to promote the *well-being of mankind*; though, in their *particular* application, they are sometimes, through untoward accidents, and the perverse irregularity of human wills, the occasions of great sufferings and misfortunes, it may be, to very many good men.”

The former of these ways, to which it must be owned that Dr. Paley's method of balancing consequences sometimes bears a strong resemblance, the Bishop proves liable to unanswerable objections, and then proceeds in the following words.

“ It follows, therefore, that the great end to which God requires the concurrence of human actions must of necessity be carried on by the second method proposed, namely, the observation of certain, universal, determinate rules, or moral precepts, which, in *their own nature*, have a necessary tendency to promote the well-being of the *sum of mankind*, taking in all nations and ages, from the beginning to the end of the world. Hence, upon an equal comprehensive survey of the general nature, the passions, interests, and mutual respects of mankind; whatsoever practical proposition doth, to right reason, evidently appear to have a necessary connection with the universal well-being included in it, is to be looked upon as enjoined by the will of God, and is consequently a law to man. In other words, the law of nature is a system of such rules or precepts, as that, if they were *all* of them, at *all times*, in *all places*, and by *all men* observed, they would necessarily *promote the well-being of mankind*, so far as it is attainable by human actions. Now, let any man who has the use of reason, take but an impartial survey of the general frame and circumstances of human nature, and it will appear plainly to him, that the constant observation of *truth*, for instance, of *chastity*, and *justice*, hath a necessary connection with the universal well-being of mankind; that therefore they are to be esteemed virtues or duties; and that *Thou shalt not forswear thyself*, *Thou shalt not commit adultery*, *Thou shalt not steal*, are so many unalterable moral rules, which, to violate in the least degree, is vice or sin.”

That this *one* general rule is sufficient to discover to men the will of God in *every particular case*, we do not affirm; but it is

is certainly much less liable to objection than Dr. Paley's. The Bishop permits no deviations from it for the sake of *temporal* happiness or misery; and of course no balancing of particular against general consequences; whilst the simplicity of it, compared with that of the Archdeacon's, gives it a superiority in value almost incalculable. No man of ordinary capacity can be at any loss to ascertain the *natural* effects of any kind of conduct on human happiness, *were that conduct universally pursued*; but it is very seldom that the most sagacious intellect, even when unbiassed by passion or interest, can predict the *particular* consequences of an important action amid the clashing of interests, and all the untoward accidents of this world. Highly, however, as we estimate this Theory of Morals laid down by him, to whom the poet attributes "every virtue under heaven", we perceive difficulties which must occur in *some particular* applications of it. We therefore rejoice with Mr. Pearson, in the light which revelation has thrown on this most important subject, a light in which the good Bishop himself rejoiced as much as any man.

The following reflections by this author, on the *moral sense* and the *end of virtue*, are worthy of particular attention.

"But, asserting the *reality* of the moral sense, I deny its sufficiency to the purposes of morality. I deny it altogether as the *foundation* of virtue, and I deny it an *exclusive* claim to be the *rule*. Actions, which are dictated by that sense, and which proceed from it as a principle, are not, properly speaking, *virtuous* actions, nor the objects of positive reward. They are, indeed, the evidence of a *virtuous* disposition or habit of mind, which it is the intention of a course of virtuous actions to produce; but in proportion as it is produced, the idea of *obligation* vanishes, and duty and immediate happiness unite.—In short, virtue and vice have a necessary relation to a state of *discipline*; to that state, in which the agents, by a series of particular actions, are gradually formed to a *character* either of virtue or vice, of goodness or badness; after which, their actions become the *natural*, not to say, *necessary*, effect of their respective characters. This idea, if I mistake not, opens to us the whole business of morality, and the design of the different situations, in which we are here placed, calculated, as they evidently are, to call forth the different virtues into use, and to improve them into lasting habits." P. 78.

This is a view of the moral nature of man, for which the writer of this article has often contended; which seems to be clearly exhibited in the sacred scriptures; and which, were it generally attended to, would banish many useless controversies about the degeneracy entailed on the human race by the fall of their first parents; controversies, which can be productive of

of no good, and which have long produced, and are still producing, much evil.

In the third chapter of these remarks, which is entitled, "on the Obligation to obtain the Knowledge of Virtue", are many judicious reflections, from which we extract the following, for the consideration of such of our readers as are admirers of *natural* religion, in *opposition* to *revelation*.

"It is an error to imagine, that morality, as we find it in modern systems, though apparently made out on the grounds of reasoning, is the sole effect of reason, or is what reason, if left to itself, would ever have been able to discover. Moral duties, when proposed to us, may become deducible from the principles of reason, though they could not, perhaps, by reason have been originally traced out; just as we cannot but admit the truth of a mathematical demonstration, when proposed and explained to us, which yet, without the help of a better invention than our own, we never should have been able to discover. The *morality* of the Gospel, as a matter of science, has extended beyond its *authority*; and many, who shut their eyes to its immediate rays, have been directed by its reflected light." P. 102.

In the fourth chapter, Mr. Pearson labours hard to establish a distinction between *obligation* and *motive*; and seems, with some other moralists of great name, to be afraid of incurring the imputation of selfishness, were he to admit that mankind are obliged to obey God by the hope of obtaining everlasting happiness.

"I am of opinion", says he, "that motive and obligation are entirely independent of each other; that there might be an *obligation* to act; and that there actually are motives to act, where there is no obligation. God, in his right over us as his creatures, might have made our duty to consist in services, to which we should have had no motive exclusively of pure command. That we are not, in fact, obliged to do any thing, to the doing of which we have not a reasonable motive, arises, not from any necessary relation between obligation and motive, but from the wisdom and goodness of God in not imposing that on us as a duty, to the performance of which we have not such a motive. The consideration of the possibility of its being otherwise, added to that of the fact, that there are often motives, where there is no obligation, is, I think, sufficient to shew, that motive and obligation are by no means *co-extensive*; and that therefore, the one is not the constituent of the other." P. 134.

That motive and obligation are not *co-extensive*, is a phrase of which we are not sure that we know the precise meaning; but as motives are of very different kinds, and of very different strength, it is indeed obvious, that *every* motive cannot *oblige* a man to action. Yet that any man should be under a moral obligation to perform a duty, to the performance of which he has *no* motive, is to us utterly inconceivable. If we are obliged

obliged to obey God regardless of future happiness, that obligation can arise only from our mental constitution;—from the *moral sense*, or from the abstract perception of the *fitness* of such obedience; but, on either of these suppositions, as we have already observed, obedience to the will of God is not the *fundamental* principle of human virtue. It is worthy of consideration likewise, whether obedience to the moral sense spring not from as selfish a motive, as obedience to the will of God for the sake of future happiness. The advocates for that *sense* being the sole guide of human conduct, boast indeed much of their own disinterestedness, and declaim for hours together on the beauty and dignity of virtue; but in the midst of this airy declamation, expressions sometimes escape them, which show that they are influenced by motives like other men.

“We have a capacity”, says the ablest advocate* for this scheme (if he was indeed an advocate for it) “of reflecting upon actions and characters, and making them an object to our thought: and on doing this, we naturally and unavoidably *approve* some actions, under the peculiar view of their being virtuous and of *good desert*; and *disapprove* others, as vicious and of *ill-desert*”. It is to obtain this approbation of their own hearts, together with the consciousness of deserving the approbation of other men, that those, who are guided by the moral sense, pursue a virtuous conduct; and to them, such approbation and conscious desert are the most exquisite of all enjoyments, and of course a motive superior to all other motives.

Another philosopher† who was certainly an advocate for the authority of the moral sense, speaking of the duties of *honour to parents*, *compassion for the distressed*, and *fidelity to a trust* reposed in us, says, “in both (all) these cases, we should *condemn* and even *loath* ourselves, if we acted otherwise, as having done or omitted doing, what we ought not, as having acted beneath the *dignity* of our nature;—contrary to our most intiguate sense of *right* and *wrong*;—we should accuse ourselves as guilty of ingratitude, injustice, and inhumanity,—and be conscious of *deserving* the *censure*, and therefore *dread* the *resentment* of all rational beings”. Such a state as this would be hell upon earth; and we are yet to learn how a man

* *Bishop Butler.*

† See the Treatise on Moral Philosophy published in Doddsley's Preceptor, the author of which treatise was a celebrated Professor in one of the Scotch Universities; and, if we mistake not, brother to the late Dr. Fordyce, the admired dissenting preacher.

would be less interested in labouring to escape a present, than to escape a future hell. Whether, if there were no future hell prepared for the wicked, all this present remorse and misery would follow the commission of sin is a quite different question. We are satisfied that they would not; but the declaimers in behalf of moral *feelings*, as superseding the motives arising from the prospect of future rewards and punishments, must think otherwise, or they could not have the smallest pretence to their boasted disinterestedness.

It remains, therefore, that if there can be an *obligation* to act, where there are no *motives* to act, that obligation can arise only from the *abstract perception* of the *fitness* of such action. But the author has well observed, that though the fitness of certain actions, and the unfitness of others, may be the foundation of virtue to God, it can hardly be the foundation of human virtue (p. 9) and we are sure that such an idea of moral obligation receives no countenance from holy scripture. We are there taught that Moses "chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season;—because he had respect to the recompence of reward"; that even "Jesus himself", the author and finisher of our faith, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God"; and that "we love God, which love consists in keeping his commandment, because he first loved us".

"In proportion, however, as the moral principle increases in strength, there is the less need of motives;—and there is a state of mind, to which we have the ability of attaining, or at least of approaching nearer and nearer, which without any external impulse, will incline us to a spontaneous obedience to the divine will; in which, to use the figure of our Saviour concerning himself, it will be our *meat and drink* to do the will of our heavenly Father.—But this, if I mistake not, is rather the *effect* of virtuous practice, than virtuous practice itself. This is that perfection of our nature, which it is the design of virtue gradually to produce; and which, in proportion as it is produced, delivers us from the necessity of discipline, to which, as men, we are at first wisely subjected, and exalts us to the state and condition of Angels*. When this goodness of disposition is completely attained, and the habit of obedience to the divine will wrought into the constitution of the mind, the necessity of external motives ceases; then

* Angels themselves have certainly been in a state of discipline, because we are assured that some of them fell. Indeed it is highly probable, that every rational creature has at first been placed in a state of discipline, a consideration of more importance than the generality of even divines and philosophers seem to be aware of. Rev.

is the agent happy from himself, and in the contemplation, nay in the performance of his own actions; then, and (as I think) *only* then, may virtue truly be said, if virtue it can then be called, to be its own reward." P. 171.

This is sound philosophy, and no less sound divinity, supported both by the word of God, and by arguments built on the nature of man.

The last chapter of these remarks is peculiarly ingenious, and gives a division of virtue, which may prove highly useful. Indeed the whole work must prove useful to those who shall read it with attention; for, though in some important points we have found reason to differ from the author, we have seldom perused a treatise on morality better calculated to excite reflection; the most beneficial effect, perhaps, that can result from the perusal of any such treatise.

ART. VIII. *Medical Ethics; or, a Code of Institutes and Precepts, adapted to the professional Conduct of Physicians and Surgeons: 1. In Hospital Practice. 2. In private or general Practice. 3. In Relation to Apothecaries. 4. In Cases which may require a Knowledge of Law. To which is added an Appendix, containing a Discourse on Hospital Duties; also Notes and Illustrations. By Thomas Percival, M. D. F. R. S. and A. S. Lond. &c. 8vo. 246 pp. 5s. Manchester printed; sold by Bickerstaff, and Johnson, London. 1803.*

WE shall now make a transition from general and theoretical, to particular and practical ethics. It is justly remarked, by the author of the work here announced, in a preliminary address to his son, that

"the relations in which a physician stands to his patients, to his brethren, and to the public, are complicated and multifarious; involving much knowledge of human nature and extensive moral duties. The study of professional ethics, therefore," he continues, "cannot fail to invigorate and enlarge the understanding, whilst the observance of the duties which they enjoin will soften the manners, expand the affections, and form the practitioner to that propriety and dignity of conduct which are essential to the character of a GENTLEMAN."

A strict attention to all that is honourable and decorous, as well as to the general principles of morality and benevolence, has, in fact, been considered as forming so necessary a part of

T

the

the medical character, that it was customary with the ancients to bind those who engaged in the profession of physic, by a solemn vow, to regulate their conduct, on all occasions, by such principles. In proof of this, we need only refer to the oath of Hippocrates, not to mention other tracts relative to this subject, preserved in the collection of writings attributed to him. In modern times, and in this country, the late Dr. Gregory of Edinburgh published some excellent observations on the duties and qualifications of a physician, of which Mr. Gisborne has made respectful mention, in his truly estimable work on the Duties of Men. Indeed, the last-named work treats so largely (Dr. Percival observes) of the duties of the faculty, as to seem, at first view, to supersede the use of the present manual. But the two publications (he adds) differ not only in their plan, but in many of their leading objects; and he hopes they will rather illustrate than interfere with each other. It is proper to notice, that a friendly correspondence has subsisted between Mr. Gisborne and Dr. P. and that a communication of some parts of the present code of medical ethics was made several years ago by the author, of which due acknowledgment was made, in the comprehensive work of Mr. G. on the Duties of Men.

Having premised these remarks, we shall proceed to an enumeration of the contents of the volume before us.

Chap. I. treats of professional conduct relative to hospital, or other medical charities. In these institutions, while a proper authority is maintained on the part of the physicians and surgeons, the benevolent author, at the same time, recommends the constant exercise of tenderness and humanity. Besides inculcating these philanthropic principles, this chapter further contains many excellent hints relative to the conduct of professional men attached to public charities, not only in relation to the patients, but also to one another. His scheme for hospital registers deserves high commendation; and it is impossible not to admire that religious sentiment which dictated his reprobation of holding hospital-consultations on Sundays, except in cases of extreme urgency. In this chapter, there are some good observations on asylums for insanity, and the treatment of lunatics, which are thus concluded.

“ Let no one, however, promise himself this divine privilege, if he be not deeply skilled in the philosophy of human nature; for, though casual success may sometimes be the result of empirical practice, the *medicina mentis* can only be administered with steady efficacy by him who, to a knowledge of the animal œconomy, and of the physical causes which regulate or disturb its movements, unites an intimate acquaintance with the laws of association, the controul of fancy over judgment,

judgment, the force of habit, the direction and comparative strength of opposite passions, and the reciprocal dependencies and relations of the moral and intellectual powers of man." P. 27.

Chap. 11. treats of professional conduct in private, or general practice. From this chapter, the contents of which concern every department of the medical profession, we shall lay before our readers an extract of some length.

" I. Every case", says the author, " committed to the charge of a physician or a surgeon, should be treated with attention, steadiness, and humanity: reasonable indulgence should be granted to the mental imbecility and caprices of the sick: secrecy, and delicacy when required by peculiar circumstances, should be strictly observed. And the familiar and confidential intercourse, to which the faculty are admitted in their professional visits, should be used with discretion, and with the most scrupulous regard to fidelity and honour.

" II. The strictest temperance should be deemed incumbent on the faculty; as the practice both of physic and surgery at all times requires the exercise of a clear and vigorous understanding: and on emergencies, for which no professional man should be unprepared, a steady hand, an acute eye, and an unclouded head, may be essential to the well being, and even to the life, of a fellow-creature. Philip of Macedon reposed with entire security on the vigilance and attention of his General Parmenio. In his hours of mirth and conviviality he was wont to say, " Let us drink, my friends; we may do it with safety, for Parmenio never drinks!" The moral of this story is sufficiently obvious when applied to the faculty; but it should certainly be construed with great limitation by their patients.

" III. A physician should not be forward to make gloomy prognostications; because they savour of empiricism, by magnifying the importance of his services in the treatment or cure of the disease. But he should not fail, on proper occasions, to give to the friends of the patient, timely notice of danger, when it really occurs, and even to the patient himself, if absolutely necessary. This office, however, is so peculiarly alarming, when executed by him, that it ought to be declined, whenever it can be assigned to any other person of sufficient judgment and delicacy. For the physician should be the minister of hope and comfort to the sick; that by such cordials to the drooping spirit, he may smooth the bed of death; revive expiring life; and counteract the depressing influence of those maladies, which rob the philosopher of fortitude, and the Christian of consolation.

" IV. *Officious interference*, in a case under the charge of another, should be carefully avoided. No meddling inquiries should be made concerning the patient; no unnecessary hints given, relative to the nature or treatment of his disorder; nor any selfish conduct pursued, that may directly or indirectly tend to diminish the trust reposed in the physician or surgeon employed. Yet though the character of a professional busy-body, whether from thoughtlessness or craft, is highly reprehensible, there are occasions which not only justify but require a spirited interposition. When artful ignorance grossly imposes on credu-

dulity; when neglect puts to hazard an important life; or rashness threatens it with still more imminent danger; a medical neighbour, friend, or relative, apprized of such facts, will justly regard his interference as a duty. But he ought to be careful that the information, on which he acts, is well founded; that his motives are pure and honourable; and that his judgment of the measures pursued is built on experience and practical knowledge, not on speculative or theoretical differences of opinion. The particular circumstances of the case will suggest the most proper mode of conduct. In general, however, a personal and confidential application to the gentlemen of the faculty concerned, should be the first step taken, and afterwards, if necessary, the transaction may be communicated to the patient or to his family.

" V. When a physician or surgeon is called to a patient, who has been before under the care of another gentleman of the faculty, a consultation with him should be even proposed, though he may have discontinued his visits: his practice, also, should be treated with candour, and justified, so far as probity and truth will permit. For the want of success in the primary treatment of a case, is no impeachment of professional skill or knowledge; and it often serves to throw light on the nature of a disease, and to suggest to the subsequent practitioner more appropriate means of relief.

" VI. In large and opulent towns, the *distinction* between the *provinces* of *physic* and *surgery* should be steadily maintained. This distinction is sanctioned both by reason and experience. It is founded on the nature and objects of the two professions; on the education and acquirements requisite for their most beneficial and honourable exercise; and tends to promote the complete cultivation and advancement of each. For the division of skill and labour is no less advantageous in the liberal than in the mechanic arts: and both physick and surgery are so comprehensive, and yet so far from perfection, as separately to give full scope to the industry and genius of their respective professors. Experience has fully evinced the benefits of the discrimination recommended; which is established in every well regulated hospital, and is thus expressly authorized by the faculty themselves, and by those who have the best opportunities of judging of the proper application of the healing art. No physician or surgeon, therefore, should adopt more than one denomination, or assume any rank or privileges different from those of his order.

" VII. *Consultations* should be *promoted*, in difficult or protracted cases, as they give rise to confidence, energy, and more enlarged views in practice. On such occasions no rivalry or jealousy should be indulged: candour, probity, and all due respect should be exercised towards the physician or surgeon first engaged: and as he may be presumed to be best acquainted with the patient and with his family, he should deliver all the medical directions agreed upon, though he may not have precedency in seniority or rank. It should be the province, however, of the senior physician, first to propose the necessary questions to the sick, but without excluding his associate from the privilege of making farther enquiries, to satisfy himself, or to elucidate the case." P. 30.

In the same chapter, are some remarks on fees ; which the author thinks should, as much as possible, bear a proportion to the rank and opulence of the patients. But, while he contends for a handsome remuneration from the rich and the great, yet he observes, that " the characteristical beneficence of the profession is inconsistent with sordid views and avaricious rapacity". All members of the profession, together with their wives and children, and all clergymen " who experience the *res angusta domi*", should be visited gratuitously. But a wealthy physician should never practise gratis to the affluent, as that would injure those who live by the profession. Dr. P. inculcates discouragement of quack medicines; and lays it down as an invariable maxim, that no physician or surgeon should dispense a secret nostrum.

" For, if it be of real efficacy, the concealment of it is inconsistent with beneficence and professional liberality; or, if mystery alone give it value and importance, such craft implies either disgraceful ignorance or fraudulent avarice." P. 45.

It is, unfortunately, too much the custom among medical men, to visit their patients on Sundays, during the performance of divine service. At times, such visits may be indispensable, from the number of the sick, and the urgent nature of their disorders; but in very many instances we are convinced, that there is no real necessity for this neglect of public worship; which has brought upon the faculty the charge of irreligion. Dr. Percival, while he condemns this non-observance of the sabbath, produces some testimonies, in the Notes and Illustrations, to show that, in respect to the majority of physicians in Great Britain, this charge seems to be ill-founded. At the same time, he cites Mr. Gisborne's just observation,

" that the neglect of divine worship among persons of the medical profession seems to have contributed, not only to excite and strengthen the opinion of their scepticism and infidelity, but sometimes to produce scepticism and infidelity itself. For it is a natural progress, that he who habitually disregards the public duties of religion, should soon omit those which are private; should speedily begin to wish, that religion may not be true; should then proceed to doubt its truth; and then should disbelieve it."

To all members of the faculty, we strongly recommend an attentive perusal of the author's Notes and Illustrations (given in the Appendix) on this important subject.

Chap. III. treats of the conduct of physicians to apothecaries. The fourth and last Chapter, of professional duties, in certain cases, which require a knowledge of the law; such as the making of last wills and testaments; commissions of lunacy;

nacy; asylums for lunatics; opinions in cases of sudden death; homicide; suicide; murder; murder of bastard children; duelling, and duty of surgeons attending duellists in the field; poisoning; rape; nuisances, &c. &c. From this enumeration of the principal contents of this chapter, it will appear to present many interesting topics for the consideration of medical practitioners.

We now come to the Appendix, which, besides Notes and Illustrations, contains a Discourse on Hospital Duties, being an Anniversary Sermon, preached for the benefit of the Liverpool Infirmary, by the author's son, the late Rev. Thomas Bassnett Percival. It is a Discourse which evinces the preacher to have been possessed of a sound understanding, and a benevolent heart. As he had been educated in the medical profession before he devoted himself to the church, he was competent to the suggesting of many useful hints relative to the management of hospitals, and other medical charities.

Two Letters, written to the author by the late Dr. Heberden, are inserted in the Appendix. These we shall extract, as they serve to show the high opinion that dignified and enlightened physician entertained of Dr. Percival's work; and, at the same time, present other reflections, interesting to persons of the medical profession; and which, as specimens of the familiar correspondence of a classical and philosophical writer, will prove, we imagine, not unacceptable to our readers in general.

“ Windsor, 28 August, 1794.

“ DEAR SIR,

“ It is owing to my distance from London, that I have not sooner made my acknowledgments, and returned my thanks for your very obliging letter. Your being able to resume the work you had in hand, makes me hope that your good principles, with the aid of time, have greatly recovered your mind from what you must have suffered on occasion of the great loss in your family; and your attention in the further prosecution of it, will powerfully assist in perfectly restoring your tranquillity. What you have already communicated to the public, with so much just applause, shews you to be peculiarly well qualified for drawing up a Code of Medical Ethics, by the just sense you have of your duties as a man, and by the masterly knowledge of your profession as a physician. I hope it will not be long before the sheets already printed come to my hands; and I return you many thanks for intending to favour me with a sight of them.

“ The pleasure of a visit from one of Dr. Haysgarth's merit, whom I have long known and esteemed, would probably give me spirits, and make him think me less broken than I am. I have entered my 85th year; and when I retired, a few years ago, from the practice of physic, I trust it was not from a wish to be idle, which no man capable of being usefully employed has a right to be, but because I was willing

to

to give over, before my presence of thought, judgment, and recollection were so impaired, that I could not do justice to my patients. It is more desirable for a man to do this a little too soon, than a little too late; for the chief danger is on the side of not doing it soon enough.

"I am, my dear Sir,

"With great esteem and regard,

"Your affectionate, humble servant,

"W. HEBERDEN.

"DEAR SIR,

"Pall Mall, 15th October, 1794.

"By the mistake, or neglect of the person left in my house in London (to which I am just returned) your Code of Medical Ethics had been sent thither some time before I was made acquainted with it. I have read it, and do not wonder, that nothing could be found by me, or by any one to add or alter, after a work of this kind had passed through the hands of one so much master of the subject; and who had taken no little time to consider it, and to make the proper improvements. I am confident that the same might be said of them, were I to read the two chapters which remain to be finished. If your judicious advice and rules were duly observed, they would greatly contribute to support the dignity of the profession, and the peace and comfort of the professors. There has lately been established, in several of the London hospitals, a plan of courses of lectures in all the branches of knowledge useful to a student in physics. Such plans, if rightly executed, as I have no reason to doubt they will be, must make London a school of physic, superior to most in Europe. The experience afforded in an hospital, will keep down the luxuriance of plausible theoria. Many such have been delivered in lectures, by celebrated teachers, with great applause; but the students, though perfectly masters of them, not having corrected * them with what nature exhibits in an hospital, have found themselves more at a loss in the cure of a patient, than an elder apprentice of an apothecary. I please myself with thinking, that the method of teaching the art of healing, is becoming every day more conformable to what reason and nature require; that the errors introduced by superstition and false philosophy are gradually retreating; and that medical knowledge, as well as all other dependent upon observation and experience, is continually increasing in the world. The present race of physicians are possessed of several most important rules of practice, utterly unknown to the ablest in former ages, not excepting Hippocrates himself, or even *Æsculapium*.

"I am, dear Sir,

"Your affectionate, humble servant,

"W. HEBERDEN." P. 202.

If any testimony were wanting in addition to those (besides Dr. Heberden's) published (pp. 139, 140) by the author himself, we should say, that this Code of Medical Ethics is admirably calculated to promote the utility, dignity, and real interests of the profession of physic. The precepts which it contains appear

* Qu. connected. *Rev.*

to be the result of long and diligent observation, expressed with much perspicuity and elegance of style; and, throughout the whole, there is displayed the most judicious reflection, joined with the purest sentiments of morality and religion. We need scarcely add, that we strongly recommend this book to every member of the faculty, hoping it will have its due influence on the medical character; which, while regulated by such maxims, cannot fail to deserve and obtain, from all orders of society, an ample share of admiration and esteem.

ART. IX. *The Principal, Historical, and Allusive Arms, borne by Families of the United Kingdom of Great Britain and Ireland, with their respective Authorities. Collected by an Antiquary. With a Representation of the Arms on Copper-plates.* 4to. 566 pp. 2l. 2s. Rivingtons, &c. 1803.

HERALDRY is, in most minds, associated with the ideas of griffins and cockatrices, blue dragons and red lions; with barbarous terms and grotesque devices, the arbitrary inventions of unenlightened times; but we have here an antiquary, who undertakes to select from its stores such matters as must be amusing and acceptable, not only to gentlemen, but to ladies. To the latter, indeed, he expressly offers his labours, in a Dedication of much more gallantry than would be expected from an F. A. S. nor can we doubt, that the fair patronesses, so soothingly invoked, will be propitious to their admirer, when they shall be duly informed, what it is that he has prepared for the gratification of their enquiring minds.

Let us then take the task of informing them, that in this work, they will find not only arms and descriptions of arms, but a considerable collection of facts and anecdotes, brought together from various sources of history, and illustrative of the bearings, mottos, and other cognizances of many distinguished families. It is true, they will find the arms described in the appropriate terms of heraldry; but then they are also represented in engravings, a language which speaks to all; and

* The colours, as represented in heraldry, are easily learned and remembered. *Red* is denoted by parallel lines drawn from the top to the bottom of the shield; *blue* by lines drawn horizontally; *black* by lines crossed both those ways; *white*, or *silver*, is left blank; *gold*, or

and they will seldom, if ever, find it difficult to connect the historical account with the particulars to which it refers.

The author has divided his collection into classes; giving the first and largest section to the arms achieved by Valour; the second to Loyalty; the third to Alliance; 4. Favour and Services; 5. Situation; 6. Profession; 7. Tenure and Office; 8. Memorable Circumstances and Events in general. The Introduction to the work concludes with some observations which deserve to be brought forward to notice.

"It may here not be irrelative to observe, that our deservedly beloved and revered King has been a great patron and favourer of heraldry: in the following sheets, several grants of arms, and honorary additions, will be found to have been made by his express command. Among other beneficent propensities, he has ever shown an eagerness to reward those who have rendered him and his people service, not only by dispensing such emblematic requitals, but by conferring the more available privileges of the Peerage on them; his Majesty having ennobled more persons for naval and military triumphs, than perhaps all the monarchs united who have preceded him.

"The occasional granting armorial honours (as well as titles of honour) under due regulations, is likewise sometimes an accommodation to the prince or statesman, as an aid or minute engine of his government, as well as gratifying to those to whom they are awarded. Let the Republican confine his rewards to personality; the decree of having deserved well of his country is almost as transitory as its utterance; and the civic crown withers with the existence of the day. The duration of human life is not sufficiently long to receive the merited compensations of great and magnanimous actions; nor will the excitement to them be half so forcible, as when they are required by hereditary honours; and a portion of their renown is, by the sanction of the state, transmitted to the posterity of the achiever. Men are said, in some degree, to exist in their descendants. If this be allowed, some measure of respect must be due to the representatives (when not degenerate) for the public benefits derived from the predecessor. Viewing heraldry in this its proper light, it may be entitled to more estimation, than some literary men (depreciating it, perhaps, as a toil to their own pursuits) have been inclined to allow it." P. vii.

In such a mass of family anecdotes as is here collected, it is not easy to select; but any one may serve, as a specimen of the nature of the work. The following narrative, relative to the name of Martin of Wivenhoe, and the distinction obtained

or yellow, is marked by small black specks upon white. Other colours are not so common. We must confess, that some of the figures in this book are not very speaking. The artist has been particularly unhappy in his elephants, which, in general, resemble pigs, having two crooked horns, and holding something like bugle horns in their mouths; which, it seems, are intended for their trunks.

to their arms, by the gratitude of the East-India Company, contains some very singular and interesting circumstances. The History of Essex is cited as the authority for it.

“ Captain Martin, while commanding the Marlborough India-man, was attacked by three French ships of war; one of 70, one of 60, and one of 32 guns; of which last force his own ship was. They had taken a station in India, to intercept all the outward-bound ships that year. The Marlborough's cargo was valued at 200,000*l.* sterling, having 100,000*l.* in foreign specie on board: this Captain Martin supposed they knew; as otherwise, he was of opinion they would have sunk him with their lower tier, when two or three times near him. He first saw them on a Thursday morning, and it was Saturday night before he was quite clear of them. His officers and people would persuade him they were English ships, and mentioned their names; the largest they called the Barrington; upon which he hauled up his sails, and was sending his boat to invite the Captain to dinner, and to learn their news; but not being thoroughly satisfied, while viewing them with his glass, he perceived the largest open her lower tier of ports; and asking if the Barrington had two tier of ports, he was informed not; on which he recalled his boat, and made all the sail he could; which they no sooner observed, but they began to fire upon him, hauling down English, and hoisting French colours; continuing a brisk engagement for two or three glasses, before he could get any distance from them. They kept chasing him till the next day, when they were so near, that they could hear what was said on board each other's ships. Perceiving thick weather arising, he formed a scheme which proved of great service to him. He quietly ordered every man to his post, and the sails to be trimmed as sharp as possible; he then told the man at the helm, that when he ordered him to put the helm hard a-weather, he must put it hard a-lee; and that, if he made no blunder, he would reward him handsomely; but, if he erred, he would shoot him through the head. Then going on the poop, and seeing the French ship so near, he stamped with affected wrath; and, asking him if he had a mind to be on board her, bid him put the helm hard a-weather: he put it quite contrary, as ordered, and brought the ship quite round, almost under the French ship's bowsprit, which surprised them greatly; they imagining he designed to board them. As soon as they were convinced that was not his design, they began to fire, and put their helm hard a-lee too; but, their sails not being prepared as his were, were all taken a-back, which put them into great confusion; and, had there been as much wind as he expected, from the appearance of the weather, in all probability they had lost all their masts, which was his aim; but as it was, before they could get in a proper condition to follow him, he had got above a league a-head. This was reckoned very able seamanship, as well as a serviceable stratagem. Being at such a distance when night came on, he easily altered his course without observation. He got close in under land, and anchored to refresh his people, and repair his rigging and sails, which were much shattered. He declared he never slept sounder for four or five hours than he did that night on the open deck, with a log of wood for his pillow. Not being perfectly secure, at dawn of day

day he ordered some men up to the mast-head, to keep a good look out; where they had not been long, before they cried out they espied a pagoda; but he knowing the coast very well, knew there could be no such thing in sight, and concluded it to be one of the French ships. He immediately cut away his anchor, and made all the sail he could; but, before he was well under way, the French sixty-gun ship was nearly up with him. Thus they continued all day. At night he once more effectually deceived them. As soon as it was dark, he ordered a light to be placed in the great cabin window, and no other light to appear in the ship; he then ordered a water-cask to be sawed in halves, in one of which he fixed a mast, exactly the height of the light in the window; to which he affixed a candle and lanthorn; and, putting the light out in the window, turned the cask adrift. The French soon came up with it; and, believing it was his ship, and that he meant to fight, prepared for action; but before all was arranged, it sunk, and left them in a perplexity how to proceed. Captain Martin continued his course, and, in a short time, arrived safe in the port he was bound to. Thus, by resolution, manœuvring, and sinicse, he saved his ship and valuable freight; for which he was recompensed as before related. This happened in his younger days. He was afterwards one of the representatives of Colchester in Parliament, a director of the East-India Company, one of the deputy lieutenants, and a justice of the peace for the county of Essex. He died at Wivenhoe, June the 25th, 1749, much esteemed for his affability, integrity, and generosity." P. 185.

Under the name of Sir William Draper, the compiler has given the fine Latin verses of Mr. Anstey, inscribed, by Sir William, to the memory of his fellow-soldiers, on a column at Clifton (p. 233). The Latin lines are well known to every scholar, and cannot be too highly commended; but, as we also wish to conciliate the ladies, we shall endeavour to supply them with a closer, and perhaps a better, translation than is given in this work. It appeared some years ago in a public paper.

" Here pause, whoe'er thou art, that passest by;
Here, ev'ry friend to Britain, pause and sigh;
Revolve the fate this empty tomb records,
Of men who fell by hostile climes or swords;
By martial zeal, to India's utmost shore,
Led forth; but fated to return no more.
Then, if some known or kindred names appear,
Blush not to pay, what Nature asks, a tear.
But, when their merits and their deeds are view'd,
Their various toil, their courage unsubdued,
'Then! if thou venerate thy country's name,
*Bathe not in tears the trophies of her fame.

• *Parce triumphales lacrymis aspergere laurus. Orig.*

A truly splendid line, the cadence of which seems here to be imitated.

Or,

Or, if to Indian climes thou take thy way,
To seek new realms, and bid new tribes obey;
Learn here to toil, to suffer, and to dare,
But guide thy fortune by some happier star."

As Curiosity will probably turn with eagerness to some of the worthies of modern times, whose well-earned trophies are here displayed and illustrated, our readers will be obliged to us for informing them, that the name of Sir Sidney Smith occurs immediately after page 304. It seems, by the Index, to have been designed to be placed in an *Appendix*; but, as there is no Appendix, that reference is only perplexing. It is actually introduced at the place above-mentioned, on pages distinguished by asterisks. The same has happened with respect to Sir Andrew Mitchell, who follows him.

From the very nature of this work, there can be little in it which is original, the design excepted; and this, we are told in a note at p. viii. was partly preoccupied in a book published at Worcester in 1795. The present collection is, however, much more extensive. Whether all has been brought together that the subject would admit, may well be doubted. Probably not. But enough has evidently been done to gratify curiosity, to interest generous feelings, to afford a liberal amusement, and to do honour to many deserving persons and families.

ART. X. *Theological Institutes, in Three Parts: 1. Heads of Lectures in Divinity. 2. View of the Constitution of the Church of Scotland. 3. Counsels respecting the Duties of the Pastoral Office. Appendix.* By George Hill, D. D. F. R. S. E. Principal of St. Mary's College, Primarius Professor of Theology in the University of St. Andrew's, and One of the Ministers of that City. 8vo. 444 pp. 7s. 6d. Bell and Bradfute, and Hill, Edinburgh; and Longman and Rees, London. 1803.

WE have more than once had occasion to observe, that there are sciences which ingenious youth will study with more advantage under the direction of a judicious tutor, than by listening to the lectures of the most eloquent professor. Theology we hold to be one of these. "What shall I do to inherit eternal life?" is so very serious a question, that every thing related to it, however remotely, appears of high importance; and so many things seem to be related to it, that the numberless sects and societies of Christians can excite in a reflecting

reflecting mind no wonder, though they may occasion deep regret.

The questions agitated between *moderate* Calvinists and *moderate* Arminians, have long appeared to us of very little importance; but when these questions are by either party pushed to the utmost; and especially when the disputants draw, from the opinions of each other, consequences which do not *obviously* as well as necessarily flow from them, or which are rejected by the party accused, charity is violated, and a real injury done to the common faith. But a Professor of Theology must bring into view every opinion of importance with all its consequences; and it is hardly possible for him, however candid, not to give an undue advantage, in the ardour of lecturing, to the reasonings of those whose cause he has espoused*. That Dr. Hill is a man of candour we have had occasion to know; that he *wishes* to be impartial in stating the arguments by which every theological doctrine is supported or overthrown, we cannot therefore doubt; but we perceive, in the volume before us, what appears to us strong presumptive evidence, that in his lectures he is not *able* to hold the balance even, between the Calvinistic divines and their antagonists.

By this we do not mean to pass upon him the slightest censure. "It was his duty", as he observes, "and his wish, to exhibit the received doctrine of the Church of Scotland"; and if, in the performance of that duty, he has studiously placed the arguments for Calvinism in a stronger light than those which militate against the peculiarities of that system; he has only done what an Anti-calvinistic professor exhibiting the received doctrine of the Church of England would probably do, for the tenets of moderate Arminianism. Such, indeed, is the weakness of human nature, that absolute impartiality is not to be looked for, in orations delivered in support of doctrines, which the Creator wishes to supersede other *Prator* doctrines that are commonly opposed to them; and it is for this reason chiefly that we deem the directions of a tutor a safer mode of guiding the studies of youth, than the lectures of an eloquent professor.

Dr. Hill, however, has preserved such a degree of impartiality, that the first part of his Institutes will serve, not only to recall the substance of his lectures to those who have heard them; but also to supply the place of a tutor to those who study theology in private. The various topics to be studied are accurately stated in a very natural order; no arts nor

* See Brit. Crit. vol. xx. p. 175, &c.

arguments are employed to prepossess the mind ; and though the author's opinions may easily be discovered, they blind not here by the fascination of eloquence ; while references are generally, though not always, made to the most eminent authors on both sides of each controverted question. On this account, we are almost tempted to say, that a young man will become a more sound divine by taking this little volume for the guide of his private studies, than by listening to the lectures of its eloquent author. We do not indeed think that it will "correct any prejudices or misapprehensions which may have arisen in England from the want of a fair exposition of Calvinism*" ; and we are somewhat surprised that Dr. Hill should suppose Dr. Kipling, for example, who long held, under the Bishop of Landaff, the same office in the University of Cambridge, which *he* holds in the University of St. Andrews, less capable of expounding Calvinism than himself. We are satisfied, however, that his Institutes will prove an useful index to the study of theology ; and therefore we hasten to lay before our readers such a view of them as our limits will admit.

The first Part, which alone we have hitherto been noticing, is entitled "Heads of Lectures in Divinity", and is divided into five Books. The first Book, in nine Chapters, guides the student in his inquiries into the evidences of the Christian religion ; and the investigation commences in the following manner :

"The two great doctrines, that God is, and that he is a rewarder of them that seek him, being assumed as the ground-work of every religious system, the truth of Christianity turns upon a question of fact, Whether an extraordinary revelation was given to man by the preaching of the Son of God. *Abernethy on the Attributes. Boyle's Lectures. Cudworth's Intellectual System. Paley's Natural Theology.*

"This question is to be tried, not by wishes which may be formed upon the subject, but by the evidence adduced in proof of the fact." P. 2.

If the two great doctrines, "that God is, and that he is a rewarder of them that seek him", are to be taken for granted or assumed, we see not the propriety of recommending *Abernethy on the Attributes, Cudworth's Intellectual System, or*

* Preface, p. 6.

† We have no such title in our Universities, as that of *Primarius Professor* of Divinity ; but we have in each a *Regius Professor*, which we are led, by the Dedication of this work to Lord Viscount Melville, to consider as synonymous with the *Primarius Professor* in St. Andrews.

Paley's Natural Theology, as furnishing evidences of the *fact* of the *Christian revelation*. In these works the reader will indeed find unanswerable arguments for the being and attributes of God, upon which all the evidence for the fact of revelation must ultimately rest; but they should not have been introduced to his notice with an *assumption* of the only points which they profess to prove. We heartily join, however, with the Professor, in recommending the most attentive perusal of them to every student of theology, who will do well to read likewise *Wollaston's Religion of Nature delineated*, *Clarke's Evidences of natural and revealed Religion*, and *Archbishop King's Essay on the Origin of Evil*, as published by the late Bishop Law of Carlisle. At the same time, we beg leave to caution him against the too common supposition, that every religious truth which may be *proved* without the aid of *written revelation*, might have been *discovered* by *human sagacity*. Between the proof of what is known, and the discovery of what was unknown, there is a very obvious distinction. Thousands understand and can demonstrate the truths established in Newton's *Principia*; but where is the man who will say that he could have investigated them?

In the three first Chapters of this Book, the Professor gives directions for inquiring into the authenticity of the canon of the New Testament, and recommends a variety of authors who have written on that subject. Miracles are proposed for discussion in the fourth and fifth Chapters, and prophecy in the sixth and seventh; and various works are referred to, in which the student will find the evidence for and against the divine authority of the New Testament ably stated. Ditton and West's works on the Resurrection of Jesus, together with the *Trial of the Witnesses*, are particularly recommended in the eighth Chapter; and, in the ninth, the writers are mentioned who have considered the evidence for the truth of Christianity arising from the history of its propagation. We find no commendation of Leslie among the many authors who have defended our holy religion; and therefore beg leave to supply the omission, by assuring our readers, that, in his *Short Method with the Deists*, they will find proofs of the divine origin of the Jewish and Christian scriptures, amounting in force to demonstration itself.

In the second Book of these Heads of Lectures, a general view is taken, in the same manner, by reference to different authors, of the scripture system, and a plan given for analysing it. The Book is divided into seven Chapters, in which are proposed for discussion, the *inspiration* of the Books of the New Testament; the *peculiar doctrines* of Christianity; the
infinite

infinite importance of Christianity, first as a republication of the religion of nature, and secondly as a method of saving sinners; *difficulties* in the scripture system; *the use of reason* in religion; and *controversies* occasioned by the scripture system.

When the learned Professor says, that

“ natural religion, which consists of the knowledge of God, the obligations, and the hopes that may be derived from the light of nature, is founded in the constitution of the human mind;—was transmitted by tradition from the first man;—is supposed in scripture;—and had no original defect”—(P. 31.)

we are not sure that we understand him. A system of sacrifices seems to have been transmitted by tradition from the first man; but surely such a system is not founded in the constitution of the human mind. That natural religion had no original defect is true in one sense, and certainly not true in another. It might have no original defect as a system of moral truths; but, if any credit be due to scripture, natural religion could never entitle her votaries to *eternal life*, man being in his best and purest state nothing more than “ an unprofitable servant”. The following extract is well worthy of attention.

“ As the subjects of Theological controversy have, in modern times, called forth men of profound erudition, and of philosophical minds; and as, upon points most essential to the Christian faith, different systems, held either by National Churches or by individuals, have been defended with much ability, it is the business of a Student of Divinity to make himself acquainted with that diversity of opinions, and that opposition of arguments, of which he may derive a general knowledge, from *Calvin's Institutes*, *Marckii Medulla*, *Burnet on the Thirty-nine Articles*, *Mysheim's Church History*, translated by MacLaine, and *Stapfer's Institutiones Theologiæ Polemicæ*.

“ It is his duty to endeavour, by a patient exercise of Reason and sacred Criticism, to learn the truth as it is in Jesus; remembering, in the words of our Confession of Faith, “ that the Supreme Judge, by which all Controversies of Religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men, and private Spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in Scripture.

“ The object of my Lectures is to go before you in the application of this principle, and to abridge your labour, by directing you to the shortest method of arriving at the conclusion. But you will derive more benefit from canvassing what I say, than from imbibing all that I can teach: and the most useful lessons which you can learn from me, are, a habit of attention, a love of truth, and a spirit of inquiry.” P. 37.

In addition to the works here pointed out to the student's notice, we beg leave to recommend Bishop Bull's *Harmonia Apostolica*, with its several defences, and *Philippi a Limborch Theologia*

Theologia Christiana, will deprive the scale of Calvinism of that preponderance which the Professor seems to have given to it. At the same time, we earnestly exhort the reader to make that use of these works, which the Professor, with so much credit to himself, desires his pupils to make of his lectures, and to canvass what they contain, rather than imbibe all that they may teach.

In the third Book are stated the principal opinions which prevail among divines concerning the Son, the Spirit, and the manner of their union with the Father. The texts of Scripture which relate more immediately to this mysterious subject are pointed out; and the authors who have written most ably on all sides of the Trinitarian controversy are mentioned. *The Catholic doctrine of the Trinity*, by the late Mr. Jones, of Nayland, is unaccountably omitted. Some few of the arguments employed in that work are, indeed, fanciful or foreign from the subject; but the greater part of them bear directly on the point, and appear to us unanswerable.

The fourth Book, in eleven Chapters, states the various opinions of divines concerning the nature, the extent, and the application of the remedy brought by the Gospel; and, as usual, the authors or ablest defenders of these opinions are referred to. It is here, we think, that Dr. Hill's partiality chiefly betrays itself, though he is far from stigmatizing Arminians, as they are stigmatized by our Calvinistic Methodists and arrogant sect of *true Churchmen*, with the opprobrious name of Heretics. The only authors to whom he refers, as treating of original sin, are *Whitby* and *Edwards*. We would add *Calvin* himself on the one hand, and *Dr. Taylor* of Norwich on the other, not, by any means, pledging ourselves for the entire soundness of the principles of either.

The Professor seems very desirous to have it believed, that on every doctrinal article the two established Churches of Britain have the same Creed; and on the subjects of Redemption and Justification, he thus expresses himself:

The "Catholic System, so-called because it has been generally held in the Christian world, enters into the Creed of both the established Churches of Britain, and is thus expressed in our Confession. "The Lord Jesus, by his perfect obedience and Sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the Justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven." P. 75.

Should the reader ask, as would be most natural, for *whom* the Lord Jesus hath purchased reconciliation and an everlasting

U

ing

ing inheritance in the kingdom of heaven, the Church of Scotland informs him in the same sentence, and with the interruption of only a *comma*, that he hath purchased these blessings "for all those whom the Father hath given unto him". That no doubt may be left in the mind, who they are whom the Father hath given unto him, the same Church assures us*, that

"as God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are ELECTED being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are ANY OTHER redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the ELECT ONLY. The REST of mankind, God was pleased, according to the unsearchable counsel of his will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to *pass by*, and to ORDAIN them to dishonour and wrath for their sin, to the praise of his glorious justice."

Very different from this, is the doctrine of the Church of England. "The offering of Christ", says she†, "once made, is that perfect redemption, propitiation, and satisfaction for ALL THE SINS OF THE WHOLE WORLD, BOTH ORIGINAL AND ACTUAL; and there is none other satisfaction for sin but that alone". Again:

"So well pleased is the Father Almighty God with Christ his son, that for his sake he favoureth us, and will deny us nothing. So pleasant was this sacrifice and oblation of his son's death, which he so obediently and innocently suffered, that we should take it for the only and full amends for ALL THE SINS OF THE WORLD.—"God might have given us an angel if he would, or some other creature, and yet should his love have been far above our deserts. Now he gave us not an angel, but his son. And what son? His only son, his natural son, his well beloved son, even that son whom he had made Lord and ruler of all things. Was not this a singular token of great love? But to whom did he give him? He gave him to the WHOLE WORLD; that is to say, to ADAM, and ALL THAT SHOULD COME AFTER HIM‡."

That this is not the doctrine of the Church of Scotland, is self-evident. Which of the two doctrines is most consonant to the general tenor of Scripture, it is not our intention at present to inquire. We respect the Church of Scotland, not

* *Confession of Faith*, chap. iii. 6, 7.

† *Thirty-first Article of Religion*.

‡ *Homily concerning the death and passion of our Saviour Jesus Christ*.
only

only because her faith, worship, and discipline, are recognized by Parliament, and bound by law upon her members; but much more, because we believe the generality of her members to be Christians who adorn the doctrine of God their Saviour in their lives, and because we know her clergy to be men of liberal and enlightened minds. Still we think it wrong to associate our church with her on such occasions as this; for if her's be the true doctrine, we have no right to share in her honours; and if ours be the true doctrine, it cannot be supposed agreeable to us to be represented, by a learned Professor of Theology, as symbolizing with her in error.

We agree with Dr. Hill, that "the disputes about the order of the divine decrees, and the controversy between the "Supralapsarians and the Sublapsarians are insignificant". But for the reason just now assigned, and others which will readily occur to him, we could wish that he had not so confidently affirmed (p. 94) that "the Calvinistic doctrine of predestination is unfolded in the third Chapter of the Confession of Faith, and in the seventeenth Article of the Church of England". The doctrine of the Church of Scotland on that subject, is strictly Calvinistical, and cannot be understood in any other sense.

"Although God", says the Confession of Faith*, "knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed any thing, because *he foresaw it as future*, or as that which would come to pass upon such conditions. By the decree of God, for the manifestation of his glory, some MEN and ANGELS are PREDESTINATED TO EVERLASTING LIFE, and others FOREORDAINED TO EVERLASTING DEATH. Those of mankind that are predestinated unto life, God, BEFORE THE FOUNDATION OF THE WORLD WAS LAID, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere grace and love, without ANY FORESIGHT OF FAITH, OR GOOD WORKS, or perseverance in either of them, or ANY OTHER THING in the creature, or CONDITIONS OR CAUSES MOVING him thereunto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory", &c. as quoted already.

¹ That this is Calvinism and supra-lapsarian Calvinism, will admit of no controversy; for it comprehends *angels* as well as men, and expressly excludes from the decree every condition. In our 17th Article, no mention is made of angels: it is not said, whether or not it was on account of their faith and

* Chap. iii. 2, 3, and 5.

good works *foreseen* that God "hath constantly decreed to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind"; and, as we have been repeatedly told, by Sir Richard Hill and Mr. Overton, nothing is said of a decree of reprobation *foreordaining* any part of mankind to everlasting death. Supposing this Article, therefore, to relate to *individuals*, which, however, may well be questioned, the predestination taught in it, when considered by itself, *may* be understood either as *conditional*, or as absolute and *unconditional*; but, if the learned Professor will take the trouble to compare, as Dr. Kipling and we have compared, the Liturgy with the Articles and Homilies of the Church of England, he will at once perceive, and when he perceives, his candour, we are persuaded, will compel him to acknowledge, that the decree mentioned in our Article must be understood as conditional, and that he was mistaken when he supposed the Calvinistic doctrine of predestination unfolded in that Article.

Here again we request the reader to observe, that at present we make no comparison with respect to purity between the two churches, nor enquire which is most agreeable to scripture or reason; and we protest against the justice of any complaint which may be brought against us, as if we had exposed the doctrine of the Westminster confession to the scorn and indignation of the public. That confession has been adopted by the Church of Scotland, whose interests it is not more our duty than our wish to support; but we cannot reasonably be expected to prefer her interests to the interests of the Church of England. Now Dr. Hill knows, or may know, that the Church of England is accused, by the Methodists without her pale, and by a turbulent party within it, of having deviated from the system of Calvin, which these men pretend to be the system established in her Articles and Homilies; and to contain the faith, *and nothing but the faith*, once delivered by the apostles to the saints. To the feeble arguments by which these pretences are supported, he has very unnecessarily lent the authority of his name; and thus contributed to lessen the common people's respect for the parochial clergy, and for the authority of the church of which they are members.

That such was his intention, we are far from supposing; because, in another part of his book, treating of Presbyterian church government, and the solemn league and covenant, he says of himself and his brethren:

"We do not consider it as any part of our duty to Christ, the head of the church, to endeavour the extirpation of prelacy: we do not think ourselves called upon to exaggerate the defects which we observe in the English Episcopacy, or to depreciate the advantages which

which may be derived from it; and we are sensible that, in a country such as England, a change from Episcopacy to Presbytery may be highly inexpedient. But although, with these views of the subject, we feel no disposition to take the solemn league and covenant; yet, at the same time, we stand firm in that opinion which every minister of the Church of Scotland declares at his ordination, that the Presbyterian government and discipline of this Church are not only lawful, but founded in the word of God." P. 186.

This zeal for the doctrine and constitution of the Church of Scotland is highly commendable in the learned Professor; but we do not think him entitled to any peculiar praise for "not endeavouring the *extirpation* of prelacy, or for not *exaggerating* the defects which he may *imagine* that he observes in our episcopacy". His zeal, however, for his church is not more ardent than our zeal is for our own; nor can he be more firmly "convinced, that the Presbyterian government and discipline are founded in the word of God", than we are, that "the episcopal government and discipline are founded in the same word". This being the case, we shall not surely be condemned by a man of his liberal mind, for resisting every attempt, whether direct or indirect, to undermine that government, from which he allows, that in England it may be *inexpedient*, and we are convinced it would be *sinful*, to change. But we know by woful experience, that, though we have had Calvinistic Bishops, the *system* of British Calvinism is incompatible with Episcopacy; and this dear-bought knowledge is one of the reasons which have induced us at present to disclaim all symbolizing in that system with any church, however respectable. We confess that we have another reason for disclaiming Calvinism, as it seems to be taught by Dr. Hill.

"The objection to the Calvinistic system, as inconsistent with the nature of a moral agent, proceeds" he says, "upon that definition of liberty, illustrated by Reid, Whitby, King, Clarke; according to which, it is called liberty of indifference, the self-determining power. The objection vanishes, when we adopt the definition illustrated by Locke, and Edwards on Free-Will; the power of acting according to choice.

"The determinations of mind are the exertion of those innate powers of action by which mind is distinguished from matter: but of every particular determination there must be a cause." P. 102.

Again:

"In the last century, Calvinism formed an alliance with philosophy. Leibnitz, although a Lutheran, in *Essai de Theodice*, and Wolfius, have illustrated the doctrine of Philosophical Necessity; Camarius, Wyittenbach, Stapfer, Edwards, have applied that doctrine to Calvinism: and Bishop Horsley, in a Sermon on Providence and Free Agency,

Agency, has laid down, in the most precise and satisfactory manner, those principles which form the philosophical defence of Calvinism," P. 113.

Locke, Leibnitz, Edwards, and Wolfius, were *philosophical necessarians*; and, by the insinuation, that there can be no such thing as a *self-determining* power, followed by the direct assertion, that "of every determination of mind there must be a *cause*", as well as by some other hints dropt through this part of these institutes, we half suspect, that in Dr. Hill's creed, philosophical necessity is confounded with Calvinism. These two systems, however, are essentially different; for, while the former leads directly to the fatalism of the Stoics, the latter admits and inculcates the absolute freedom of the Deity.

It would indeed be very unjust, on no other evidence than a few obscure hints and ambiguous expressions, to charge a professor of Christian theology with teaching fatalism; but we earnestly exhort such young men as, taking this work for the guide of their studies, have no opportunity of hearing the lectures of which it is an outline, to consult on the subject of *liberty and necessity*, Cudworth's *Intellectual System*, by Mosheim; Archbishop King's *Essay on the Origin of Evil*, by Bishop Law; Dr. Reid's *Essays on the Active Powers of Men*; and Dr. Gregory of Edinburgh's *Essay on the Difference between the Relation of Motive to Action, and that of Cause to Effect, in Physics*. To this last work, our attention was lately called, by the railings of Mr. Belsham; and we found its merits such, that we are surprised at its having been overlooked by Dr. Hill, when introducing to the notice of the pupils such philosophers as Leibnitz.

To the following paragraph we give our fullest approbation, and recommend it as well to Anti-Calvinists as to their opponents.

"Upon this subject (Predestination) as upon the Trinity, it is not proper to state the controverted points to the people; and men of speculation should exercise mutual forbearance, should not form their opinion of either system from the writings of those who oppose it, and should not think themselves obliged to defend every position of those writers whose general system they approve." P. 112.

(To be concluded in our next.)

ART. XI. *An Historical Review of the State of Ireland, &c.*

(Concluded from p. 194.)

THE Irish Constitution of 1782, which was to have put a final period to all jealousy between the two countries, was hardly established, when it became necessary formally to abolish, by an Act of our Parliament, all appeals to our courts, and writs of error in Irish causes. The Bill passed without a dissentient voice. Ireland expressed her gratitude, and for the moment was again satisfied.

But the popular question of a reform in Parliament soon created new discontents; and, so early as July 1783, we find the volunteer army of Ireland insisting upon a more equal representation of the people in Parliament, and assembling in convention at Lisburn; while all the other provincial armies corresponded with this, and united their efforts towards the same end. Another grand national armed convention was assembled in Dublin, in September 1783. The Bill for a Reform in Parliament was laid before it; was read, committed, engrossed, &c. &c. with all the formalities of Parliament; and then presented to the House of Commons, as on the point of the bayonet. The Irish Commons, with becoming indignation, scouted the Address; Lord Northington dissolved this armed convention, and became more and more unpopular. In March 1784, the Duke of Rutland had succeeded to the government; and Mr. Flood presented the Reform Bill to the Irish House of Commons, which was again negatived, by a large majority; but the question occasioned much fermentation, and many acts of popular violence.

In February 1785, the commercial propositions were brought forward, and were rejected, on the sagacious discovery, that they had been framed for the purpose of making Ireland "a tributary nation". Accordingly, "the gift was rejected, and hurled back with scorn". The Irish opposition, elated at the victory over the propositions, made other efforts, which were not equally successful; but the Bill for regulating the Police of Dublin afforded a pretext for alarm; and it was discovered, or at least pretended, that this Bill, "under the specious pretence of giving a police, went to take away the constitution". Political tumult being thus kept alive in the capital, it cannot be wondered, that violences of another description were going forward in the country. We find accordingly, in Mr. Plowden's work, that, in 1787, the Right
Boys,

Boys, under their leaders (the Captains Right*) were redressing, by nocturnal and diurnal insurrection, the grievances of Munster. Various representations were made to the House of Commons, of the causes and extent of these insurrections; but those members who wished to preserve their electioneering interest in those counties treated them as of slight importance, and solely owing to the supineness of magistrates. One county member imputed them entirely to the occasional operation of whisky; but their mode of proceeding, which was fully detailed by others, bore little traces of any such casual or tumultuary cause.

They assembled at a Catholic chapel, and there took the oath to obey Captain Right; those first sworn then went, on the ensuing Sunday, to the chapel adjoining, and swore those parishes next. The first object of their reformation was tithes; next, they swore the people not to give more than a certain price for rent of land; next, not to assist the Protestant clergyman with their carts to draw away his tithes: they also swore the people not to suffer tithe-proctors; and the unfortunate men of that employment who fell into their hands were treated with all the most ingenious devices of cruelty. They next proceeded to insist, that no new churches should be built, unless the old ones were given up for popish chapels; and, lastly, to prevent the collection of the hearth-money tax. Such was the Attorney-General's (afterwards Lord Clare) representation of this insurrection to a Committee of the whole House, on the 31st of January, 1787.

Unfortunately for the tranquillity of the south of Ireland, no Catholic Bishop exerted his influence among these "*deluded people*", with the same effect that Dr. Troy (then titular Bishop of Ossory) had, in 1784, against the White-boys. The government was therefore obliged to send the army to the South; and passed in Parliament, after great opposition from the *patriots*, (p. 157, vol. ii.) "the Bill to prevent tumultuous Meetings". This Bill empowered government to raise an armed police in a disturbed county, to be paid by the county; which measure was devised by the late Irish Chancellor; and we are informed, that those parts of Ireland in which this Bill has been carried into effect, by their comparative tranquillity with other counties, have proved the policy and wisdom of this measure.

* Every separate party was commanded by a *Captain Right*, the assumed title of every leader of this banditti,

During

During this state of political ferment in every part of Ireland, and of rebellion in the South, the subject of tithes (p. 164) was brought forward in the Irish House of Commons. Mr. Secretary Orde (p. 168) "insisted, that in the existing state of the country, it was impossible to hold out, in any degree, an expectation that the House would even enter upon the subject". This a popular orator pronounced to be "a veto" (p. 169) which *sealed up* the springs of humanity". "It was singular", says Mr. P. "that so many sessions had passed over, without any motions concerning the body of the Roman Catholics" (p. 171).

Considering the conduct of the Catholic peasantry of the South, we are not quite so much surprised at this circumstance as Mr. P. seems to be. At this period died the Duke of Rutland, a nobleman very much beloved in Ireland. (p. 178.) The Marquis of Buckingham succeeded him in January 1788. During his administration, the chief popular grievances were, the want of a limited pension bill (p. 185), a responsibility bill (p. 188), tithes (p. 197), and the hearth-money tax (p. 192). An attempt to investigate the abuses in the public offices made this nobleman very unpopular. The consequences of this enquiry, according to Mr. P. were truly calamitous (p. 199). "*Many defaulters fled the country, others cut their throats, a few stood the brunt of enquiry*". Throughout every part of this work we discover, that the author of it possesses a large share of that talent, which all writers have looked upon as the first ingredient of genius, namely, invention.

"In the course of the year 1788", he informs us, p. 200, "the county of Armagh was disturbed, by the increased animosities and outrages of the Peep-of-Day Boys and Defenders. The two sets (we presume he meant sects) had been advancing in numbers, system, and ferocity since the year 1785; they arose, *like many considerable and tumultuary sects*, or denominations of men, from mere accident". It was mere accident, of course, that organized the White-Boys, Right-Boys, and United Irishmen! He then proceeds to give his reader an history of "the Defenders", which he has compiled in this manner: he has copied *verbatim* Sir Richard Musgrave's account of their origin; and, in his own account of the course of their progress, he has selected from the Baronet's accurate History, such parts as suited his purpose; and has carefully omitted those in which their real designs are unmasked. We therefore refer our readers to Sir Richard Musgrave's History, third edition, vol. i. p. 61; where they will find an account of the murders and atrocities of this popish banditti,

banditti, from the time of their organization, until they merged in the society of United Irishmen.

We have been obliged to give an epitome of, rather than a criticism upon, this part of Mr. Plowden's second volume. He has, in his pages, recorded the events which took place; and, though he has given the speeches of the opponents of government at length, and has abbreviated the replies; yet every intelligent reader (who has patience to wade through this part of his book) will easily distinguish eloquence from bombast, argument from declamation, and the voice of reason from the clamour of faction and party.

We have noticed that epidemic popular frenzy, which hurried such numbers, even of the loyal part of the Irish nation, to the brink of destruction. Fortunately, the consequences of the French Revolution, and particularly Mr. Burke's book, at length opened the eyes of the reflecting part of the Irish community to their folly, violence, and danger; and many then discovered, that their opposition to the government, their inflammatory speeches to an inflammable people, with the innovating doctrines then afloat, would inevitably lead to the overthrow of the constitution, and the introduction of anarchy, and its consequences. Many also became at last convinced, that they had been made dupes, and had been assisting to play the game of Irish faction, and separation from Great Britain,

We are now arrived at the year 1791.

"It may appear singular", remarks this writer, "that several years had now gone over, since Ireland had become independent in her legislature and free in her trade; that the great body of the Irish people, who were still oppressed with a *grievous code* of penal statutes, should have attempted no public measure to be admitted to the enjoyment of that constitution, which their countrymen so triumphantly boasted of having asserted and obtained".

(The concessions hitherto obtained were of no value in this gentleman's estimation.) "The voice of the nation had been loud and *unanimous* for universal toleration, and *indiscriminate participation* of civil rights by every Irishman"; we presume he meant to say *political rights*, the former having been already obtained: and when he insists upon the unanimity of Irishmen on this point, he forgets that he had so lately acquainted his reader of the difference of opinion, which he had admitted to exist among the volunteers, and other public bodies in that kingdom, upon the policy of yielding to the Catholics the *elective franchise*.

Mr. P. soon after informs his reader (pp. 318, 321), "that the patriots who, almost to a man, were favourable to the *claims*

claims of the Catholics, declined bringing them forward before Parliament, because the very circumstance of their being moved from the opposition bench would be a sure ground of rejection: the Catholics could not but observe the indisposition of government to concession daily increase; and the day of remonstrance and redress vanish behind the cloud of rigour and coercion, now assumed necessary to be exercised upon the people". We are really at a loss to discover, to what measures of coercion and rigour this writer here alludes.

The Convention or Gunpowder Bills had not yet passed, nor was the Habeas Corpus suspended, though the Defenders were in possession of six counties, and a Catholic Parliament was summoned to meet in the capital; and as to the unanimity of the patriots, did we choose to mention names, which we have all along, as much as possible, avoided, we could enumerate some of the most respectable, who, alarmed at the alliance, offensive and defensive, lately concluded, between the most violent of the Catholic body, and the notorious Republicans of the country, became immediately hostile to their claims.

Did our readers require any additional proof, that as yet no rigour or coercion was resorted to by the Irish Government, and that even the Roman Catholics themselves were not unanimous in then bringing forward their claims, the proceedings of this *Catholic Committee* or Parliament (according to Mr. P.'s own account) are an answer to this unwarrantable assertion. This legislative assembly met upon the 11th of February, 1791*. The magistrates of Dublin wished to disperse it, but the government would not permit them; and the † most respectable and loyal part of the Catholic body, with Lord Kenmare at their head, alarmed at the violence of this Committee, and disgusted at the lead which certain democratic characters had taken in it, seceded, to the number of sixty-four, from this meeting. Mr. Plowden asserts, that "the castle having intimated to those gentlemen of the Catholic body, upon whom they had a more immediate influence, how offensive to government this connection and union between the Catholics and *Dissenters* were, hence arose that secession from the Committee‡".

The Government of Ireland had no other influence upon Lord Kenmare and his party, but what their loyalty and good sense gave it; and, at this period, no specific political connection had as yet taken place between these sects; the Re-

* Dr. Duigenan's Fair Representation, p. 115.

† See Hist. Review, p. 324, where he admits the fact.

‡ Ibid.

port of the Secret Committee of the Irish House of Commons informing us, that the first *official* communication between the Catholic Committee and the Dissenters took place early in 1792. The truth is, that this Catholic Committee, having from its first formation made an alliance with every factious individual, avowed republican, city orator, and desperate adventurer, the Lords Kenmare, Fingal, and their friends, who looked up to Parliament for relief*, seceded from this democratic convention, neither liking the company of which it was composed, nor the proceedings it adopted; and the subsequent fate of so many of those demagogues has justified the conduct and suspicions of these very respectable individuals.

Even after their secession, a second schism took place; for this writer informs us (p. 325),

"that they (the Committee) appointed twelve gentlemen, to take, without delay, such steps as they should deem expedient for their relief: those gentlemen accepted the trust; but, after having repeatedly met, two of them differed in opinion, with regard to the propriety of coming forward at that particular period, and declined complying with the direction they had received."

Such was the *unanimity* among the Irish Catholics, upon the propriety of then coming forward with their *claims!* and such is this writer's consistency between the facts which he records, and the assertions he makes! We next learn from this work, "that the summer passed over without any circumstance of notability relative to the Catholic body". The loyal Protestants, who were hunted from their habitations by that Catholic banditti, the Defenders, would not, we fancy, perfectly agree with Mr. Plowden: we are, however, satisfied, that they will not entirely contradict his next conjecture, (p. 330) "that it appears highly probable, that measures were carrying on in concert, between the Protestants of the North, chiefly Dissenters†, and the body of the Roman Catholics". They well remember, that in this year was founded the cele-

* And, because they dared to address the government, and to speak the loyal sentiments which they felt, this Committee, in derision, styled them "the Addressers", an epithet which Mr. P. almost every where also gives them.

† Dr. Duigenan, in his Fair Representation, states, that the Dissenters in Ireland are not one to eight to the Catholics. The Catholic Convention, which met in Dublin, in 1792, first broached the position, that Catholics exceeded Protestants in the proportion of three to one. Mr. P. makes the number of the Dissenters in Ireland equal to that of the Protestants!!! *Hist. Review*, vol. ii. p. 372.

brated Society of United Irishmen, whose object was "to promote a brotherhood of affection (for the purposes of insurrection and treason) amongst Irishmen of every religious persuasion"; and into which were immediately associated, Dissenters and Catholics, Deists, Free-thinkers, No-thinkers, and other Protestants of this description. Theobald Wolfe Tone, *then* agent to the Catholic Committee, was the father of this Society, and the composer of some of the *most admired* manifestoes that issued from both.

"The acts of this period", Mr. Plowden says, "are to be *retailed* as they took place, and not as they may now appear in the eyes of those, who consider every act or transaction as tainted with treason, because *some* of the actors in them were afterwards guilty of treason. *It is requisite* to show, that these first Societies of United Irishmen differed from those who afterwards entered into rebellion: here nothing was secret, nothing ambiguous, nothing inconsistent with the duty of a loyal subject." P. 330.

If any person wishes to estimate the truth of this assertion, let him read the resolutions, tests, oaths, &c. of the *Irish Union* or brotherhood, given at large in the Report of the Secret Committee of the Irish House of Commons in 1798, and see how consistent they are with the duty of loyal subjects. Mr. P. did not think proper to introduce these documents into his bulky Appendix.

We should now follow this Historical Review, as it is called, in its account of the proceedings of the Catholics of Ireland; but here we find our materials growing to such a size under our hands, that it becomes impossible for us to give more than a few specimens selected from the rest. The whole connected account, which is by far too extensive for any periodical work, will be soon laid before the public, by the friend to whose labours we have been so much indebted, and will amply supply every deficiency in our observations.

When he arrives at the year 1792, Mr. P. informs us, that "the whole Catholic body, on some ground or other, was now worked up to an absolute expectation of relief". This *some ground or other*, we shall explain for him, since he has omitted to do so. The counties of Meath*, Westmeath, Louth, Longford, Cavan, &c. were then in the possession of the Defenders, just then *merged* in the Societies of United Irishmen. This banditti hunted from his home every loyal man who refused to surrender his arms, murdered some of the

* See the Report of the Secret Committee of the Irish Parliament in 1793.

most active magistrates, and thereby intimidated the rest; besides which, a CATHOLIC COMMITTEE or Parliament was then sitting in the metropolis, and levying taxes throughout the kingdom, in which its mandates and circular letters were implicitly obeyed, while the Acts of the Parliament of Ireland were a *dead letter* in their Statute-book.

These proceedings having been properly noticed by grand-juries, &c. Mr. P. tells us, that "a vindication of the conduct and principles of the Roman Catholics of Ireland, from the charges made against them, by certain *grand juries* and *interested bodies*, (that their conduct was inflammatory and seditious) was published by order of the Roman Catholic Committee". Now to satisfy our readers, that these grand-juries had some foundation for their charges, we shall produce an extract from this very composition, as a specimen of the nature of an Irish Catholic vindication, and of the moderation of the aforesaid Committee. In this publication, after a recapitulation of all the grievances of which they still complained, these writers, who are *vindicating* themselves against the charge of inflaming the public mind, conclude thus.

"Such is the situation of three millions of good and faithful subjects, in their native land—excluded from every trust, power, and emolument in the state, civil or military, excluded *from all the benefits of the constitution in all its parts!*—excluded from all corporate rights and immunities—expelled from grand juries, *restrained* in petty juries; excluded from every direction, from every corporate society, from every establishment occasional or fixed, instituted for defence, public police, public morals, or public convenience; from the Bench, from the Bank, from the Exchange, from the University, from the College of Physicians,—from what are they not excluded?"

This vindication (as they were pleased to call it) was published and disseminated soon after Sir H. Langrishe's Bill had passed; and after they had declared by their *ultimatum* in February, that the *elective franchise*, under certain modifications, and the right of being chosen as grand jurors and county magistrates, was all that "either in substance or principle they aspired to". The public acts of this committee proved the connection between its members and the societies of United Irishmen. The most respectable part of the Catholic body had seceded from it, of those that remained, many were probably kept ignorant of the true designs of the leaders, who directed all its proceedings. But it is now notorious that its agent, Tone, was the founder of the Society of United Irishmen, that its secretary is at this moment in exile for his treasons; that many of the members were implicated in the rebellion; that some fled from justice, and others were strongly suspected;

suspected; and that one of its most leading advisers was a member of the Rebel Irish Directory in 1797; and another, Minister Plenipotentiary to the French Directory. It is also notorious, that they gave their agent, Tone, 1584l. 2s. 6d. for his trouble in compiling those manifestoes which corrupted the public mind, and that they paid the sum of 2113l. 1s. 4d. to printers alone.

Still we find the Catholic body continually gaining ground, and obtaining new advantages. In 1793, an express bill for their relief was passed. This gave them the elective franchise, *unqualified*, which the year before they had only asked for under certain restrictions, mentioned in their pretended ultimatum. It suffered them to be grand jurors, and petty jurors, in both of which capacities they now serve. It permitted them to carry arms; it permitted them to bear commissions in the navy and the army, both of which Catholic gentlemen now fill; it removed every restraint from property, every reasonable ground of complaint; it put the middling and lower classes upon a *perfect equality* with their Protestant fellow subjects; and it excluded the upper class alone (consisting of a few noblemen or gentlemen of large landed property) from sitting and voting in parliament, or from holding the office of Lord-Lieutenant, and certain others of the highest offices and situations in the state, "unless they shall have taken, made, and subscribed the oaths and declarations, and performed the several requisites which by any law heretofore made, and now of force, are required, to enable any person to sit or vote, or to hold, exercise, and enjoy the said offices respectively".

Such were the *only* restrictions suffered to remain in 1793 (which still remain) upon the Roman Catholics of Ireland; and these were conceived to be absolutely and indispensably necessary, as surely they are, for the preservation of the Protestant Government in Ireland. These restrictions affect only the highest class of the Irish Roman Catholics, the rest being, as we before observed, from that time, put on an equal footing with all his Majesty's other subjects in Ireland. What has followed? Here let us pause—Our reflections are too painful to be pursued; but too obvious not to be anticipated.

Let us fly from them to the Historical Review. "The passing of the Roman Catholic Bill in this session was", observes this writer, "a matter of the most serious importance to the political existence of that kingdom. By this Act the present state of the Roman Catholics of Ireland is settled. The vague term of CATHOLIC EMANCIPATION was used before the passing of this Act. It has survived it, *every man appears to annex his own meaning to it*"! But what meaning

it

it can really have, after the passing of such an Act, except mischievous deception, it is not easy to say.

Still, however, as if nothing has been obtained, turbulence, *defenderism*, and public outrage continued and increased; and, in 1795, Lord Clare, the late Chancellor, narrowly escaped assassination. We now come to a most extraordinary assertion of Mr. Plowden.

"In this year", he says, "the name of the *Peep-of-day Boys* was changed into that of *Orange-men*: at first no person of consequence was admitted in it. The first lodge was formed on the 21st of September, 1795. Like United Irishmen, they were soon affiliated, and their test", he says, was "in the awful presence of Almighty God, I swear that I will, to the utmost of my power, support the King and the present Government, and I do further swear, that I will use my utmost exertion to exterminate all the Catholics of Ireland"!!

A more unjust, malicious, or unfounded calumny never was invented! nor can we sufficiently express our indignation and astonishment, that an English barrister should have so far suffered himself to be imposed upon by his informers, as thus to give, as a part of the oath of the Orange Societies, a falsehood invented by the Irish rebels to inflame the minds of the lower orders of Catholics; and to impute to them a connection with a banditti that had been suppressed before their institution. The pretended oath is evidently such as no Protestant in Ireland could have been induced to take; it being very far from a tenet of *their* faith, that they ought to *exterminate* heretics. Can our readers for a moment believe it possible that Irish noblemen, members of parliament, clergymen, grand jurors, magistrates, merchants, gentlemen, and others, many in respectable situations in the army, militia, &c. would have taken an oath which thus involved a determination to *exterminate Catholics*? Their rules and declarations will hereafter be published at large, in the mean time, suffice it to insert here, the fifth rule of the Society of Orange-men: "that no person *do persecute or upbraid* any one on account of his religious opinions; but that he will, on the contrary, be aiding and assisting to every loyal subject of every religious description". We do not hesitate to assert, that this body associated upon the purest principles of loyalty, and was utterly incapable of the wickedness which, for the vilest purposes, was attributed to it. This falsehood, of imputing to Irish Protestants an intention to exterminate Papists, is however a very stale device, and was attempted also in 1641, as we have already seen, and on various other occasions.

We cannot pursue the progress of increasing turbulence and danger in Ireland, to the breaking out of the Rebellion on the

the 29^d of May, 1798, and the progress of that horrible event has been so minutely and so faithfully detailed by Sir R. Musgrave, that it cannot be necessary for us to say much upon it. His work is considered as authentic by those who witnessed the scenes he describes. There is hardly a fact in his book, which is not vouched by affidavits and state-papers in his Appendix: and what is the defence which his opponents make for their party? They charge his Majesty's troops and officers with perpetrating barbarities, which no man, who knows the characteristic humanity of a British army, can possibly believe. Such of our readers as may think proper to compare Sir R. Musgrave's History of the Irish Rebellion, with this part of Mr. Plowden's Review, will observe that all the leading facts detailed by the Baronet are copied in this work, with the addition of the author's *own comments*, which in truth differ very materially. Omitting, however, for want of room, many misrepresentations of this author, both in this and other parts of his work, which will be exposed in the separate publication to which we have already alluded, let us hasten to the summing up of the whole.

The administration of Lord Cornwallis has had the eternal honour of having effected the great measure of a legislative UNION between Great Britain and Ireland.

• Mr. Plowden's compilation upon this subject, collected from the newspapers, and anti-union publications, and containing most of those gross calumnies, which violent partisans, destitute of shame or candour propagated, to render this great measure odious to the people of Ireland, is, in our opinion, little calculated to reconcile to the Union those who condemned and opposed; or, to do justice to the motives of those who approved and supported it. His history of this measure is introduced by the following observation:

“ In some families of the highest consequence, the father and the son voted on the opposite sides; and this political variance produced no domestic difference. It must, however, *in truth* be admitted, that the nerves of several of the members in both Houses of Parliament were from the shock of the late rebellion so much weakened, that they unconditionally surrendered the exercise of any discretion upon the subject—many of them too readily gave up the prepossessions and convictions of their whole lives, to the momentary lure of advantages *held out* to the supporters of the measure; and some it cannot be denied basely fold what they sincerely thought to be the interest of their country, for their present gain”—

which illiberal and scandalous paragraph, rendered into plain English, means, that cowards, fools, and rogues, were the chief supporters of this measure.

X

We

We greatly fear that some of Mr. Plowden's readers will be malicious enough to doubt the sincerity of his approbation of the Union, which he has, throughout his work, recommended as the only remedy for all the miseries of that country, when they meet in his history of this great measure, such paragraphs as the following :

" Although the horrors of the late Rebellion had now merged in the feelings and irritations created by the question of Union ; still the old means of proclaiming different districts to be in a state of disturbance was resorted to (mark, reader, Lord Cornwallis was then Lord-Lieutenant) and it is not a little remarkable, that the first County proclaimed to be in that state, was that of * Galway, on the 12.h of February, in which county, the earliest and most vigorous exertions had been made in favour of Union : whence many concluded, that the advocates for that measure, such as were the Earl of Clanricard, and most of the nobility and gentry of that county, considered that it would be the more effectually carried, the more the people were subjected to military rule and influence."

And in a note to the page, containing this paragraph, is given a return of the effective force of the English militia and regiments of the line sent to Ireland in August, 1798, in consequence of the rebellion.

Again, in p. 977,

" If credit be allowed to the anti-unionists, the meanest artifices were practised to obtain signatures to the several addresses : and the lowest of the rabble were invited to subscribe their names, or affix their marks†."

Again, in p. 1024,

" In returning from the House, some of the members were insulted by the populace for supporting the Union : no serious mischief ensued—applications were made to the Viceroy for protection, and from that time forward, *under pretence* of securing the members from insult and *real outrage*, a regular guard of cavalry was mounted in Foster's Place, near to the Parliament House."

Again, p. 1024,

" When the number of place-men, pensioners, and other influenced members who had voted on the late slender division is considered, the

* The County of Galway was proclaimed by the Lord-Lieutenant and Privy-Council, in consequence of the revival of the horrid practice of *boagbing* cattle in that county.

† A most infamous falsehood, invented to make the measure odious : all the Roman Catholics, bishops, and priests of the kingdom, voluntarily signed the addresses in favour of the Union, and the latter got their flocks to do so ; such is their influence.

Minister had but little grounds of triumphing in his majority of 48; if from them were to be collected the genuine sense of the independent part of the House, and of the people of Ireland whom they represented."

These paragraphs in his work are not given as the speeches of violent anti-unionists, but are his own reflections upon the events which he has undertaken to record; how far they may be the reflections of one who is a sincere friend to the measure of an union, and who wished to reconcile others to it, which was pretended to be "the primary object of his publication", every reader must determine for himself.

Were we to sit down, and write an history of the Legislative Union between Great-Britain and Ireland, it would be very different from Mr. Plowden's compilation: we should not insinuate to our readers, that it was carried by fraud, force, and bribery; we should inform him, that some of the best, wisest, and most independent men in Ireland conscientiously supported the measure; whilst numbers of the most loyal opposed it. The selection of the best speeches on both sides which we should make, would prove to him, that the anti-unionists had the advantage in those arguments which appeal to the passions, the unionists in those which bring conviction to the understanding; we should tell him, that the more the measure was coolly considered, the more supporters it found; that numbers of its loyal opponents, when they perceived all the Separatists and Jacobins of that country violent in their opposition against it, became unionists. We should inform him, that by far the greater proportion of the men of property in Ireland were favourers of the measure: that false ideas of nominal independence, and the empty pride of national consequence, at length yielded to the influence of cool and deliberate judgment, and to a conviction of the deplorable situation to which factions, and *patriots* had brought their country: nor would our respect for truth have allowed us to insinuate, that a military guard was posted near the House of Commons to overawe the Parliament; but we should state the fact, that such was the violence to be apprehended from the mob of Dublin, that the members of that House were obliged to carry pistols in the noon-day for their protection; and that a guard was indispensably necessary to insure their safety, and to enable them to exercise their deliberate judgments.

Had we undertaken to give an history of the Legislative Union of the two Kingdoms, we could not have refrained from paying the humble tribute of our applause to that great statesman, who planned this admirable measure, and had the firmness to carry it into execution, at the most awful and eventful period of

our history; nor could we have omitted to express our admiration at the talents of the Irish Minister, who, "though in the May-morn of his youth," carried the measure through the Irish House of Commons, with that eloquence, temper, and dignity, which has raised his character so high in the estimation of his friends in both kingdoms; and which left his *violent* opponents at a loss which most to admire, the wonderful powers of his mind, or the astonishing command of his passions.

We have now finished the third and last part of our strictures upon this Historical Review of the State of Ireland. As a literary work it is beneath criticism; and as an history it would have been below notice, were it not unfortunately calculated to do infinite mischief among *that class* of readers, to whose feelings it was written, and whose errors and prejudices it may confirm; we have therefore thought it not altogether a waste of our time, to notice its inconsistencies, detect its misrepresentations, and to ridicule its absurdities. We have only to lament, that its author did not recollect the sage advice which Mr. Justice Blackstone, in his Commentaries on the Laws of England, gives to writers of a certain description, "let men keep poisons in their closets, but let them not vend them to the public as cordials".

ART. XII. *The Principles of Taxation, or Contributions according to Means; in which it is shown, that if every Man pays in Proportion to the Stake he has in the Country, the present ruinous and oppressive System of Taxation, the Custom-House and the Excise-Office, may be abolished, and the National Debt gradually and easily paid off.* By William Frend, Esq. 8vo. 72 pp. 1s. 6d. Mawman. 1804.

IT might naturally be supposed, that in this age and country, the knowledge of finance should have arrived at the highest degree of perfection. Little can be expected to be added to the advantages of experience, after what has been contributed by the histories of the different states of Europe during the last century; a period embracing more facts that tend to illustrate the science, than any which preceded it. The multiplicity and importance of the financial operations in this country would necessarily have exercised the minds, and improved the knowledge, of those employed in them, even if the obligation

tion imposed on the statesmen of a free nation to consult the public opinion had not compelled them to study the wisest modes of disposing those burthens which, under the most favourable circumstances, must prove the severest tests of their popularity. Correspondent to these natural expectations has been the general opinion of judicious men, not only in England, but in all the enlightened parts of the world. It has been almost universally agreed, that our system of taxation is more perfect than that of any other country; that the taxes are imposed on properer objects; and, in proportion to their produce, levied at less expence, and with less vexation to the subject; and that, at least in the theories of our statesmen and writers, the perfection of the science has been displayed; theories, not founded on imaginary hypotheses, but formed with a due regard to the imperfections inherent in all political institutions.

It will therefore be a matter of surprise to our readers, to find that Mr. Freud, in the pamphlet before us, has declared himself hostile, not only to the system of taxation established among us, but likewise to those systems which have been recommended by the greatest masters of political economy. In the place of all other taxes, he wishes to substitute a general tax on property, which he thinks may be levied with very little expence, and very little vexation to the subject; and, at the same time, afford a produce greatly exceeding the present revenue of the empire.

He has not thought proper to assist us in calculating the produce of such a tax, by giving any estimate of the national property. Indeed, his work has the appearance rather of a syllabus than a treatise: it contains sufficient matter for disputation, but very little argument. Mr. Freud contents himself with making bold assertions; and leaves both the facts and proofs necessary for their support to be supplied by the industry of his readers.

In the Preface, which is almost one half of the whole work, an opportunity is found of making an attack on the principle of the Income Bill. It certainly is consonant to justice, that the subject should be taxed according to the value of his property, not according to his income, though taxes are supposed to be paid from income; it being the intention of statesmen, at least in common cases, not to encroach on capital. The measure would likewise have a tendency to increase productive capital, as it would fall most heavily on the idle classes, whose capitals bear the greatest proportion to their incomes. But it is not easy to see how it would, in Mr. Freud's words,

“ pour

"pour in for every pound now raised at least twenty times as much". Supposing the rate of taxation, the exemptions, and the honesty of the contributors to remain the same, the produce must necessarily be lessened. Mr. Frend seems to think, that the evident fairness of the tax would justify an increase of its rate. But it remains to be tried, how the land and fund-holders would bear a tax almost twenty times as heavy as that imposed by the Income Bill.

We doubt not, that the following passage will be received as it deserves by most of our readers.

"The Watch Tax is only one among many proofs of the little attention paid by the late administration to sound principles of finance, and the feelings of the people. We are now happy in a minister of a very different description; and, as we are certain that he will not turn with sullen pride and haughtiness from every remonstrance, the goodness of his heart is a pledge for the adoption of a measure which has carried the conviction of his understanding." Pref. p. ix.

We do not believe that the minister will be gratified by a compliment conveyed in these terms. We are not surprised to meet, in this work, with an attempt to degrade the character of the most illustrious supporter of that system of finance, against which the author so vehemently contends.

Concerning taxation, it is observed, that

"it is either equitable or inequitable. If it is inequitable, it must be the consequence of ignorance or intention: of ignorance, when a proposed tax is considered as bearing upon all a just proportion, when that is not the case; or of intention, when the majority lays a more than due proportion on any individual or class in the community. To determine whether taxation is equitable or not, proportion is to be considered; and ignorance of the nature of proportion will most probably lead every legislator into error.

"Taxation is equitable, when each member is taxed in proportion to his means of paying the tax: it is inequitable, when each member is not taxed in proportion to his means of paying the tax. Thus, when two persons having the same means are taxed unequally, or two persons having different means are taxed equally, the taxation is not equitable. It would not be difficult to point out instances of inequitable taxation; for a poll tax, land tax, excise, customs, duties on law transactions, windows, houses, receipts, would be inequitable taxes. To begin with the first, a poll tax: a man of 1000*l.* a year would pay only the same as a man of 100*l.* or of 20*l.* a year. They do not therefore pay in proportion to their means, and consequently the poorer man is unjustly taxed. The land tax: if a man had no land, he would pay no tax, and the landholder is charged out of his proportion. The excise and customs: it is impossible to ascertain the precise quantity of excisable or customable goods which each individual

dual ought to take; and, if he does not take any, he does not pay his proportion to the state." P. 32.

Now, though the author's definitions of equitable and inequitable taxation may appear just in theory, they are undoubtedly false in practice. It is impossible to lay taxes which shall fall on all orders according to their means. The wages of labour, and the profits of the employment of stock, are, in their own nature, incapable of productive taxation. The wages of labour are regulated by the demand for it*. Let that demand remain the same, and the labour can be purchased only with the same quantity of subsistence. If a tax be imposed on the wages, an addition must be made to them, amounting to the tax on the original and the addition. If the demand does not remain the same, if it be lessened by the tax, then its operation is to reduce the quantity of labour, the source from which all taxes are paid.

The profits arising from the employment of stock are regulated by the competition of capitalists. Let that competition remain the same, and the employer will expect the same remuneration for the risk and labour to which he is exposed. A tax, therefore, whose direct object is to lessen these profits, must at first discourage the employment of capital; and, by thus diminishing the competition, in the end increase the profits; or, in the most favourable case, recoil at once upon the general body of the people, with the aggravated burden of the profit of the capitalist on what he advances for the payment of it.

Taxes on consumable commodities, to which Mr. Frend objects, appear to be the fairest of all practicable taxes. Expence is in general a just measure of property, and they impose upon individuals burdens proportioned to their expences. That very circumstance, which he mentions as an important objection to them, has been considered as their greatest recommendation: the power of the individual to pay them or not, by using or not using the goods on which they are laid. The possibility of avoiding the burden makes it cheerfully borne. A tax of 30l. per cent. on the profits of the employment of stock might probably drive out of the kingdom a considerable part of the capital, and the industry it supports. Taxes on

* The subsistence of the labourer must enable him to support such a number of children as will continue a supply to the demand, in that manner which the state of the demand has rendered customary and decent. Smith, B. 5, Chap. 2.

consumable commodities, which should so diminish the quantity of subsistence and luxury which those profits could procure, as to reduce their real value more than 30l. per cent. might probably be imposed without disgusting a single capitalist.

Mr. Frend's objections to the existing taxes seem to assume that they exist singly. A land tax, he says, is unjust, because it does not fall upon those who have no land; but it is not unjust, if other taxes be imposed on other sorts of property, which shall affect them proportionably. The general tax on property would contain a land tax. What is called in England the Land Tax, is imposed on property in general, though very unequally.

After stating, that the property of an individual arises out of one, two, or all of these three things, unproductive capital, productive capital, and personal industry, the author observes, that

"by unproductive capital, are meant certain valuables, which do not produce any increase to the possessor, as furniture of houses, carriages, pictures, and the like: by productive capital, is meant property which produces a yearly rent, or money producing annual interest: by personal industry, is meant the application of mental or bodily powers to procure an annual income. The difficulty of comparing together two persons, whose property depends in a different manner on these things, will be evident, from one or two examples. Suppose a man, with a wife and family, to be in possession of 500l. a year, arising from productive capital; and to have besides, a good house, well furnished, worth 3000l. Let another man, with a wife and equal family, have the same income, from personal industry, and an equally good and well-furnished house. What is the relative situation of one to the other? In productive capital there is no proportion between them; in unproductive capital they are equal; and in income they are also seemingly equal. But personal industry may be ruined or diminished by a thousand accidents; and, while the possession of the unproductive capital makes the one totally easy in case of death, with respect to his wife and family; the other, if a prudent man, is endeavouring to save something for their future provision. Hence it would be very great injustice to demand from each the same sum. Suppose again, two men to have, from personal industry, the same annual income of 500l. the one possessing an unproductive capital worth 1000l. the other an unproductive capital worth only 100l. Let each have spent his 500l. when a tax of 50l. is demanded. To pay this, one reduces his unproductive capital to 950l. the other to 50l. and, at this moment, their relative proportion to each other, is that of 950 to 50, or of 19 to 1; but, the moment before the tax was paid, the relative proportion to each other was that of 1000 to 100, or that of 10 to 1. Thus such a tax would be, in a very high degree, unjust, since it changes so materially their relative situation."

That

That it would be unjust to demand from the individuals described in these cases the same sum, we readily allow; but nothing can be more fanciful than the last supposition. No statesman ever proposed a tax which should be paid at a time, of all others, the most inconvenient. The payments for the land-tax are made at the usual time of receiving rents. The taxes on consumable commodities are paid by the consumers when they are able to purchase the commodities. If a tax were imposed on the individuals specified by Mr. Frend, at a time when their annual incomes were spent, it would undoubtedly be extended only to the incomes of the succeeding years. The proportions of the burdens to be borne by them, should be determined by estimating the sums for which they could exchange their respective advantages, of which their unproductive capitals might constitute only an inconsiderable part.

The great question—How are the contributions from the different sorts of property to be regulated? which we might expect to form the most important part of a work of this nature, is very loosely treated. The author luxuriates most in a triumphant comparison of the consequences of equitable and inequitable taxation; forgetting that every man allows equitable taxation to be desirable, though he may deny that it is possible.

Having demonstrated, as he imagines, that all the established modes of taxation are to be rejected, Mr. Frend proceeds to state his plans of reformation.

“I should propose then, first, that a five-hundredth part of the taxable means should be required by the state. This tax will produce much more than the present Income Act; and, therefore, at the same time that this tax is laid, one million a year should be taken off from the Excise, and thus a diminution is begun in that very injurious and inequitable mode of taxation.” P. 53.

Our readers, we doubt not, will admire the facility of Mr. Frend, in making such important assertions, without adding a single argument or document to support them. How do we know that the produce arising from the demand of a five hundredth part of the taxable means, will exceed the produce of the income-tax by one million? The taxable means of a landholder we will suppose fifty times his income, and consequently a fiftieth part of his taxable means a tenth of his income. The landholder's taxable means bear a greater proportion to his income, than those of any other proprietor; and we therefore must conclude, that the tax will produce much less than one requiring a tenth of all incomes, and probably less than the present Income Act.

Mr. Frend then suggests, that the tax should be increased annually; and adds, that this brings him to consider the nature

Y

of

of prudent and imprudent taxation. We confess we do not see how. The discussion of this point is a pure digression, connected neither with what precedes or what follows it. Nothing can be more rambling than the method of the author; his work has little to please the admirers, either of just or of elegant reasoning.

With regard to the method of levying the general tax, he observes, that

“the subject's difficulty in obeying the regulations will not be considerable. A schedule will be delivered to him, and it will be his part only to mention his income, and the nature of the capital or occupation from which it arises: the calculations will be made by the assessors of the parish, according to the rules laid down by the legislature. An oath indeed should never be required, nor will it be thought of, when the press is held in that estimation by the legislature which it deserves. If the schedule returned is false, the purchase of the property at one tenth more than the actual valuation, will be sufficient in one or two instances to prevent the state from receiving material injury; but Government alone should be allowed to be the purchaser: any other plan produces those pests of society, which abound only in a declining state, spies and informers.”

Of this paragraph, part is absurd, and part is unintelligible. How a free press can act in the stead of an oath is a mystery, which, we venture to say, is known only to the author, and those who have the advantage of his conversation. If he means that Government should make all the purchases which would be necessary in the present state of public morals, he is not a good reasoner; if he thinks that the state of morals would be materially altered by the adoption of his principles of taxation, he is not a profound philosopher. By what method is Government to procure the information that should direct it in its purchases? Against inquiries into property, Mr. Freud exclaims with unappeasable violence. The examination is an inquisition; the commissioners are inquisitors; but if Government is to proceed upon mere guesses, the waste of public money would be incalculable. These guesses too must be formed entirely from appearances; they will make no allowances for debts, and must either oppress the debtor or betray his circumstances.

Property has often, in the mind of the possessor, an ideal value superadded to its real value. Suppose the proprietor to estimate his estate at 10,000*l.* and that Government, pursuing Mr. Freud's plan, gives him 11,000*l.* and takes the estate into its own hands. We will allow that it is sold for 11,000*l.* and that no apparent loss is incurred by either government or the proprietor. Yet who will say, that the latter may not be a very great sufferer? The estate might be sold for the larger
sum,

sum, on account of some advantage belonging to it, utterly independent of its produce, the fund from which the tax is to be paid : for this value it may be said, that he receives a compensation in the 1,000*l.* which is exactly what it brings in the market. But he may see it in other values, derived from its being the inheritance of his ancestors, the scene of his past life, the seat of his friendships ; for which, he receives from Government no compensation at all.

What Mr. Frend has to propose for the payment of the national debt, is contained in an Appendix of two pages. It labours under that indistinctness which prevails over the whole work. He says, that

“ in paying off the national debt it is to be observed, that the contributor will by no means contribute so much as is imagined. Suppose one hundred millions of the 3 per cent. Consols paid off, and the taxes diminished by the interest paid on the principal, that is, by three millions a year. There is, consequently, a reduction in the prices of a variety of commodities, by which every contributor is a gainer ; and as the national debt is decreased a fifth, the other four fifths will be raised in value, and with it the value of estates.”

What Mr. Frend means by the value of landed property rising with that of funded property, it is not easy to understand, as he has not assisted us with any explanation. The value of funded property will rise upon the payment of a considerable part of the debt, in consequence of the new security which is added to it ; but the value of land will certainly experience no correspondent increase. Nothing can augment the *real* value of land, except what augments its produce ; but the payment of a part, or the whole of the debt, has no direct tendency to augment that produce. By diminishing the taxes, it leaves indeed a greater part of the produce to the free enjoyment of the landlord ; but in the same way it leaves a greater part of the interest of his money to the free enjoyment of the stockholder. Both proprietors are materially benefited by the measure ; but the latter more than the former.

Whatever be their opinion of the practicability of the plan of Mr. Frend, we doubt not that most judging men unite with him in his wishes for the payment of the debt. The miserable sophistry of those who assert, that the money with which the interest of the debt is paid, is only circulated from one subject to another, has often been answered. The interest is not paid with money ; it is paid with the produce of that labour, of which it transfers the command. This is wrung from the landlord, the merchant, and the manufacturer ; the former it renders incapable of improving his lands, the latter of accumulating new capital, which shall give motion to new labour, and thus it diminishes the energy of all the grand causes of national prosperity.

perity. The main question is—Shall we continue to bear this burden, or incur those other burdens, by means of which we may be relieved from it? And this is undoubtedly a question which admits of argument; though the decision will not be difficult. It is said, that the public funds unite a great body of proprietors in the support of government, and that they afford great facilities to commercial operations; but it must be acknowledged, that Government is as often weakened as strengthened by the conduct of the stockholders: that their trepidation is at least as hurtful, as their zeal is salutary; and we need not despair of a substitute, equally useful to commerce, being easily found. Give up, it is said, part of your property for the payment of the debt, you will suffer only a temporary inconvenience, and will remove a perpetual burden; but it should be observed, that this part of the property of individuals, which will be taken from their capitals, or, in many cases, from that portion of their incomes which would be accumulated into their capitals, would have been continually producing a revenue equal to that burden. One of the most important objections to the existence of a national debt, we do not remember to have seen stated; it constitutes a class of proprietors unknown to the natural state of society. The landlord is useful to his tenants, and they are useful to him; their relative situations produce on one side protection and regard, on the other affection and respect. The same is true of merchants and manufacturers, and those who are supported by them. But the mere stockholder possesses wealth, without the same dignity, authority, or usefulness; in his case is wanting that relation which the constitution, and therefore the stability and happiness of society require to exist, between wealth and the sources from which it is derived.

We have forborne hitherto to notice the hints of Mr. Freud, that a great reform in the representation is necessary previous to the execution of his plan. Every man, he thinks, must be conscious that the tax is the act of his representative, before he can be expected to pay it with that honourableness which will render it productive. We recollect, however, that this reform in the representation must precede the infilling of those high and honourable principles, into the mass of the people, which he anticipates with such pleasure; and are therefore afraid of the experiment. We recollect, that a similar experiment was tried in France when it laboured under financial difficulties. The national debt of that country indeed soon disappeared; but neither the landholders or the stockholders had any reason to congratulate themselves on the measures of the philosophic financiers, who represented the whole body of the nation.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 13. *A Supplementary Epistle to the Correspondence between Mr. Bowles and Mr. Adam. Addressed to the Man who calls himself a Christian.* 4to. 21 pp. Harding. 1804.

The nature of the Correspondence here mentioned, will be seen in a subsequent article (see Miscellanies). The present publication contains a most virulent abuse of Mr. Bowles. The writer is one whose political creed is, that every evil the nation can suffer, will be a just punishment for rejecting the public counsels of the late Duke of Bedford. Whoever recollects what the tendency of those counsels was, (which we shall not here repeat) will be able to judge what regard must be due to such a partizan. Of his poetry, let a specimen exemplify the style.

“ Thou painted sepulchre ! thou whited wall !
 Thou compound bafe of interest and gall !
 Look in *the Letter* of the sacred Code ;
 (*The Spirit* in thy heart has no abode !
 As in the æmbic of thy mind it lay,
 The pure æthereal spirit fum'd away) ;
 That very Letter shews thy vain pretence,—
 When thou'rt call'd Christian in the proper sense.” P. 3.

This is railing ; but is it writing ? Such poetry is well matched with such politics.

DRAMATIC.

ART. 14. *The Soldier's Daughter, a Comedy in Five Acts; now performing with unbounded Applause at the Theatre-Royal, Drury-Lane.* By A. Cherry, of the Theatre-Royal, Drury-Lane. *The Eighth Edition.* 8vo. Phillips. 1s. 6d. 1804.

What effect this production might have on the theatre, with all the aids and artifices of dress, scenery, stage trick, &c. it is not for us to determine. All we can pretend to say is, that it did not much exhilarate the gloom of our garret, or sooth the despondency we felt at the angry scream of the milk-woman, vociferating to have her score paid. Nevertheless, the title-page informs us, *credite posteri*, that it has passed through eight editions ! ! ! !

MEDICINE.

MEDICINE.

ART. 15. *Three Letters on Medical Subjects, addressed to the Rev. Gilbert Ford: containing, 1. an Account of the Effects of an Aloetic Medicine, in the Gout, and other chronic Complaints; 2. a Practice which has been successful in the individual Prevention of the late Epidemics; 3. an Account of the sedative Properties of the granulated Preparation of Tin, in some Affections of the Mind.* By John Ford, M. D. Chester: 12mo. 55 pp. 2s. 6d. White. 1803.

It is not without concern, that we see a practitioner of long standing, and, in other respects, of considerable respectability, writing in praise of a medicine, the preparation of which is kept a secret. One of the ingredients, indeed, of which it is composed, the author mentions, namely, aloes; but the *whole receipt* he does not publish, for "reasons which (he conceives) it is neither incumbent on him to bring forward, nor necessary to trouble the world with." This, we fear, will not satisfy his brethren of the profession; and we cannot refrain from recommending to the author's perusal, a paragraph (sect. xxii. ch. 2) in Dr. Percival's Medical Ethics*, which particularly applies to this point.

Conceiving that contagion is first received into the *prima via*, through which it produces its effects upon the system at large, the author, a few years ago, during the prevalence of the scarlet fever, and last year, during the prevalence of the influenza, recommended to persons exposed to these infectious disorders, the use of his *secret* aloetic pills; the sensible operation of which, consists in a gentle motion of the bowels. By this remedy, he is persuaded that many persons who consulted him were secured from the effects of the contagion:

The author thinks he has discovered in granulated tin (a preparation frequently employed to bring away worms from the intestines) a *new sedative*. The fact is so extraordinary, that we think it right to lay before our readers the account in Dr. Ford's own words, only remarking, that the granulated tin, when given in large doses, pretty constantly produces some evacuation from the bowels. "The Hon. Mrs. B. in the eighth month of pregnancy with her ninth child, was affected by such foreboding horrors of her situation, that, after the ineffectual trial of various nervous remedies, she had recourse to tincture of opium, and had increased the dose from 20 to 100 drops. But the powerful agency of this medicine was temporary only; her disorder, after its effect was over, recurred with increased violence. In this state I saw her, and recommended a reduction of the opiate to 20 drops, and a quarter of an ounce of the tin medicine, to be taken at bedtime. When I visited her the next day, I received a very pleasing account of the effect of the medicine; but I cannot express it better than in her own words, which were, "I am obliged to the medicine for a qui-

* See also our Review, *supra*, p. 369.

ster night than I have experienced for some time, and I hope you have a mine of the powder." She afterwards, by degrees, entirely left [off] her laudanum; took occasionally a dose of tin power; and, by keeping her bowels in a proper state, underwent her confinement without a return of her apprehensions, or any other occasion of alarm"!!! The author adds that, in some instances, the sedative operation of the tin has become so great, that he has had a difficulty in persuading his patients, that it could be brought about by any other medicine than opium! We cannot refrain from putting one query to the author. Is it not rather extraordinary, that in the frequent employment of this preparation in large doses, as a worm-medicine, no other person should have noticed its sedative or opiate virtues?

DIVINITY.

ART. 16. *A Charge delivered to the Clergy of the Diocese of Rochester, at the Primary Visitation of Thomas, Lord Bishop of Rochester, 1803.*
410. 23 pp. 1s. 6d. Payne. 1803.

The Bishop of Rochester begins his Charge by adverting to his prior connection with the Cathedral of that Diocese for the space of 20 years, as its Dean; and paying an appropriate tribute of praise to his illustrious predecessor in that see, modestly claims for himself only the humbler merits of zeal and diligence. Could there be a danger that any other person would prescribe such limits to his pretensions, this well-written Charge would in itself be sufficient to prevent such an injustice.

After noticing the nature of our present trials, and the consequent increase of responsibility attaching itself to the clerical character, the Bishop laments the prevalence, at such a time, of two apparently opposite evils, Infidelity and Enthusiasm. Having characterized these, he adverts to the proper means by which the clergy should resist and counteract their effects. After noticing, more particularly, those who assume the title of *Evangelical preachers*, and claiming from them the candour of which he sets the example, the Bishop thus explains the duty of preaching.

"My Brethren, it is my opinion, that pure and vital religion is not best promoted by entangling the plain intellects of your respective congregations, in discussions on these nice and controverted questions: they are by no means calculated to disperse the gloom of infidelity, though they may tend to confirm the wayward pretensions of enthusiasm. I exhort you to preach the pure and unadulterated doctrines of the Gospel, plainly, soberly, and intelligibly, that men by the faith and practice of them, may work out their salvation with fear and trembling, in patient hope, and undissembled repentance; to be careful that, in explaining the nature and extent of the faith which we profess, the benefits of our blessed Redeemer's sacrifice, the comfortable promise of his assisting spirit, the co-operation of his grace with our imperfect endeavours, you use terms which cannot mislead, and much less perplex." P. 15. He particularly warns his hearers

hearers against encouraging any trust in "experiences, sensible impressions, sudden illuminations", which are made by enthusiasts the chief tests of spiritual progress; but are veiled in a studied obscurity by a late apologist of that sect.

The latter part of the Charge is employed on the late Bill for Residence, which the Bishop distinctly explains and unequivocally approves; declaring his own resolution to execute the provisions of it "faithfully, considerately, and temperately". The whole of the Charge is perfectly in unison with the established character of the Bishop of R. not only as a polite and finished scholar, but as a sincere and pious divine,

ART. 17. *A Charge delivered to the Clergy of the Diocese of London, in the Year 1803. By the Right Reverend Beilby, Lord Bishop of that Diocese.* 8vo. 40 pp. 1s. Cadell and Davies. 1804.

The present Charge, a new proof of the abilities and pastoral care of the Bishop of London, is opened by a particular notice of the dangers which arose from our temporary peace; of those corruptions which were flowing in, during our short intercourse with the continent; stating, in opposition to them, the proper influence of the parochial clergy, in counteracting such evils. The good prelate speaks with a becoming confidence of the internal strength of the Church, supposing only a due and laudable exertion in its members. Against the Theorists who formerly attempted to decry all ecclesiastical establishments, he points the conspicuous examples of America and France; the former, by the testimony of travellers, rapidly declining in religious character; the latter, compelled by the absolute necessity of the case to restore a kind of establishment. To the zeal and fidelity of the clergy of our own church, in these perilous times, the Bishop of London (as the Bishop of Rochester also has done) bears ample testimony (p. 16).

But the most extensive part of this Charge relates to the education of the poor, and is introduced by the mention of Sunday Schools. From the strongest conviction, arising from knowledge and experience, the Bishop presses the great duty of giving wholesome knowledge to the lower classes. Of Sunday Schools he thinks highly, and reports some excellent effects; but, at all events, he contends "that, in some way or other, in Sunday schools, in charity schools, in day schools, in schools of industry, or whatever species of school you think fit, the children of the poor ought to be educated." P. 24. As a fact in point to this subject, his Lordship mentions the case of Ireland, where gross ignorance certainly has not been accompanied by loyalty, or any salutary effects. After contrasting the effects of instruction here, he adds, highly to the honour of his head and heart, "It has, I know, been sometimes asserted, that ignorance is the mother of devotion. It is no such thing. It is the mother of superstition, of bigotry, of fanaticism, of disaffection, of cruelty, and of rebellion. These are its legitimate children. It has never yet produced any other; and never will to the end of the world: and we may lay this down as an incontestible truth, that a well-informed and intelligent people, more particularly

ticularly a people well acquainted with the sacred writings, will always be more orderly, more decent, more humane, more virtuous, more religious, more obedient to their superiors, than a people totally devoid of all instruction, and all education." P. 29.

The general character of the Bishop of London's Charges is observable in this. It is sound, perspicuous, and instructive: expressive of a sincere regard for the welfare of the church and people, and a conscientious feeling of the very important duties attached to the situation of a Bishop.

ART. 18. *A Sermon, preached before his Excellency Philip, Earl of Hardwicke, Lord Lieutenant, President, and the Members of the Association incorporated for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion, in St. Peter's Church (Dublin) on Thursday, January 27, 1803. By the Rev. John Jebb, A. M.* 8vo. 125 pp. Watson and Son, Dublin. 1803.

The general purpose of this discourse, on Psalm i. 2, 3, is, to show the influence of true religion upon human happiness. It is proved, at some length and incontestably, that this religion is to be found, not in the volumes of human philosophy, but only in the sacred Scriptures; the study of which is therefore earnestly enforced upon the Members of the Association, and the dissemination of them among the poor, vigorously inculcated. The Sermon itself is both soundly argumentative and eloquent; and the copious notes which attend it, display much reading in ancient as well as in modern writers. The proceedings of the Association (detailed in the Appendix) do indeed "afford matter of gratification to all who are interested in the advancement of religion and virtue"; and prove it to be (which is no small praise) worthy of the concurrence it has met with from the Society in London for promoting Christian Knowledge.

ART. 19. *Causes of the Inefficacy of Fasts; in a Sermon, preached at the Octagon-Chapel, Bath, on the Fast-Day, October 19, 1803. By the Rev. John Gardiner, D. D.* 8vo. 53 pp. 1s. 6d. Hatchard. 1803.

A discourse delivered with energy and propriety, and recommended by the character of the preacher (as we suppose this to have been) may gratify very highly a friendly congregation, though, unaided by such circumstances, it may appear to an indifferent reader somewhat tedious, and fail to excite in him much interest or admiration. The very opening of this discourse is unfortunate. "It the loss of any blessing ought to be felt in proportion to its value". So far, well. But the next maxim is scarcely intelligible; and, if we understand it, not admissible: "if the vexations of a disappointment should be regulated by the exultations of an opposite success". P. 3. Many unfortunate attempts at oratory might be produced; among which are, "as a gleam of sunshine which creates animation, but by its sudden disappearance excites regret". P. 5. "Urgent preparations for a necessary war, the tumult and din of arms, the prancing horses and chariots raise up a dust which intercepts the view of our transgressions and sins".

5ms". P. 14. "Luxury, the bloated offspring of opulence and prosperity, which scatters its noxious seeds in the purest and most fertile soils". P. 24. But whatever the discourse may want of intrinsic vigour, the preacher has endeavoured to supply the defect by a series, almost unbroken, of interjections and interrogations.

ART. 20. *An Exhortation to the due Observance of the approaching National Fast: in an Address from a Minister to his Parishioners.* By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. 16 pp. 3d. or 2s. 6d., a Dozen. Spragg. 1803.

In the opening of this Exhortation, we find a piece of instruction so very seasonable and useful, and (as we judge) incontrovertible; that we cannot do better, than by extracting and recommending it to the attention of our readers.

"My dear Parishioners,

"The opinion, that religion has nothing to do with our *political duties*, that is, with those duties, which are required from us as members of the community or civil society, of which we make a part, is a mistake, into which people are very apt to run. I am anxious, therefore, to guard you against it; and more especially at this moment, when, if it should prevail among you, as I have some reason to suppose it has done, it may hinder you from the performance of the necessary duty, to which, by the authority of your Sovereign, you are now called. This mistake has of late met with encouragement from some men of great name, who have spoken against the practice of treating on politics in the pulpit. If, by speaking against political preaching, they only mean to condemn the practice of those preachers, if any such there be, who, in their discourses from the pulpit, enter into the merits of particular political questions, which are of a dubious nature; into those questions, by which, in the ever-existing contentions for place and power, one political party is distinguished from another; and by which each, in its turn, endeavours to obtain the ascendancy, they are undoubtedly in the right. These questions, having nothing to do with the duties of the people at large, and having only for their object the gratification of worldly ambition, ought not to be mixed with the considerations of religion, and are by no means proper subjects of discussion in the pulpit. But if, by political preaching, be meant the discussion of those duties, which all men in their several stations, as members of the community, to which they belong, owe to that community, there is scarcely any subject, at least any subject in which their present happiness is concerned, on which they have more need to be informed of what is required of them, or more need to be exhorted to the performance of it." P. 3.

"Let it not be thought, then, that a minister of the Gospel, in directing the attention of his hearers to the consideration of *any* class of duties, and more especially to duties of so important a nature as those owing to the state, at all steps out of the limits of his proper province, or that he is not performing one of the necessary offices of his profession." P. 6.

Mr. P. seems to conclude (p. 11) from the declarations of the rebel Emmett at his trial, that those Irish traitors, who knew the French best,

best, would not accept their assistance in an invasion of the country. Here we differ from him in opinion; and, we think, that any reliance upon such a declaration would be full of danger. That impetuous young man (an awful warning to young men in all places) seems to have been no party in the secrets of hoary-headed conspirators.

We strongly recommend this little tract to our readers, as worthy to be distributed by them among their neighbours; to whom a more instructive exhortation cannot easily be given.

ART. 21. *Letters on the Atonement. By Charles Jerram, A. M.* 8vo. 124 pp. 2s. 6d. Rivingtons, &c. London; Wise, Wifbeach. 1804.

In a late periodical publication, one of the *professed* advocates for the doctrine of the Atonement, in fact, aimed a mortal blow at it, by an assault upon the doctrine of *Satisfaction for Sin*. The "reasons for rejecting this latter doctrine" seeming to comprise the usual objections to that of the Atonement, and calculated also to overbear the humble Christian; Mr. J. undertakes, 1. to answer those objections; 2. to establish the doctrine itself, by scripture evidence, and by the nature of the Jewish sacrifices and priesthood; and, lastly, to show, "that it is perfectly consonant with our own ideas of sinews; and is founded upon those principles which can alone reconcile forgiveness of sin with the conduct of a wise and benevolent Governor." He has accomplished these points in a very argumentative and satisfactory manner, as we were led to expect, by his several former publications. Mr. J. however, candidly acknowledges, that, "as his object was to furnish the common Christian with a plain defence and support of a fundamental doctrine, he did not aim so much at originality, as clear argumentation; and therefore he has not scrupled to take the ground, and adopt some of the arguments, of an excellent anonymous pamphlet, printed at Leeds, and which is generally ascribed to the pen of the pious and very sensible Mr. Hey of that place." He has extracted also, and abridged, some Notes from the work of Dr. Magee on this subject, which he not less justly than highly commends.

The epistolary form, in which the controversy is here carried on, seems to us inconvenient; it produces a superfluity of words, which abates the reader's attention, by a tax upon his time unnecessarily imposed. The form and title of the treatise might have been, the *Doctrine of Atonement vindicated against certain Objections, and established by Arguments drawn from Scripture and from Reason*. But the work being very respectable, we have pleasure in recommending it under any form or title.

ART. 22. *An Address to the Volunteers of Bromley and Bow, Middlesex, and of W. St. Ham, Essex. Delivered in the Baptist Meeting-House, Bow, on Lord's Day Afternoon, December 18, 1803. By William Newman.* 8vo. 29 pp. 1s. Butten. 1804.

With a very commendable zeal for the cause in which we are engaged, this Dissenting Minister addresses the Volunteers of his own and

and the adjacent district. He reminds them: "of the goodness of their cause, their obligations to the most strenuous and valiant exertions, the encouragements they have to hope for success, the snares of their present situation, and the importance of their being not only good soldiers, but also good soldiers of Jesus Christ". In the discussion of these several topics, if we do not see much to admire, there is at least every appearance of good intentions, which we cannot but approve. The author, in stating (which he does, perhaps, with too much triumph) the comparatively great attention paid to religion in this country, naturally introduces various societies of Dissenters to our notice, and speaks with respect of those whom he calls "the evangelical clergy". We cannot be supposed to feel so much partiality to these pretended evangelical teachers, nor to be pleased, as this author seems to be, with the multiplication of "itinerant preachers". He does not, however, throw any obloquy on the established church; and his Address, though not distinguished by great ability, had, no doubt, when delivered, its proper effect.

ART. 23. *Britain's Defence. A Sermon, preached August 21, 1803, in the Protestant Dissenting Meeting-House, Battersea. By Joseph Hugber, A. M. Second Edition. 8vo. 42 pp. 1s. James, Bristol; Williams, &c. London. 1803.*

The characteristic of this discourse is *incongruity*. At p. 9 we read, "Never, in the memory of the oldest man, was our country exposed to so much danger. An enemy, conscious of talent, flushed with success, inflamed with resentment, and full of resources, meditates an assault tremendous without a parallel": in the next page, "should the enemy defy us in the most insulting terms, and approach to desolate the empire; should the justice of our cause be demonstrated, and our confidence of success be supported by the strongest probability—even then I would ask, "Is there not some gentle expedient which we have overlooked?" Even then, unpopular as the suggestion may be, I would *sooth*, and *supplicate* [not so will our Volunteers do], and *resign* a large portion of our right, rather than contend." And what is the obvious consequence of such a *resignation*? Why, the resigning of another and larger portion within a year, or perhaps a month; and so on, as long as we have ought to be resigned. At pp. 18, 19, the preacher declaims against spending *a single hour* of the sabbath-day in military exercises. We do not justify it on the grounds which he chooses to imagine, but solely on the ground of *necessity*. If we may *fight* the enemy when he comes, on that day; and if the time for *learning* to fight him be as short as he has told us it is, where is the difference in the necessity of the two things? Yet we by no means harshly blame those who have scruples on the subject; and we recommend to them the same abstinence from *judging*. "We have reason to be thankful, that our political harmony was never more entire." P. 26. The preacher did not anticipate certain debates in February and March, 1804; when the enemy was supposed, by all parties, to be at our very door. We may commend the preacher's good intentions; but not the soundness, either of his judgment or his eloquence.

ART.

ART. 24. *A Review of Dr. Priestley's Letter to an Anti-Pædo Baptist.* By Job David. 8vo. 28 pp. 1s. Vidler. 1803.

In the opening of his work, Mr. David extols Dr. Priestley for his *inflexible virtue*, as well as for his *exalted genius*, and *unmerited sufferings*. We leave the two latter points to the judgment of those who have attended to his writings and his conduct. But, as to the first, he is afterwards declared to be, not only "by nature hasty", but "towards the memory of his deceased friend, Mr. Robinson, uncandid and illiberal" (p. 21); that is (we say) unjust, and so not inflexibly virtuous.

Mr. David is not singular in his mode of judging, which is plainly this: as far as Dr. P. is on my side, hostile to Church and State, he is every thing good; at the point when he ceases to be so, he becomes any thing but good. As to *arguments* against infant-baptism, there is not a tittle of novelty in this whole book; and we leave to Dr. P. the vindication of himself and his Letter, which was noticed in our 21st volume, p. 328.

POLITICS.

ART. 25. *A Reply to some financial Mistatements, in and out of Parliament.* 8vo. 68 pp. 1s. 6d. Hatchard. 1803.

The financial Mistatements *out* of Parliament, to which this author replies, and which he reprobates with just severity, are those of Mr. Cobbett, in his Political Register: those *in* Parliament are ascribed to a noble Lord, whom the writer of course treats with more respect.

As an apology for entering into "the serious examination of inconsistencies so glaring, and the formal exposure of errors so gross and self-evident", the author (in his Preface) observes, that "one of those few subjects on which this reproof would not be justly founded, is finance; in which the results are so highly and generally interesting, while the study of the materials from which they are deduced is, comparatively speaking, familiar to a very small number of readers." The author then proceeds to point out "such errors and inconsistencies in the assertions and inferences of Cobbett, as show how unacquainted he is with the matter, and how careless in the manner, of his argument."

The first of these errors respects the surplus of the Consolidated Fund. In his remarks on this subject, Cobbett is shown to "have applied to the Budget for 1802 what belonged to the budget for 1803"; and consequently to have grossly misrepresented Mr. Addington, who is stated to have calculated the surplus for the *four quarters ending the 5th of April, 1803*, at 6,500,000*l.* whereas the 6,500,000*l.* were taken on the Consolidated Fund for *four quarters ending the 5th of January, 1804*; and this author shows, by referring to Woodfall's Parliamentary Register, that the Chancellor of the Exchequer, on the 4th of June, proposed a vote of 4,500,000*l.* without any estimate of a larger receipt, for the year ending the 5th of April, 1803.

Several other gross misstatements of the same writer are shown, and some glaring inconsistencies pointed out, by only comparing different passages of his Register with each other. But we turn from this subject to one more worthy of attention, namely, the financial misstatements of Lord Grenville, in the House of Lords. These statements are here opposed with considerable ability, and we think with success. They relate chiefly to the estimates of expence for future buildings in the navy, the army estimates, the account of the permanent taxes, and the estimated produce of the lottery. The whole conclusion drawn by Lord G. from his statement of these expences and probable receipts "depends", says this author, "upon an error of a very obvious and palpable nature. The Noble Lord applies the income of the year 1802 to the establishment of a future period, in which an increase of income was distinctly held out by Mr. Addington, who stated his reasons for expecting it. Deducting from the statement of expence 700,000*l.* which we have shown to be improperly charged for the extra buildings of the navy, the amount of the expenditure will remain, as in Mr. Addington's estimate, 10,533,000*l.*; and, adding to the account of receipt the sums deducted by Lord Grenville, for reasons which we have shown to be insufficient, it will amount to 9,682,000*l.* To this all casual receipts are to be added. There would therefore remain an apparent deficiency of about 900,000*l.* of which the increase of the revenue in the first quarter of 1803 would have supplied 700,000*l.* The whole of Mr. Addington's statement depended upon the probability, supported by experience, of a progressive increase in the produce of the revenue. And it is the total inattention to this part of the statement which has given occasion to many unfounded charges.

"From these observations we conclude, that any statement, founded on Lord Auckland's papers, is, in two very material respects, disadvantageous to the Minister. 1st, that all incidental receipts of the Consolidated Fund are omitted; and, which is far more material, that it supposes the revenue to have reached its utmost produce in the year 1802. This is so far from the truth, that we have already proved, that, in the first quarter of 1803, an improvement took place of 700,000*l.*; and Mr. Addington was so far from holding out an expectation that, even in the year 1803, the revenue would reach its utmost height, that he distinctly stated the produce of the Consolidated Fund for that year at about 6,100,000*l.* though he thought himself justified in expecting its future produce might amount to 7,845,000*l.* The actual produce in the year 1802 fully realized his estimate; and the produce of the succeeding quarter, as we have before shown, very considerably exceeded it." P. 58.

Upon the whole, the writer of this tract appears to us to have ably vindicated the financial statements of the Minister, and to have thrown a very clear light on an intricate, but highly interesting subject. His work appears to us well worthy the attention of all who desire to have accurate information, and to form just opinions, respecting the finances of the country.

ART. 26. *Alfred's Letters. An Essay on the Constitution of England, and an Appeal to the People; with Six Letters, on the Subject of Invasion, originally addressed to the Printers of the Two Shrewsbury Papers.* 8vo. 36 pp. 1s. 6d. No Publisher's Name. 1804.

Too much praise cannot be given to the object and design of this little pamphlet. The Essay, which the author has placed first, delineates justly (upon the whole) though without much ingenuity or novelty of remark, the constitution of this kingdom; and exhorts us to the defence of it against our implacable enemy. The Letters (which are six in number) chiefly relate to the Volunteer Corps in that part of the kingdom where they were published, and contain many well-intended exhortations, and some not injudicious instructions, calculated to render them more perfect in discipline. The style of this author is inelegant, and often vulgar; but his admonitions (though hardly worthy of republication) may have been useful to those Volunteer Corps, for whose service they were written.

ART. 27. *Reflections on the late Elections in the County of Cambridge; with incidental Remarks on the present State of the Nation. By a Freeholder of that County.* 8vo. 48 pp. 1s. 6d. Hatchard. 1803.

The title of this declamation should have been reversed: Remarks on, &c. with incidental Reflections on, &c. For, among forty-eight pages, seven only have any concern whatever with the county of Cambridge and its elections. The rest of the book is a medley of the politics of ancient Rome and modern England. Every page is swelled with common-place scraps of Latin. We have seldom been more fatigued than in this case, by reading the same number of pages: yet the author sometimes appears equal to higher things. He is probably a young man, who writes as fast as he talks, and who talks much faster than he thinks.

INVASION.

ART. 28. *Serious Considerations, addressed to British Labourers and Mechanics, at the present Crisis.* 8vo. 19 pp. Debreit. 1803.

Very just and striking Considerations; which we recommend to be printed (without loss of time) in a cheap form, plainer words being occasionally substituted; and to be distributed in their respective neighbourhoods, by all persons attentive to the present situation of their country.

MISCELLANIES.

MISCELLANIES.

ART. 29. *Observations on the Correspondence between Mr. Adam and Mr. Bowles, with the Correspondence subjoined. By John Bowles, Esq.*
8vo. 48 pp. 1s. Rivingtons. 1804.

We have carefully attended to the substance of this Correspondence, and have principally remarked in it two things. First, that the friends of the late Duke of Bedford are laudably anxious to rescue his character from the charge of irreligion; secondly, that Mr. Bowles, who made the charge, is anxious also to prove, that he did not make it wantonly. For the former purpose, Mr. Adam published the Correspondence alone, and had it distributed gratis; for the latter, Mr. Bowles here prefixes to it his own Observations. To us it appears, that whether the charge be just or not, Mr. Bowles had sufficient grounds to think it so, at the time when he alledged it. With respect to the facts in dispute, though we cannot think the retraction of the old parish clerk of equal validity with the assertion of a most exemplary clergyman, we are happy to see added, in the statement proposed by Mr. Adam, three important facts; that the Duke had ordered the parish church of Woburn to be repaired at his own expence; that he had made provision there for his own attendance; and that, on a solemn occasion, he particularly desired to partake of the Sacrament with his brother. These are circumstances which throw a light upon his character, of which not a ray assuredly appeared in the famous panegyric of Mr. Fox*.

In the last Letter of the Correspondence, Mr. Bowles claims a right to reply, which he has here exercised, merely for his own justification; and, as he has also republished the whole Correspondence, it is unnecessary to take a separate notice of the former book. Mr. Bowles insists chiefly upon two points; that his motive was pure, and his authority for what he asserted sufficient. He was anxious that a character should not be held up to the public as perfect, in which religion made no part, and was even strongly suspected to be wanting: and he substantiated his charge by testimony, which he had good reason to believe irrefragable. That his motive was other than good, cannot be supposed, without a gross ignorance of his character; and it seemed rather a harsh proceeding, to endeavour to preclude him from the means of such a justification as he has here published. He had already removed from his former publication the two facts which are here controverted. The cause of religion is manifestly promoted by the whole discussion.

* See Mr. Bowles's Letter to him, Brit. Crit. vol. xx. p. 93.

ART. 30. *A Short Account of certain notable Discoveries in History, Science, and Philology, contained in a recent Work, entitled "Elements of General Knowledge", &c. By Phileleutherus Orielenfis.* 8vo. 47 pp. 1s. Cooke, Oxford; Payne and Mackinlay, London. 1803.

Who it was that assumed the appellation of *Phileleutherus Lipfienfis*, and for what purpose, few of our readers will require to be informed. It was no less a person than the illustrious Bentley, when he chose to dissect the mischievous discourse of Collins on Free-thinking. With what modesty a similar name is prefixed to an illiberal and uncandid attack upon an eminently useful book, we leave the public to decide. Does the author mean to imply, that though his antagonist may not resemble Collins, he at least is the very counterpart of Bentley? Or would he teach us, that a peculiar love of freedom is required to pen sarcastical insinuations? After three editions of the work have been exhausted, a person of Oriel finds time to write and publish 47 pages of objections. But even if the objections were all valid, this could hardly be supposed to demand the learning or acuteness of a Bentley.

It is certain, however, as we shall show in a very concise Article, that some of the objections cannot be allowed; and those which cannot fully be answered, owe no small part of their importance to the exaggerations by which they are accompanied. The Introduction, of four pages, is dedicated to the purposes of aggravation only. It endeavours to leave the author attacked without excuse for the errors which may be found. This, therefore, belongs not to the love of freedom, but the love of malice. The remarks begin at p. 154 of the fourth edition; and the first amount only to this; that in a rapid sketch the accounts are concise. We are then carried at once to vol. ii. p. 318, to notice (probably) an error of the press, in putting *Catallus* for *Tibullus*, on which much stress is laid, and much pedantry wasted. That the latter was meant is clear; not only from the mention of "tender and pensive elegies", but because the country house of Tibullus at Fesum must have been within a moderate walk of Tivoli. Bentley would not have laid himself open to so easy an answer.

An appearance of inconsistency is then tolerably made out, on the subject of Horace, by bringing broken passages together; but all might be remedied by the change of a single word. The remarks on geography and chronology are of no great consequence. Mr. Kett has taken the Dutch account of the Caffres; the pseudo-Bentley prefers the accuracy of an author who says, that it is "*as false as it is numerited*"; who, however, had not published when Mr. Kett's book was prepared for the press. On the subject of the reform of the Calendar, a real error is detected; and of course is sufficiently amplified, *by the rule of candour*. The remarks on history are worked by the same rule, but are by no means all unanswerable. We must not, however, go

Z

through the tract with minuteness, which would demand a large, instead of a concise critique.

The amount of the whole is briefly this: that, Mr. Kett's book, having reached its fourth edition, some person,

—(of whom nothing is memorial,
But that he is a fellow of Oriel)

either moved by private pique or public envy, has made an ostentatious attack upon it; not with a desire to improve a useful work, but with irony and sarcasm, to depreciate and degrade the author and the book. Having found the skin of Bentley in some old library, this anonymous writer attempts to put it on; but wears it with so ill a grace, as to expose himself to chastisements which never could have fallen on that mighty critic. After all this, the general utility of Mr. Kett's book will continue unimpeached; the corrections which are really requisite will of course be introduced; and the character of the author will suffer little injury, though it should even be considered as proved, that in writing on general knowledge he has committed a few mistakes.

ART. 31. *A postliminious Preface to the Historical Review of the State of Ireland. By Francis Plowden, Esq. Containing a Statement of the Author's Communications with the Right Hon. Henry Addington, and some of his Colleagues, upon the Subject of that Work; some Strictures upon the Falsities of the British Critic, and other anonymous Traducers of the Irish Nation; and also some Observations on Lord Redesdale's Letters to the Earl of Fingall.* 4^{to}. 45 pp. 2s. Carpenter. 1804.

We have always been fully sensible of the value of that sage advice contained in the precept of the Roman satirist, Nil Admirari; we are, therefore, never astonished at any man's absurdity or impudence; and "the marvellous fertility of the present æra, in extraordinary" advertisements, might reconcile us to the title of this most audacious publication. But no experience of party intemperance, no pity for imbecility, no allowance for the effects of worldly disappointment upon a weak and heated mind, can furnish, in our opinion, any justification of such a wanton and insolent attack upon those in authority, as the present tract.

For this author's abuse against us, as editors of this work, we forgive him in all Christian charity; and, as his ignorance and dullness are not more privileged than those of any other individual who chooses to submit his work to the public, we are sensible we have merited its thanks by exposing both in our Review. As to his accusation against the writer of the critique upon his publication, that he was employed to write against his book, we know it to be without any foundation; the article was communicated to us by a person unconnected with government, and inserted solely on account of its merit. Mr. Plowden must, indeed, have conceived such an opinion of his own talents and importance, as must make the public smile, when he supposed that any thing which came from his pen, could make it neces-

lary

fary for those in power to employ a writer to answer him. There are thousands in both countries who consider his opinions as so objectionable, his work so mischievous, and his ignorance so glaring, that his History could not possibly remain long unanswered; and if his vanity had not blunted the little acuteness which nature gave him, he might have foreseen the disgust which his volumes would have given to every class of readers, except his own party-zealots, and would have been prepared for a much severer exposure of his folly and stupidity.

Having dismissed that part of his *POSTLIMINIOUS* Preface (a most barbarous phrase!) which relates to ourselves, and the writer of the critique on his History, we shall very briefly remark upon that part of his performance, in which he attacks some of the members of the present government of the country.

The Speaker is accused of having (while Chief Secretary of Ireland) received in his boots and spurs, the author of the Historical Review of the State of Ireland; "the fate of which", we are gravely told, "renders the *case* of the writer the cause of Ireland". The Speaker, we must acknowledge, from Mr. Plowden's own account, seems always to have entertained a cautious distrust of this author's views and designs, and to have accordingly kept him at a proper distance.

Mr. Pitt is also accused of having received from Mr. Plowden a stupid *Memoire* upon the State of Ireland, which he treated with silent contempt.

Mr. Hiley Addington is accused of having refused to read a folio manuscript of six hundred pages! which we can readily believe; and of having snatched out of his hand a letter, and thrown it into the fire; which latter charge, we are authorized to state, is destitute of the smallest foundation.

The Minister is accused of having paid him two hundred pounds in advance, to purchase materials to write an History of Ireland, to reconcile the Irish to the Union; notwithstanding which, we find Mr. P. acknowledging, that he came a begging for the Irish Statutes and Parliamentary Reports. He also accuses the Minister of withholding from him the sum of one hundred pounds, *conditioned to be paid upon the approval of his performance!* and after a *medley* composed of his precious political opinions, his letters, and the answers to some of them, *his own* statements of interviews, invectives against Sir R. Musgrave, the Irish Chancellor, "the ferocious Orange-men", Egerton the bookseller, the Times, the Traveller, &c. &c. &c. this absurd and obscure individual, with a candour for which we should give him credit, did we not conceive it to arise from his want of sense, concludes his contemptible performance, with the following note received by him from the Minister; which note is a refutation of every assertion made against Mr. Addington in his pamphlet.

"Mr. Addington has received Mr. Plowden's letter and the manuscript which accompanied it. Mr. Addington *abstains* from suggesting any alteration in the latter; but *cannot forbear* remarking its extreme inaccuracy, *as far as it relates to communications* that have taken place between Mr. Plowden and himself.

"Downing-Street, Feb. 5, 1804."

Z 2

"This

"This answer (observes Mr. Plowden) admits the truth of the whole Preface, except such parts of it as relate to the communications which took place between that Right Hon. Gentleman and the author."

We cannot admit this interpretation; for, in our opinion, every person of common sense must acknowledge, that this note from the Minister can possibly have no other meaning except the following, couched in a gentlemanly manner.

Mr. Addington will not give Mr. Plowden his opinion of the merits of the controversy between him and the British Critic; he *abstains* from making any remarks upon his attack on those numerous and most respectable individuals, whom he has libelled in his postliminious Preface; but he cannot avoid remarking, that the account which he has given of the communications which took place between Mr. Plowden and himself, relative to his History of Ireland, is utterly devoid of truth and decency.

ART. 32. *A Letter to the Reverend Principal Hill, on some of the Proceedings of last General Assembly of the Church of Scotland.* 8vo. 40 pp. Guthrie and Tait, Edinburgh. 1803.

As we were not present in the last General Assembly of the Church of Scotland, and know nothing of the proceedings of that court but what we collect from this ill-judged publication, our anonymous correspondent, who transmitted it from Edinburgh, cannot surely expect that we are to enter into his party politics. One thing is obvious, on the very face of the pamphlet: if the author had not been conscious that he was acting an improper part, he would not have thrown the vowels out of every title, and every proper name, which he had occasion to introduce into this angry expostulation; and, had he addressed Principal Hill in the manner of a gentleman, he would have subscribed the Letter with his own name.

The tyrannical conduct, of which he complains, in the General Assembly, seems to have amounted to nothing more, than that they compelled *all* the members of some presbytery to be present, when licence to preach the gospel was granted to a young man, whom the majority of that presbytery, and even the Assembly itself, had found worthy of that honour. There were, it seems, *four* members of the presbytery who deemed the candidate unworthy of a licence; and, in the opinion of this letter-writer, these men should have been allowed to remain at home; and thus show to the country at large, that they disapproved of the conduct of their brethren. But, suppose that only one member of the presbytery had found the candidate worthy of the honour to which he aspired; and that, on appeal to the higher tribunals, the judgment of this individual had been approved of, and the conduct of the majority found to originate from popular prejudice or party malice (such things will sometimes occur), what was the General Assembly to do? Was the young man to be refused a licence? Could he be licensed by one minister? Or would it have been competent for the Assembly to compel the refractory members of the presbytery

bytery to unite with their brother in the discharge of their common duty? When these questions shall be answered, the merit of this factious philippic will be fully ascertained.

ART. 33. *An Account of Louisiana; being an Abstract of Documents delivered in, or transmitted to, Mr. Jefferson, President of the United States of America, and by him laid before Congress, and published by their Order.* Reprinted, London. 1s. 6d. Hatchard. 1804.

This Account describes the boundaries and probable extent of Louisiana, through the great river Missouri to the Pacific Ocean. It represents also generally the prodigious fertility of the soil, which appears capable of producing every more valuable article of the temperate and torrid zones, namely, sugar, cotton, indigo, cochineal, besides rice, wheat, maize, rye, &c. &c. This region has also many valuable mines of lead, copper, iron, as well as hemp, tar, pitch, turpentine, &c. We have also in this pamphlet, a statistical account of the settlements and improvements made in these countries, by the French, Spaniards, and Americans; with a concise state of their civil and military institutions, and their present population of Whites and Blacks.

It will be found a curious and interesting publication, communicating in a small compass much important information.

ART. 34. *Hints to the People of the United Kingdom in General, and of North Britain in particular, on the present important Crisis; and some interesting collateral Subjects.* By William Dickson, LL. D. 8vo. 54 pp. 1s. Constable, &c. Edinburgh; Braith and Reid, Glasgow; Longman and Rees, &c. London. 1803.

"The author of these pages, having been disabled in the service of his King and country, can take no active part in the operations necessary for their defence. But, though he no longer has a right hand, he still has a British heart and head devoted to the sacred cause". Though we know not the author's history, yet we may venture to agree with him, that he has good reason "to look for some little attention from his countrymen". But the book itself furnishes good reasons. The *Hints* here suggested extend to a great variety of subjects; and the *Notes* subjoined, to nearly as many more. But though the work is of a desultory nature, as the title implies, yet many distinct parts of it are very worthy of attention; and the whole is friendly to patriotism, morality, and religion.

FOREIGN CATALOGUE.

FRANCE.

ART. 35. *Flora du Nord de la France, ou Description des plantes indigènes, et de celles cultivées dans les départemens de la Lys, de l'Escaut, de la Dyle et des deux Nèthes, y compris les plantes qui naissent dans les pays limitrophes de ces départemens; ouvrage de près de trente ans de soins et recherches, dans lequel des plantes sont arrangées suivant le système de Linné, et décrites par genres et espèces, avec des observations de l'auteur. On y a joint les lieux positifs où elles naissent, et leurs propriétés reconnues dans la médecine, dans les alimens et dans les arts; par F. Roucet, officier de santé, pensionné de la ville d'Alost. 2 Voll. Paris, 1803.*

The author had before published an account of the less frequent plants growing in the environs of Ghent, Alost, Termonde, and Brussels. He has again gone through the provinces of Flanders and Brabant, and this Flora shows that his researches have not been unsuccessful. At the head of his work he has given a botanical Dictionary, in which he follows the system of *Linnæus*. The descriptions are accurate, and according to the principles of the science.

Magas. Encyclopéd.

ART. 36. *Faune Parisienne, ou Histoire abrégée des insectes des environs de Paris, classés d'après le système de Fabricius; précédée d'un discours sur les insectes en général, pour servir d'introduction à l'étude de l'entomologie, accompagnée de sept planches gravées en taille-douce; par C. A. Walckenaer, de plusieurs sociétés savantes; 2 voll. in 8vo. of 900 pp. Pr. 15 fr. Paris.*

This work makes but a part of the *Faune Parisienne* on which Mr. *W.* is employed, as it treats of the insects merely. The author has adopted the method of *Fabricius*, having only reformed some characters which did not appear to him sufficiently exact; he has not, however, literally translated *Fabricius*, but has often made additions to him, where he thought it necessary to express himself more clearly. He has likewise adopted the new genera of *Latreille* and *Paykull*, as far as they had come to his knowledge. The work commences with a discourse on Insects; Mr. *W.* explains in it the method of *Fabricius*, founded on the organs of manducation, and gives other general notions on insects. This discourse is clear and well-written; it is followed by a view of the characters of the classes and of the genera, from which the author passes to the enumeration of the species. Mr.

W. under

W. under each species cites *Fabricius* and some of the most approved entomologists. Upon the whole, we may observe, that the corrections, additions, and improvements, which belong to Mr. *W.* himself, show him to be perfectly master of his subject, and certainly render this a very valuable work. *Ibid.*

ART. 37. *Icones piææ specierum rariorum Fungorum in Synopsi Methodica descriptarum; à C. H. Perfoon, fasciculus primus.* Paris and Straßburgh, 1803; 4to.

The excellent classification of Mr. *Perfoon* has received the sanction of botanists. In this work the author still further corrects his generic and specific characters, and has himself revised the translation. This first *livraison* contains the following species: *FULIGO Violacea*, *AGARICUS steuacellus*, *LEIOUS Cartharicus*, *Sphæria*, *Circumscissa*, *Argillacea*, *Bullata*, *Pomiformis*, *Mammiformis*: *LICCA Bicolor*; *Eoletus Infundibuliformis*, *Melanopus*, *AGARICUS Chalybeus*; *SISTRO-TREMA Rufescens*. The plates are engraved and coloured with the greatest care. *Ibid.*

ART. 38. *Journal des Mines, ou recueil de Mémoires sur l'exploitation des mines et sur les sciences et les arts qui s'y rapportent. Par les CC. Haüy, Vauquelin, Baillet, Brochant, Tremery, et Collet-Descotils. No. 79.* Paris, 1803.

The Articles contained in this 79th No. are: *Un Mémoire sur l'Identité spécifique du Corindon et de la Télésie*; by *Tonnelier*. *Une Note sur la double Réfraction de la Télésie*; by *Gillet Laumont*. *Un Mémoire sur l'Expansibilité des Gaz mélangés avec les vapeurs*; by *John Dalton*. *Une Notice sur les Machines à Vapeur des Mines de Tarnowitz en Silésie*. *Un Rapport fait à la conférence des mines, au nom d'une commission, sur le Pyromètre de Wedgwood*, by *Alex. Miché*. *Un Mémoire qui a remporté le prix proposé par l'Institut sur cette question: Indiquer les substances terreuses et les procédés propres à fabriquer une poterie résistante aux passages subits du chaud au froid, et qui soit à la portée de tous les citoyens*; by *Tourmy*. *Un Traité élémentaire de Minéralogie, suivant les principes du professeur Werner*; by *Brochant*. Various Notices relating to Mines, the Sciences, and the Arts. *Ibid.*

ART. 39. *Mémoire sur un Graphomètre souterrain, destiné à remplacer la boussole dans les mines.* Par Mr. le général Komarzewski, ancien lieutenant-général du roi et de la république de Pologne, chevalier de plusieurs ordres, membre de la Société royale de Londres et de la Société littéraire de Varsovie. Fol. ornamented with two plates designed by the author, and engraved by *Dijsser*; with a French, German, or English text. Pr. 8 fr. Paris.

The instrument described by Mr. *K.* in this work, under the name of subterraneous Graphometer, was invented by him, and formed
after

after his ideas, in 1795 and 1796, and he made great use of it in the mines of Freyberg. The class of physical and mathematical sciences in the National Institute to which the author had presented this instrument, employed a committee, composed of MM. *Dubam-l, Lacroix, and Gillet Laumont*, to examine it. In the sitting of 16th Thermidor, an X., this last gentleman gave the following report in regard to it:

“ Le but de cet instrument est; 1.^o de mesurer, par une même opération, *les directions et les inclinaisons.*

2.^o De ne point se servir, pour cette première opération, de la direction donnée par *l'aiguille aimantée.*

“ Quoique l'on n'ait pas besoin, dans la levée des plans des mines, dans le percement des canaux, de cette précision mathématique que l'on est obligé d'apporter dans la mesure d'une partie d'un arc du méridien, lorsque les opérations souterraines sont d'une grande étendue, de légères erreurs peuvent cependant être très préjudiciables, surtout lorsqu'il s'agit, pour accélérer le travail, d'entreprendre l'approfondissement d'un puits sur 4 ou 5 étages différens en même temps, ou d'entaîner une galerie, un canal sur plusieurs points de leur direction à la fois.

“ Il est, dans ce cas, nécessaire que, lorsque l'ouvrage est achevé, toutes les portions du puits, de la galerie, ou du canal, se trouvent dans une même ligne droite; et il faut, pour cela, que les points correspondans de cette ligne, auxquels on n'a pu souvent parvenir qu'après de longs détours et beaucoup de travaux, soient parfaitement *déterminés à l'avance*: c'est ici l'opération la plus difficile dont puisse être chargé un ingénieur; c'est celle qui exige les instrumens les moins sujets à erreur.

“ Déjà plusieurs personnes se sont occupées de prendre, en même temps, *la direction et l'inclinaison* d'un puits, d'une galerie, d'un filon, ou d'une *conche minérale*. Pini a inventé une boussole qui exécute ces deux opérations à la fois: l'un de nous (le C. Gillet) a fait disposer, il y a plus de 15 ans, une boussole carrée qui reçoit *la boussole suspendue* des mineurs, et sert, à l'aide d'un demi cercle, à atteindre le même but; il a imaginé, depuis, une pièce de peu de valeur, additionnelle aux instrumens actuellement en usage dans les mines, qui présente à peu près la même facilité: il ne s'agit pour cet objet que de suspendre le demi-cercle au viséur, et de garnir ce dernier d'une *alidade pendante*, capable de recevoir *la boussole suspendue*, qui remplace le plomb; alors la boussole indique la direction en même-temps que le demi cercle marque l'inclinaison.

“ Ces instrumens, soit séparément, soit combinés, sont très-bons pour lever les plans des mines, ainsi que beaucoup d'opérations difficiles faites en France le prouvent. Mais M. Kowarszewski reproche, avec raison, à l'aiguille de la boussole, son défaut de *stabilité* et sa déviation à l'approche des corps qui contiennent du fer à l'état métallique. Cet inconvénient, souvent difficile à observer lorsque l'effet est faible, est infiniment plus fréquent qu'on ne le pense ordinairement, puisque l'on connoît, non-seulement des roches, des minéraux qui contiennent du fer, et même qui sont doués de la *polarité*, sans que l'on puisse à l'œil y découvrir ce métal; mais encore d'après les belles expériences du C. Coulomb, à peine existe-t-il un corps qui n'en contie-

enne.

enne. L'un de nous (le C. Gillet) a essayé plus de 300 morceaux de *cambre jaune*, avant que d'en trouver un seul qui ne fût susceptible, dans quelques parties, d'agir sur l'aiguille aimantée.

“ On peut encore ajouter à ces inconvéniens celui d'être affecté par l'électricité qu'acquiert quelquefois le verre qui reconvre l'aiguille, lorsqu'on le frotte pour enlever les corps qui y tombent fréquemment dans les souterrains des mines; et la difficulté de raccorder des plans faits à diverses époques, si pendant cet espace de temps l'aiguille a varié dans sa direction, ou si on n'a pas eu soin de tracer sur le plan la méridienne du lieu.

“ Pour éviter ces erreurs, depuis longtemps on se sert, en Allemagne et en France, de cercles divisés qui indiquent des angles sans avoir besoin d'aiguille aimantée. Les CC. Jars et Duhamel les ont fait graver dès 1780, dans les voyages métallurgiques, mais ces cercles ne peuvent servir que pour les directions, et sont sujets à beaucoup d'erreurs lorsque les galeries ne sont pas dans un même plan.

“ Le conseil des mines de France se proposoit aussi, depuis longtemps, de chasser la boussole des travaux des mines, malgré sa grande commodité de n'avoir pas besoin de se raccorder avec les opérations précédentes. Des ingénieurs des mines ont déjà projeté et dessiné un *Graphomètre* qui paroît très-propre à remplir ce but, mais il n'est pas encore exécuté.

“ M. Komarzewski, pour remédier à tous ces inconvéniens, a imaginé son *Graphomètre souterrain*; il consiste en une plaque circulaire que l'on place solidement et dans une position horizontale, par le moyen d'un niveau à bulle d'air cylindrique. Cette plaque en plateau est divisée sur son timbre en degrés, et en même temps en heures, suivant la méthode des mineurs. Sur cette plaque repose une alidade mobile circulairement, qui sert à indiquer les degrés, et par conséquent les directions; cette alidade est surmontée d'une autre plaque verticale à laquelle elle est solidement fixée; cette plaque verticale est tronquée par sa partie inférieure, et sa forme représente les deux tiers d'un cercle, elle est divisée en 120 degrés de chaque côté, elle sert, à l'aide de deux alidades garnies de crochets, à indiquer les angles d'inclinaison.

“ Il résulte de ces dispositions que, lorsqu'on est parti d'une direction connue, laquelle peut, pour la première opération, être déterminée avec la boussole, ou mieux encore, à l'aide d'une méridienne, passant par un des puits principaux de la mine, on peut avec facilité diriger l'instrument vers un point désiré, et exécuter tous les plans nécessaires pour les travaux des mines, sans se servir de l'aiguille aimantée, et prendre en même temps les directions et les inclinaisons, puisque dans toutes ces opérations il ne s'agit que d'observer les angles présentés par l'instrument, de mesurer la longueur des lignes, et de calculer des triangles rectangles dont on connoît trois choses.

“ Nous pensons que le *Graphomètre souterrain*, instrument construit à peu près sur les mêmes principes que le *Tbéodolite*, proposé par M. Komarzewski, bien exécuté, et après y avoir apporté quelques perfectionnemens, pourra remplacer avantageusement les anciens instrumens en usage dans les mines, sans en avoir les inconvéniens, et qu'il est à

désirer

désirer que ce savant le fût graver, afin qu'il puisse être exécuté par les artistes françois; et introduit dans nos mines."

The typographical execution of this work does honour to the press of M. Pagnon, *Ibid.*

ART. 40. *Fables de Loqman, surnommé le Sage, traduites de l'Arabe, et précédées d'une notice sur ce célèbre fabuliste. Par J. J. Marcel; seconde édition, augmentée de quatre fables inédites. Paris. 1803.*

In the first edition, published at Cairo in 1799, the Arabic text was joined to the translation, which is omitted in this, as well as such parts of the notes as related to the text only. This edition, however, has the real advantage of containing four Fables, which had not before been published; and of presenting the translation corrected, according to two MSS., one of them belonging to the author himself, and the other to the library of St. Germain-des-prés.

The four inedited Fables, with which M. Marcel has enriched this edition, are placed at the end of the collection. We shall present our readers with one of them only.

" FABLE XXXIX.

" *Le Chien et le Milan.*

" Un chien avoit un jour emporté un morceau de viande d'une boucherie; en traversant un rivièrè, il vit dans l'eau la représentation de ce qu'il portoit, et comme cette image lui paroissoit plus grande que l'objet lui même, il lâcha, pour se jeter sur cette nouvelle proie, le morceau qu'il tenoit; aussitôt un milan, précipitant son vol, s'en empara. Enfin, après bien des efforts, le chien n'ayant pu saisir le morceau qu'il desiroit, voulut revenir à celui qu'il avoit eu d'abord, mais il ne trouva plus rien, et il dit: certes personne ne peut montrer une plus grande sottise que la mienne, puisque j'ai renoncé à ce que j'avois pour courir après ce que je ne pouvois avoir.

" Cette fable s'adresse à ceux qui laissent un petit bien présent et sûr, pour un plus grand dont l'espérance est éloignée et incertaine."

M. Marcel has added to his translation, a small number of critical notes, which may be found useful to a new editor of the Arabic text. *Ibid.*

ITALY.

ART. 41. *Metodo pratico per analizzare i Minerali; opera di Guglielmo Augusto Lampadius, professore di chimica, membro dell' Accademia mineralogica di Freiberg. Tradotta dall' idioma tedesco, corredata di molte note ed aggiunte da Leopoldo Fabbroni Fiorentino. Firenze, 1803; 246 pp. 8vo.*

M. L. Fabbroni, on his return to his own country, after having studied chemistry in France, wished to form for himself a domestic laboratory. With this view, he read the excellent introduction, or manual, of the celebrated chemist Lampadius, printed in 1801; and amused himself with translating it, at such opportunities as the study of

of jurisprudence in the University of Pisa, to which he had more immediately devoted himself, allowed him. The value of this work is greatly enhanced by the notes, which the translator has added to it.

GERMANY.

ART. 42. *Teutsche Ornithologie; oder Naturgeschichte aller Voegel Teutschlands in naturgetreuen Abbildungen und Beschreibungen.*—*German Ornithology, or Natural History of all the Birds of Germany, taken from Nature, with the exact Description of each, published by Borchhausen, Lichthammer, C. W. Becker, Lembke, and Becker, jun. Darmstadt. I.—V. livraison. Fol. the figures designed, engraved, and illuminated by Süssmühl.*

In this important collection, design is carried to perfection; the descriptions are precise, and give the characters of the species, its properties, place of habitation, nourishment, propagation, use, the differences of the species, and of the varieties, the synonyms, &c. Indeed the *ensemble* of each description proves that the authors have consulted, and carefully observed, nature herself.

The authors have repeated in Latin the distinctive characters; and have added, in that language, a succinct description of each individual. They have not numbered the plates, so that every one may class them according to his own method.

RUSSIA.

ART. 43. *Puteshestwie w poludennuju Rossiu, w pismack, isdannich Wladimirom Ismailowim.*—*Travels through Southern Russia, in Letters, by Wladimir Ismailow; 2 voll. 8vo. Moscow. 1802.*

Though little new information is to be found in these Travels, published by a young Russian nobleman, they are, however, written in a very entertaining and interesting manner. They show, at least, as the author expresses himself in the last Letter, dated Bronnizii, that "*s'ils n'ont pas fait sa gloire, ils ont fait ses délices.*" It may be observed likewise, that a good example is set by them to persons of the author's rank, these Travels, and those of Sumarokow through the Crimea, being the only ones that have hitherto been undertaken not at the command and expence of the government.

TO THE BRITISH CRITIC.

SIR,

IN your animadversions upon Dr. Geddes's Critical Remarks upon the Hebrew Scriptures, the far greater part of which has my entire approbation, to take off the effect of an objection, of no great weight, brought by Geddes against the history of the creation, as the work of so short a time as six days; you have observed, "that it is evident

evident indeed that each day of the creation-week is to be understood of a *ῥηθιμιον*, or the entire time of the earth's revolution upon its axis. But you say, if the diurnal motion was impressed by degrees, so as to be slow at first, and to be accelerated till it had attained a certain degree of velocity, at which it was to remain without further alteration, the two or three first days might be much longer than any since." Whence, no doubt, you would infer, that the whole of the creation-week might greatly exceed a space of time equal only to seven days such as now are; and that the six days of the work might amount to a length of time sufficient to satisfy Dr. Geddes.

This in theory is unquestionably true: it is a hint that was first thrown out, hastily I think, without any accurate investigation of the subject, by the great Newton. It was greedily caught up by some, who, conceiving that certain appearances in our globe justify an opinion, that it had existed for many successive ages before it became the habitation of animals and man; had, however, that reverence for Moses, that they wished to reconcile this inference of philosophical theory with his authentic record of the fact. This reconciliation they thought the hypothesis of a revolution gradually impressed would easily bring about: for it was only to make the motion slow enough in its first stages; and, without imposing any unnatural sense upon the word "day," the epocha of the beginning of the heavens and the earth might be carried back, as they imagined, many ages, without adding any thing to the antiquity of the human race. I confess, that for a long time I myself leaned towards this opinion; but, upon deeper consideration of the subject, which I have but lately given to it, I believe the hypothesis will be found more specious than solid, and quite insufficient to the purpose to which these philosophers, not unconcerned, to do them justice, for the truths of revealed religion, would apply it.

In order to this application of it, two points must be previously determined, from such probable data as the Mosaic history may afford.

"1. What was the precise point of time, at which the rotation upon the axis was brought up to its present rate?

"2. What might be the probable law of acceleration?

With respect to the first question, it seems most probable, that the motion of rotation must have acquired its present rate (if the present rate was not impressed at first, once for all, but acquired by the continued action of an accelerative force); it seems most probable, I say, that the rotation acquired its present rate at the completion of the fourth rotation: for, at that time, the motions in the orbits must have been impressed; for, till those motions were impressed, the luminaries could not "be for signs, and for seasons, and for days, and for years", which they were destined to be, from the first moment of their existence. And the purposes of animal life would require a certain adjustment of the mean velocity of the earth in its orbit to the velocity of the diurnal rotation. But the mean velocity in the orbit of every planet, and of the earth among the rest, must have been at first exactly what it now is; otherwise the orbits would have been other than those, in which these bodies actually revolve. This velocity being
given,

given, the other, that of the diurnal rotation, bearing a given proportion to this, must likewise have been what it now is, from the moment the annual motion was impressed. And, in truth, in whatever fancies believers, as well as unbelievers, may have indulged, about the state and circumstances of the primitive globe; it would not be difficult to show, that they could not be materially different from what they now are, from the moment that animals were created. For, if the length of the day and of the year, the inequalities of the surface of the dry land, the obliquity of the ecliptic had been greatly different; and most of all, by the way, if the axis of the earth had been perpendicular to the plane of the ecliptic, which has been a favourite notion; our planet would have afforded no commodious habitation for man, or the other animals which are placed upon its surface. It may seem, indeed, that a difference in any, or in all of the circumstances which have been mentioned, could little, if at all, affect the aquatic animals, or the fowls of the air: and the surface of the dry land was not peopled till the fifth day. To give, therefore, every advantage to the hypothesis under examination, we will suppose, that it was at the moment of the completion of the fifth, rather than of the fourth rotation, that the motion of rotation acquired its present rate,

As to the second question, what might be the probable law of acceleration; the first that naturally presents itself to the mind, is an uniform acceleration. But, if the rotatory motion was impressed by a force uniformly accelerative; the times, the velocities, and the spaces will fall under the same general laws, which govern them in the descent of falling bodies.

With the velocity, therefore, which the revolving globe had acquired at any given point of time, say at the moment of the completion of the fifth rotation, every point upon the earth's surface would be carried through the double of that space, through which it had been carried, in the time in which that velocity was acquired. Or conversely, the time in which the velocity was acquired will have been the same as that, in which the double of the space, traversed by the accelerated velocity, would be traversed by the acquired velocity uniformly continued. The space traversed by the accelerated velocity (by our supposition) was five complete rotations. The double of this is ten complete rotations; and the time of ten complete rotations, with the velocity acquired, which (by the supposition) is the present velocity of rotation, is ten such days as now are. Therefore the time in which that velocity was acquired was equal to ten such days as now are, and no more. This will retract the epocha of the commencement of the work by a space of time equal only to five days. This hypothesis, therefore, of a rotation uniformly accelerated must be rejected, as quite insufficient to the purpose.

Not to embarrass the disquisition with long and intricate calculations, formed upon various other laws of acceleration, which might be imagined, let us suppose, that by whatever law the acceleration was regulated, the motion in its first stages was so slow, that the time of the first rotation was equal to one entire year. Now since, in consequence of a gradual acceleration, the time of the second rotation must have been shorter than that of the first, the time of the third

shorter than that of the second, the time of the fourth shorter than that of the third, and the time of the fifth shorter than that of the fourth; it will be impossible, that the epocha of the beginning of the heavens and the earth should be carried back so much as five years. This, therefore, is quite insufficient to the purpose.

To make short work, let us suppose that the time of the first complete rotation was 1000 years, = 365250 days such as now are. This would retract the epocha of the beginning a considerable space of time, but falling far short of 5000 years. And upon the supposition, which I think the most favourable to the hypothesis in question, which would be that of an arithmetical diminution of the five first periods of rotation successively, the retraction of the epocha would be barely 3000 years. This might be time enough for Dr. Geddes; but he would have a difficulty to encounter, of which I believe he never was aware.

By the diurnal motion as it now is, every point of the earth's surface upon the equator travels at the rate of 1036 miles (and a fractional part over, which in our present business may be neglected) in 1 hour. But, if the time of the first rotation was 1000 years, i. e. 365250 such days as now are, the mean velocity of that rotation was no more than $\frac{1}{365250}$ th part of its present rate. And by this velocity of rotation, any point upon the equator would be carried, in any given time, the like part only of the space which it travels in the same time at the present rate; that is, $\frac{1}{365250}$ of 1036 miles, or $\frac{1036}{365250}$ ths of a mile in 1 hour. But $\frac{1036}{365250} = \frac{18281}{182813} = \frac{1}{112}$ very nearly. And $\frac{1}{112}$ d part of 1 mile is precisely 5 yards. With the mean velocity, therefore, of the first rotation, every point in the equator would be carried about at the rate of 5 yards only in 1 hour; which would be $\frac{5}{1760} = \frac{1}{352}$ th of 1 yard, that is, 3 inches in 1 minute. A motion surely much too languid to produce those effects in the chaotic mass, which the motion impressed in its first stages actually produced, namely, the emergence, first of light, and next of the atmosphere.

Upon the whole, we seem to be brought inevitably to the conclusion, that we must abandon either our philosophical theories of the age of the world, or the Mosaic history of the creation. They are so much at variance, that the matter cannot be compromised between them.

You may insert this in your very useful publication, if you think it deserves attention, and if it is not too long for you.

" I remain,

" Sir,

" Your very faithful servant, &c.

March 14, 1804.

P. S. Those who would retract the epocha of the beginning of the heavens and the earth, may think that great advantage may be taken in argument of the circumstance of the creation of the stars, on the fourth day of the creation-week; at which time it should seem by the Mosaic history they were created, together with the other luminaries. The velocity of light is a thing too well ascertained to be called in question. The light, emitted from the sun, takes 8 $\frac{1}{4}$ to reach the earth. Hence,

if

if the distance of the nearest fixed stars be no more than 80000 semi-diameters of the earth's orbit (and it cannot be less) their light would reach the earth in no less than 458 days 8 hours: and, if they were created on the fourth day, the nearest and the brightest would not be visible to Adam before the 93rd or 94th day of the second year of his life. But as it is not expressly said, that they were created on the fourth day, but only that "God made the stars also," without explicit mention of the time when God made them; it may seem, that we are at liberty to place the creation of them so much earlier, that, upon the hypothesis of a rotation gradually impressed, they might be visible (the nearest of them) to Adam the first evening of his existence. But it is certain they were not created before the third day. For when God made them, he "placed them in the firmament": and before the third day there was no firmament wherein to place them. For the firmament was itself the concluding work of the second day. But little will be gained by carrying the creation of the fixed stars back to the third day, upon any hypothesis of rotation gradually accelerated, which would not make the motion too languid at the beginning to produce its effects. Suppose the time of the first rotation was one year, which would carry any point of the equator not quite three miles in one hour. Then, upon the supposition, that the completion of the fourth rotation was the point of time, at which the rotatory motion came up to its present rate (which I think far the most reasonable assumption, though in my former calculations, to give advantage to the hypothesis of acceleration in the first trials of it, I added the fifth rotation to the supposed duration of the accelerative force) the time of the third rotation may be fixed with probability at 183 days, and that of the fourth at 92 days, making together 275 days, such as now are: and supposing the fixed stars were created at the very commencement of the third creation-day, i. e. as soon as there was a firmament to receive them, at the end of the fifth day they would have been in existence only 276 days; and it would be 182 days more, before the light of the nearest of them would reach the earth. But whether it was at the beginning of the seventh month of his life, or of the sixteenth, that Adam first enjoyed the sight of the nearest and brightest of the fixed stars, seems to me of little consequence. Certainly not of consequence enough, to justify a departure from the literal sense of the sacred text, in the historical part of it; especially when any hypothetical interpretation, we can form, is encumbered with greater difficulties, than any that attend the literal meaning.

I will add, that it appears to me no improbability, that some time should pass, before Adam, beholding only at first the sun, the moon, and the planets, should be struck with the appearance of the fixed stars of the first magnitude; as much more, before those of the second became visible to him; as much more, again, before he saw those of the third; and so on. For thus the glories of the universe would be opening upon him, by degrees, all his life long, and keep his mind in a state of progressive religious admiration. The galaxy was a new wonder for his sons. He never saw it.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The long Letter of *Antipapa* is of considerable importance. He will see, in one or two parts of the present number, that his first suggestions exactly meet our ideas, and that we have proceeded accordingly. His other sentiments have equally our assent, and our vigilance will be exerted to promote the objects which he recommends.

The correspondent, who takes the singular signature of *Digna mirans*, seems to mistake the plan of our Prefaces. Their design to recapitulate only the best of the books which we have actually reviewed. Of the works he mentions, the former have been partly noticed long ago, the other will have its turn.

To a friend without signature, who reminds us of a Sermon, we have only to say, that his hint will be recollected.

LITERARY INTELLIGENCE.

The *Travels* of Mr. Bruce are soon to be republished; and, it is said, that they are to receive some important augmentations from the papers of that intelligent writer.

The fourth volume of Mr. Turner's *History of the Anglo-Saxons*, is now in a state of forwardness, and will complete the work. It will relate chiefly to their literature.

That very valuable and extensive work *Miller's Gardener's Dictionary*, republished by Professor Martyn, is now approaching to its termination. After which, our particular sentiments upon it will soon be laid before the public.

The *Strictures on Plowden's Historical Review*, a part of which has appeared in this work, will be published at large, as soon as the utmost diligence, of the press can bring them forward.

A second edition of Mr. Card's *Revolutions of Russia* is in the press.

The same author is preparing an *Historical Outline of the Rise and Establishment of the Papal Power*, which he means to address to the Roman Catholics of Ireland.

The Letters of *Richardson*, author of *Pamela*, have been announced in various prints; but we hear also of a second collection in the possession of a lady, whose name is Duncombe.

THE
BRITISH CRITIC,

For APRIL, 1804.

Οὐδὲ δίκας ξένοισι καὶ ἐργαμοῖσι διδούσιν
ἰθαὺς, καὶ μὴ τι παρεμβαίνουσὶ δικαίου,
τοῖσι τίθηται πόλις.

ÆSOP.

The upright judge, who, steady to his trust,
To natives and to strangers still is just,
Success attends.

ART. I. *The Progress of Maritime Discovery, from the earliest Period, to the Close of the Eighteenth Century; forming an extensive System of Hydrography. By James Stanier Clarke, F. R. S. Domestic Chaplain to the Prince, and Vicar of Preston.* 4to. 984 pp. 3l. 8s. Cadell and Davies. 1803.

HAVING before us the commencement of an extensive work, the result of much labour and thought, and doubtless the subject of much anxious expectation to its author, we cannot think ourselves authorized to dissect it with unfeeling severity, nor to place in the worst light those parts in which the writer may seem to us to have erred in judgment or in taste. To examine the author's plan, and compare the execution with it; to convey to our readers a clear idea of the entertainment or instruction provided for them; these are the objects to which we feel ourselves particularly called upon to attend, from a desire to be just alike to the individual and the public.

A 2

The

BRIT. CRIT. VOL. XXIII. APRIL, 1804.

The first intimation of the author's design must be taken from his title-page, in which he distinctly promises two things, an account of the progress of maritime discovery, and a system of hydrography. Of the latter of these, it is obvious to remark, a very small proportion appears in the present volume; the hydrographical remarks being all included in about twenty pages, from 352 to 372. We must conclude, that the chief attention to this part of the subject will be paid in the subsequent volumes. With respect to the other division, the history of discovery, it seems a manifest fault in arrangement, that the author has thrown all the early part of his narrative into an Introduction; as, if it was not a part of his subject, but something preliminary to it: yet the title promises the progress of discovery, from the earliest period; that early period is therefore a necessary part of the work, and not a mere accession to it. As it is here treated, the unity of design is broken without necessity, and the volume has three principal divisions, the Introduction, of 220 pages; the History, of 491; and the Appendix, of 263. Of the last, though the articles in it are interesting and important, it is an obvious fault, that they are of necessity repetitions. We have "the Progress of Maritime Discovery", by Galvano; an "History of Navigation", which is another progress of the same, by the celebrated John Locke; and both these in a work which is itself an history of the same objects. The business of the compiler clearly was to digest these different narratives, and any others which might occur, into his own, and to make them known by reference or citations, not by an entire insertion of them. The present method is like the modern way of publishing Shakspeare, by repeating all the prefaces and prolegomena that were ever published, till at length we have more than the amount of his whole works, before we arrive at the works themselves.

On the subject of the larger compilations, the author has felt more exactly what ought to be his aim.

"I wish not", he says, "even if I possessed the ability, to supersede the valuable collections that exist; but am anxious to form a work, which shall produce a systematic reference to the contents of Hakluyt, Purchas, Thovenot, Churhill, Harris, and Alley; and thus render them more generally known; and, by comparison with better productions, more correct. An explanatory catalogue of voyages, and other philosophical publications, connected with the progress of maritime discovery, will enable the merchant, and the man of science, to form that library, which opulent individuals, in the first commercial nation in Europe, should have an ambition to possess." Preface, p. xviii.

This

"This digesting of materials, this work of reference, should have taken place with respect to the smaller, as well as the larger tracts*. In another place, he says,

"As the professed intention of this work is to bring into a more general view the merits of those by whom my labours have been preceded, I shall here introduce the title and contents of another valuable dissertation." P. cxi.

A very valuable part of the work in truth is the bibliographical information it contains. The Preface itself exhibits a specimen, in an account of twenty-five collections of voyages; some of which, however, are more particularly described (as, for instance, *Hackluyt* and *Purchas*) in the explanatory catalogue of Mr. Locke, inserted in the Appendix, p. 171.

The *Introduction*, or, as we, with little change of form, should have styled it, the first Book of the work, is divided into four Sections. These contain an account of four distinct divisions of the subject: 1. the earliest periods; 2. the sacred periods; 3. Grecian periods; 4. Carthaginian and Roman periods. If an introduction was requisite to the dignity of the work, we should have been best pleased to have found only the two first of these sections arranged under that title. These are, indeed, very distinct from history, being what we should call mere conjectures. They are, indeed, the conjectures of Mr. Bryant principally, supported by what he is pleased to call analysis; which no competent reader ever perused, without astonishment at the learning and ingenuity of the writer; but very few, we believe, have ever welcomed as real discoveries, or wished to treasure as permanent knowledge. Mr.

* It is true, that the present division is the result of studied design. The author says, in a note, p. xcii, speaking of Galvano's and Locke's tracts, in the Appendix, "it has been my anxious endeavour, NOT to introduce the subject matter of such dissertations in the present memoir, in order that the four sections which compose it might furnish observations that should not be repeated in the course of the present work; in consequence of this, many things relative to the navigation, or maritime commerce of the ancients, omitted in the Introduction, will hereafter appear in the Appendix". But this, we contend, is perfectly wrong. For what is the result? but that the reader has no where a complete and connected view of the subject; and, after perusing these detached treatises, has still to form a history for himself, in his own mind, or with his own pen; that is, he has to do what Mr. Clarke ought to have done for him.

Clarke, however, is of a different opinion; and, on the foundation of the ANALYSIS, with additions from Wilford and Maurice, has built up the whole substance of his first and second section, and even the beginning of the third. Thinking, as we do on this subject, we cannot feel an inclination to dwell on this part of the work*. Towards the middle of the third section, we begin to stand upon firmer ground; and, with the names of Athens and Rhodes, are introduced to real history. This section closes with a careful and copious abstract of the voyage of Nearchus, from the valuable book of Dr. Vincent on that subject; and, in the fourth section, the diligence of the author has supplied a similar view of the Periplus of Arrian, from the other celebrated work of the learned Dean. The voyage of Hanno he has inserted, in the translation of Purchas, rather than that of Mr. Falconer, not as being superior to it, but as being less known; a reason, in our opinion, very inadequate. Notes are added, from Mr. Falconer and Major Rennell. The Introduction concludes with a dissertation on the commerce of the Romans, by the author's grandfather†, the Rev. William Clarke of Chichester, with the additional remarks of Dr. Taylor, who first published it in his Elements of Civil Law.

We proceed now, from the part considered by the author as introductory, to the history itself. Here, however, we are detained by matter that is really introductory. The period taken by the author for the limit of his history is the beginning of the fifteenth century, fancifully called by Voltaire, and after him by Mr. C. *the commencement of the liberties of Europe*. But the whole first chapter, consisting of two extensive sections, and occupying in all 140 pages, is employed, properly enough, in reviewing, first the commercial and maritime state of Europe previous to that period; and, secondly, a more exact view of the history of Portugal, as introductory to the account of the Portuguese voyages. The reason for this division is clearly assigned in the following passage.

“ My intention at present is, to take a general view of the principal maritime states of Europe at the beginning of the fifteenth century; giving a retrospective glance at the earlier periods of modern history,

* The tradition of the *Ichthyophagi*, concerning a sudden recess of the Red Sea, brought forward by Mr. Maurice, from Strabo (*Hist. of Hindostan*, vol. ii. p. 204), is by no means among the passages to be overlooked. It is a singular and curious testimony to a miraculous fact. *Introd.* p. lxvi.

† See p. 97.

as connected with the subject of this work; in order to assist the reader in carrying back his ideas with greater facility, from the improvements of the present age, to the remote period of the Portuguese discoveries. I shall therefore now confine myself, in this respect, to a brief survey of the then naval character of Norway, Denmark, France, England, and Spain, reserving for another section that of Portugal; from whom I date the origin of maritime discovery among the moderns, and whose voyages will consequently be first considered." P. 27.

These matters being finished, the history begins in the second chapter, and is continued through that and the third, to the arrival of Vasco da Gama, at the coast of Malabar, on the 20th of May, 1498, after doubling the Cape of Good Hope. At the beginning of the third chapter, however, there is another pause, to prepare the reader for the visit to India, by giving, in an introductory section, a survey of Indian history, abstracted from the History of Mr. Maurice. With the discovery of the Cape, and the conclusion of that voyage, terminates Mr. Clarke's history for the present.

It cannot be denied, that a great variety of information and entertainment is brought together by the method employed by Mr. Clarke. As often as it appears practicable, he introduces a new narrative, which he particularly delights to give in the quaint language of ancient English writers and translators. Thus the second section of Chapter 1. besides giving the Journey of Benjamin of Tudela, is diversified also by the narrative of *Friar John de Plano Carpini*, in the words of Hackluyt, and by that of *Friar William de Rubruquis*, as translated by Purchas. These travels, though not of Portuguese origin, are inserted in that section as containing the first information relative to the Eastern parts of Asia, and consequently drawing "the attention of Portugal to the extensive and unexplored countries of the East". P. 80. The voyage of Gama himself, with the same preference to antiquated English, is related chiefly in the quaint language of Nicolas Lichfield, who translated the original Portuguese manuscript of *Fernando Lopez de Castanheda*, so early as the year 1582, dedicating his work to Sir Francis Drake. From this book, interspersed with alternate extracts from Mickle's *Lusiad*, the whole account of Gama's voyage is compiled; instead of giving a new history, and subjoining these as illustrations.

The person who makes the principal figure in the narrative of the Portuguese discoveries, before da Gama, is Prince Henry, Duke of Viseo, the fifth son of John the First, King of Portugal. He it was who, according to Camoens,

first by Heaven inspired,
To deeds unknown before, the sailor fired;

The

The conscious* sailor left the sight of shore,
 And dared new oceans never ploughed before:
 The various wealth of every distant land,
 He had his fleets explore, his fleets command:
 The ocean's great discoverer he shines.

The relation of the first voyages, undertaken by command of this Prince, we shall give in the words of Mr. Clarke.

“ Three years before the reduction of Ceuta, the Duke of Viseo had sent, in 1412, a vessel to explore the coast of Africa, which was the first voyage of discovery undertaken by the Portuguese. This attempt, rude as it now appears, was then pregnant with a series of alarm, particularly adapted to depress the resolution of seamen, who are always well versed in legendary horrors. Africa, from time immemorial, has been the land of wonder, or fairy illusion; and although the industry of the eighteenth century may have removed many of the plausible theories that darkened the beginning of the fifteenth, we still have gained little more knowledge of its coasts. The philosophic ideas of Cæcero, who collected whatever had been approved by the ancients, were now become the errors of the vulgar: the arguments that convinced the reason of Pliny may be allowed to have possessed some weight on the minds of Portuguese seamen: they believed, therefore, that the middle regions of the earth, in the torrid zone, steamed with scorching vapours; and that the unexplored southern continent of Africa, after extending in breadth towards the west, diverged with unbroken sweep to the east; and, having joined the continent of Asia to the eastward of the golden Chersonese, the peninsula of Malacca was not surrounded by sea, but stretched in breadth to the south pole.

“ This first voyage of the Portuguese was annually followed by others: as the Duke sent every year some ships to the coast of Africa, they gradually advanced beyond Cape Nam; which, extending itself from the foot of Mount Atlas, had hitherto been the impassable limit of European navigation, and accordingly received its name from a negative term in Portuguese: but the mariners, who failed with every instruction and encouragement their Prince could furnish, were arrested in their course by the sight of a tremendous cape, which, at the distance of sixty leagues from the former, stretched boldly out towards the west, and formed the coast they had hitherto passed from Cape Nam, into an extensive bay. With considerable alarm and disappointment, they beheld a frightful sea, raging on the shoals, which agitate its waves, for six leagues: the terrors of the torrid zone were not forgot; their imagination presented its fiery flames and scorching vapours, and suggested that they might already have advanced too far. On their return, the dangers of the newly discovered Cape were not diminished by narration; and the Spanish term of *Be-*

* Why conscious, Mr. Mickle?

for" was given to the barren and dreary promontory of Beja-dore." P. 50.

Having thus introduced the Duke of Viseo to our readers, we shall give, as a further specimen of the work before us, the character drawn of this Prince, by Mr. Clarke, after mentioning the time of his death, in 1468.

"The character of this renowned son of John the First, and Philippa of Lancaster, displayed a brilliant assemblage of those virtues for which the Portuguese and British nations have been renowned. On the military heroism of the former, a passion for maritime enterprise was engrafted; and the same spirit which had rescued Lusitania from the oppression of the Moors was confirmed in the bosom of Henry, by the resolution and determined perseverance of the House of Lancaster. The mind which he had thus received was heightened by the energy of devout principles, and strengthened by the early discipline of education. In this manner was formed, to use the expression of a learned prelate, a genius of the high order. At an early age, Henry devoted himself to solitude and reflection; and, with a singular predilection, when chivalry still preserved its influence, ventured to prefer the maritime to the military character; until he at length rescued the former from that vile neglect into which it had fallen, by promoting the monopolies of trade, and displaying the cruelties of piracy. The maritime school of Sagres awakened the nations of Europe to a sense of their real interest; and the wooden walls of Portugal arose as impenetrable bulwarks, to prevent a second night of darkness from overwhelming what yet remained of ancient science and classic learning.

"But to approach nearer to this illustrious Prince, and to contemplate his portrait as preserved in history. His limbs were large and strong, and his complexion fair; his demeanour united, in an eminent degree, the mild serenity of a good Christian, with the firmness that is derived from experience and reflection. To persons unacquainted with his character, the dignified features of Henry would sometimes impart an idea of that severity which distinguished his illustrious grandfather, Pedro the Just; for, when provoked to anger, by the machinations of envy, or the spleen of malevolence, the sternness of this Portuguese Prince was dreadful to behold. His magnificence appeared in whatever promoted the good of his country; in all that concerned himself, Henry was plain, simple, and averse from parade. To an uniform zeal for Christianity, he united an ardent thirst for general knowledge; and, though he always preferred the study of the sacred writings, he explored and increased the various sources of polite literature, and became a proficient in those sciences which are connected with maritime pursuits. To a retentive memory and great abilities, he united unwearied application; and showed the world what the perseverance of a single individual may accomplish, in the span of

* Supposed to mean *to stretch out*, though not acknowledged by the best Spanish Dictionaries. Q^y. Should it not rather be sought in the Portuguese? Rev.

human life, who, like him, invariably and impartially exerts *LE TA-
LENT DE BIEN FAIRE*." P. 287.

The reader who is used to consider style will observe, in both these specimens, a little ambition of splendid language, which is indeed occasionally the fault of Mr. Clarke. Sometimes, by these means, he is drawn into a little inconsistency of expression, as in this passage:

"Chivalry, which rendered the most essential benefits to mankind, and, by blending the mild and humane character of Christianity with the plumes and trappings of the warrior, made the former an object of emulation to the rude disciples of Woden, and gave the first chief or leader to the state of PORTUGALIA." P. 71.

This sentence is faulty in other respects; but the *blending a character with plumes and trappings* is a mixture which no art of chemistry could cause to amalgamate. In the following passage, we have a manifest imitation of the style of Gibbon, with its worst faults.

"The late Count Henry had entrusted his son to the vigilance and wisdom of *Egès Muniz*†; and, when Alphonso, under such a preceptor, had girded on the sword of chivalry, he soon displayed the spirit and independence of a Christian knight. *The terrified Legate, who uttered the curses of the Vatican, felt them recoil on his own head; and, in the grasp of a warrior, whose uplifted sword demanded its own absolution, the submissive Monk recalled the excommunication which he dared to pronounce.*" P. 76.

That is, in plain language, the Legate was terrified by Alphonso, and withdrew his excommunication. Of the Appendix to this volume, we have already mentioned the chief contents. To sum up our opinion of the whole, we must say that it is a work of great diligence, which the reader will rather censure for containing more than is necessary, than complain of for disappointing his expectations. The plan is grand and extensive, and it will depend on the care and improving judgment of the author to make it highly useful. We must, however, observe, that unless he shall write more, and compile less, in the subsequent parts, he will have produced in the end, only materials for history, not a regular historical work. The plates in it are good‡, and the vignette ornaments beautiful;

* It should be observed, that this was the device of the Duke of Visco, which the mariners left inscribed in the places they discovered. How he came to assume a French motto, we are not told, nor how his seamen could understand it.

† His character and fidelity are beautifully illustrated by Camoëns, *Mickle*, vol. i. p. 98.

‡ There are also some well-executed charts, meant to form a separate atlas,

not only pleasing to the eye, but interesting and appropriate in their subjects. Many citations from Mr. Bowles's Poem on Discovery, and from other poets, enliven various parts; and, in the communication of information, elegance certainly is not forgotten.

ART. II. Theological Institutes, &c.

(Concluded from our last, p. 290.)

THE fifth and last Book of these heads of lectures is entitled, *Index of particular Questions, arising out of Opinions concerning the Gospel Remedy, and of many of the technical Terms in Theology*. It is divided into eight Chapters; in the first of which, are proposed for investigation, the Calvinistic distinction between an *external* and *effectual* call; the import of the words *regeneration* and *conversion*; and the various kinds of faith, namely, "faith of miracles; historical, temporary, saving faith". The subject of the second Chapter is *justification*; concerning which, we were surprised at finding no reference made to Bishop Bull, nor indeed to any author, except the compilers of the Confession of Faith, Sherlock, and Taylor of Norwich. Of Dr. Taylor, nothing is said, but that the Arminians have adopted his sense of the phrase "first and second justification"; though it is very difficult to suppose Dr. Hill ignorant, that the phrase "first and second justification", as understood by those whom he calls Arminians, was familiar to the English reformers, as well as to the *fathers* of the church.

The subject of justifying faith is continued in the third Chapter, and Fuller's *Comparison of Calvinistic and Socinian Principles* recommended. In the fourth Chapter, the Professor treats of *sanctification*; and refers to Sherlock, Calvin, and Jansenius. The questions proposed for consideration in the fifth Chapter relate to the *covenants*, which he makes no fewer than four, namely, "the covenant of works; Abrahamic covenant; Sinaitic covenant; and the covenant of grace"; referring his reader, for further information, to *Erskine's Dissertations*, and *Macknight*; to which we beg leave to add, *Bishop Bull's English works*, as well as his *Harmonia Apostolica*, &c. and the ninth Book of Warburton's *Divine Legation*.

With the Sinaitic covenant, as distinguished from the Abrahamic, we Christians of the Gentiles have surely no practical concern,

concern, though it is a very important subject of theological study; in what respect the Abrahamic covenant differs from the Christian, it seems not easy to conceive; and the reader must be strongly prejudiced indeed, who shall not be convinced, by an attentive perusal of the writings of Bishop Bull, that the covenant of *works* is a very improper phrase, which has been the source of many erroneous opinions.

In this Book are likewise proposed for consideration, the mediatorial offices of Christ, as a prophet, a priest, and a king; the reasonableness and efficacy of prayer; the import of the words *Mysterium, sacramentum*; the popish doctrine of seven sacraments; a variety of questions concerning baptism and the Lord's supper; together with the condition of men after death. On all these subjects, reference is made only to *Lecky's man*, *Dr. Campbell of Aberdeen*, *Priestley*, *Barclay's Apology* for the Quakers, *Calvin*, *Headley*, *Bell*, *Baget*, *Cudworth*, *Warburton*, *Buraet*, *de statu mortuorum*, the *Bishops' Law* and *Horsley*, and *Archbishop Secker*.

We were somewhat surprised at finding no reference to *Dr. Wall*, on the subject of infant baptism; and much more at the following sentence.

"AUGUSTINE held, that all who were baptized were regenerated; but that unless they were predestinated, they did not persevere". Does *Dr. Hill* imagine that this opinion was peculiar to Augustine? Of predestination we shall say nothing; but that all who are *rightly* baptized are regenerated, is the doctrine of the present Church of England, as it was of the whole ancient Church of Christ.

We have now laid before our readers as full an account of the first, and most important part of these *Theological Institutes*, as our limits will admit. As we think it may be highly useful, as a well-arranged index to the study of theology, we wish to promote its circulation; but, feeling it our duty to guard the English student against early prejudices, in favour of a system which has ever proved hostile to the English Church, we have made such remarks upon what appear the most objectionable heads, as we hope may diminish any undue influence which might be given to them by the reputation of their author. On the second and third Parts, our remarks must be few.

The account which is here given of the constitution of the Church of Scotland opens with some excellent observations on the nature and benefit of an ecclesiastical establishment; a liberal toleration is granted to Dissenters. In this section, the learned Professor displays at once a comprehensive knowledge of human affairs, without the ostentatious display of useless learning;

learning; a sound judgment; and great candour. We are not sure that he is so perfectly candid as he proceeds.

In the second section, he traces the origin of presbyterian government to the practice of the Apostles, which he says may be discovered in the writings of the New Testament; insists (p. 166) that "the right of performing every ordinary ecclesiastical function was conveyed by the Apostles to *all* whom they ordained"; affirms, that there are no traces of episcopacy in scripture, or in the writings of the apostolical fathers, though he admits that it prevailed almost universally in the *second* century; and, while he contends, that "church government is of divine appointment", he appeals to the third Book of Hooker's *Ecclesiastical Polity*, and Stillingfleet's *Ironicum*, for proofs that *no particular form* of government was instituted by Christ or his Apostles.

To all this we should have had no objection, had he candidly pointed out to his readers the works of those English divines, who think that there is complete scriptural evidence of the apostolical institution of episcopacy, in the presidency of St. James over the Presbyters of Jerusalem; in the presidency of Timothy and Titus over the Presbyters of Ephesus and Crete; and in the authority which the seven angels unquestionably possessed over all the Presbyters of Asia Minor. It was his duty to place the constitution of his own church in the most respectable point of view; and God forbid that we should ever *think of exaggerating* the defects of that constitution; but was it not likewise his duty, as a teacher of truth, to point out to his pupils and readers the principal authors who have written on both sides of this long contested, and we must beg leave to add, important question?

He refers, however, only to Lord King and Dr. Campbell, in whose footsteps he seems to have trod; but to those who are willing *audire alteram partem*, we beg leave to recommend an attentive perusal of an *Original Draught of the primitive Church*, in answer to Lord King's *Enquiry*, and the *Introduction* to the Reverend Charles Daubeny's Eight Discourses, lately published, in answer to Dr. Campbell. The *Original Draught*, though now little read, is a work of such merit, that it is said to have converted Lord King himself, who certainly preferred its author, Mr. Slater, in the church; and of the closeness of Mr. Daubeny's reasoning the public is now so well convinced, that any character of his works on the present occasion is superfluous.

By writing in this manner, we have no particular desire to revive that controversy, which, in the reign of Queen Anne, was so keenly agitated, and which the author seems to reprobate;

bate; but if it be revived, it should be *fully* and *impartially* studied, without regard to the interests of any particular church whatever.

On this account, we beg the reader to peruse for himself the third Book of Hooker's Ecclesiastical Polity; because of that book, Dr. Hill seems not to have understood the object. The matter in debate, between the incomparable author and the puritans, is not there, the apostolical institution of episcopacy or presbytery, but the adventitious rites, ceremonies, and offices in the Church of England, as by *law established*. The things objected to, were "marrying with a ring; crossing in the one sacrament; kneeling at the other; observing of festival days; enjoining abstinence at certain times from some kinds of meat; churching of women after child-birth; degrees taken by divines in universities; sundry church offices, dignities, and callings"; such as those of chancellors, deans, archdeacons, &c. for which no man of sense among us ever pretended to find a *commandment* in Scripture. Hooker, however, proved them to be lawful rites and offices, because not *inconsistent* with any thing contained in Scripture; and therefore to be peaceably complied with, because enjoined by competent authority; just as Dr. Hill defends the Scotch ecclesiastical courts, when confessedly acting in a civil capacity. What were Hooker's notions of that episcopal and presbyterial authority which is purely spiritual, is to be seen in his fifth and seventh books; and though it is well known, that the last of these, which was not published till after his death, was garbled in favour of the puritans, by those into whose hands the manuscript fell, yet upon Hooker's judgment may the Church of England safely rest her cause.

The only apostolical fathers who left any writings that have come down to us, are Clement of Rome, Ignatius of Antioch, and Polycarp of Smyrna, generally believed to have been one of the seven angels mentioned in the apocalypse; and if the reader will take the trouble to look into their epistles, he will in half an hour be able to judge for himself, whether they confound Bishop and Presbyters.

When Dr. Hill said, that the right of performing every ordinary ecclesiastical function was conveyed by the apostles to *all* whom they ordained, he had surely forgotten that they ordained *deacons*, and that at least two of those deacons preached the word, and administered the sacrament of baptism; though it has never before been asserted, that deacons are by their office vested with a right to confer orders.

In the remaining sections of this view of the constitution of the Church of Scotland, the English reader will find much

curious

curious information, which cannot fail to impress on his mind a very favourable opinion of the general literature of the Scotch clergy, as well as of their attention to the duties of their office. Now and then indeed he will be surprised by words and phrases, which hitherto have had no place in our language. The Professor speaks of *trying* candidates for orders; of *sitting* persons accused of any delinquency at the bar of a court; of *divisive* courses; of the church *interponing* its authority; of *intrants* into the ministry; and of a *commission* (for a committee) of the general assembly. These expressions are not English; but they will be easily understood by the help of the context, and that context is generally important. The following reflections are at once seasonable and just.

“ The name of Schism, therefore, is reserved for separation proceeding upon some frivolous reason, which is often merely a pretext for gratifying the passions of ambition, avarice, resentment, and envy. When attachment to particular teachers forms Christians into parties, they fall under the censure which Paul addressed to the Corinthians. “ I hear that there are contentions and schisms among you. Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided ? ” When the separation proceeds upon the idea of forming a more perfect establishment, it is seldom duly considered, that no human institution can be faultless, and that the evils which necessarily arise from schism far counterbalance any advantages which may be expected from improvements not essential to the constitution of the Church. When Christians separate, because the discipline of the Church does not appear to them sufficiently strict, they act as if the comfort and benefit derived from the ordinances of religion depended upon the character of those who partake with us, or as if the purity which the Anabaptists require in the Church of Christ could be attained on this side of the grave. And when their only complaint is a dissatisfaction with some regulations of the Church concerning matters acknowledged to be in themselves indifferent, they forget that it is impossible to frame any regulations of such matters which will meet the prejudices and opinions of all; that obedience to competent authority, enjoining, for the sake of order, what is not unlawful, does not imply a sacrifice of Christian liberty; and that the new Congregation cannot exist and attain the purposes of its institution, without some exercise of the same authority.

“ Whatever be the nature of the frivolous or corrupt motives which give to separation the character of Schism, the conduct of all who deserve the name of Schismatics is blameworthy. It does not correspond to the descriptions of the Catholic Church, which is said in Scripture to be “ one body, in which there ought to be no schism ; ” it is opposite to the exhortations and intreaties in which the Apostles recommend unity and peace; and in all ages it has appeared to the Church deserving of the same reprehension and censure which the Apostles directed against a similar spirit in their days.” P. 264.

The third Part of these Theological Institutes, which is entitled *Counsels respecting the public and private Duties of the pastoral Office*, is extremely well written, and displays the same soundness of judgment and distinctness of arrangement, which characterize the author's Sermons*. The counsels relate to *public prayer*; the *administration of the sacraments*; *lecturing*, a very useful practice in the Church of Scotland; the *doctrinal part of preaching*; the *choice of the subjects of preaching*; the *composition of sermons*; *delivery*; the *private duties of the pastoral office*; namely, catechizing youth, administering occasional reproof, visiting the sick, &c. and the *character* which becomes the ministers of the Gospel. This part of the work, the result of long experience and profound reflection, we earnestly recommend to the attentive perusal of the younger clergy of every church; for it is uncommenced with party, and will prove as useful to the English parish priest as to the Scotch minister. We shall give a specimen of it to our readers, though it is not easy, where all is excellent, to make a selection. As Dr. Hill is a Calvinist, perhaps our novel sect of *true churchmen* may listen to him with more attention than to their diocesan; and what he says on *the choice of the subjects of preaching*, deserves the attention both of that sect and of its opponents.

"The counsels which I offer with regard to the choice of the subjects of preaching, are very short and general; because it appears to me, that there is a fitness in discoursing occasionally upon all the different kinds of subjects which the Bible suggests; and that the variety to be found there is one of the means by which that divine book is admirably calculated to promote the great ends for which it was given. The peculiar doctrines of Christianity, the precepts, the examples, the remarks upon the conduct of life, the histories, the parables,—all these parts of Scripture may be brought forward with much edification, provided the purpose of preaching be always kept in view. It ought never to be forgotten, that the preaching of the Word is one of the means which the Spirit of God employs to render the instructions and the motives of the Gospel effectual in producing that character, without which men cannot be saved. The most doctrinal sermon, therefore, ought to point towards good conduct; and the most practical sermon ought to have some reference to the doctrines of the Gospel. To dwell merely upon the truths which Jesus revealed, and to omit a full and clear statement of their practical tendency, is to forget the solemn charge which Paul gives, through Titus, to every minister of the Gospel. "This is a faithful saying, and those things I will that thou constantly affirm, that they which have believed in God, be careful to maintain good works." To deliver from the pulpit such moral

* See Brit. Crit. vol. ix. p. 26.

essays as may be found in the writings of an enlightened heathen, is to neglect that winning, impressive manner of preaching morality which is to be learnt in the School of Christ. The most evangelical, the most useful, and the most acceptable kind of preaching, is that in which doctrine and practice are skillfully blended, in which morality is grounded upon faith, and the native influence of the Revelation of God, in cherishing the virtue of all who receive it, is illustrated and applied." P. 351.

ART. III. *A general History of Mathematics, from the earliest Times to the Middle of the Eighteenth Century; translated from the French of John Bossut. By J. Bonnycastle. 8vo. 9s. Johnson. 1803.*

TO trace the progress of science from its infancy, and mark the various improvements in all its different branches, is a work not only of amusement, but of real utility, and may be considered as a kind of history of the human mind. From attentively considering the steps by which we are conducted from first principles to the establishment of certain truths, and from one discovery to another, we are led to further improvements. Every invention is but a different application of first principles, or of acknowledged axioms; and by marking with accuracy the conclusions already deduced from them, it serves as a guide in our future researches, and the mind will be more likely to be successful in further discoveries. It is, perhaps, the best foundation on which we can hope to extend science; and we are encouraged to proceed, when we see that some of the most important inventions have arisen from a very simple application of first principles. We must consider, that the bounds of science are not circumscribed; it cannot be said of geometry, "hitherto shalt thou go and no further"; nor of analytics, here are thy limits. Every discovery rather leads to others, than draws so much nearer to the boundaries of science; and this can be no where so well seen as in a history of its progress. Invention is not confined to the discovery of new principles, but it is also found in new investigations, and in the improvements of discoveries already made; and here it is, that an accurate survey of the progress of science affords an high gratification to the mind, by showing the various paths by which we may arrive at the same truths, and the capability of improvement in what is already discovered. It has indeed been asserted, that the same conclusion can only be obtained, in fact, by one and the same process, however the methods of computation may appear

to

to differ. If it be here meant, that the fundamental principles, or axioms, must be the same, it may be true; but upon this ground you may deny all future inventions in geometry, as all the reasoning must ultimately depend upon its first axioms and postulates. This would be indeed to confine invention to very narrow bounds. But the application of principles already received, may be so various, and so many new and important conclusions may be deduced, as to show the powers of the mind in as strong a point of view, or perhaps much stronger, than what may be inferred from the introduction of a new axiom or principle; as the latter is likely to arise from an accidental circumstance; whereas, the former can only be the result of close reasoning and patient investigation. A history of invention is, therefore, not to be grounded on a confined view; as embracing only first principles; but it must be extended to every new discovery. Invention is an act of the mind, discovering some new ground upon which we may reason; or as combining ideas which it has already received, so as to deduce new conclusions. In viewing, therefore, the progress of science, we should consider every improvement which is made, as rendering its author entitled to our attention; and in estimating the merit of any new discovery, we must consider the progress which had before been made towards it, it being upon this ground principally on which we can properly make a scale of relative merits, and give to each author his due share of credit.

Montucla was the first person who wrote a complete history of Mathematics; the first part of which appeared in the year 1758, in two vols. 4to. containing an account of the rise and progress of science, to the beginning of the last century. In 1798, it was reprinted without being further extended, but with considerable improvements; and it was the intention of the author to have continued his history, but his death in 1799 put a stop to the undertaking. The materials, however, which he had collected, were put into the hands of M. de la Lande, who has completed and published them in two additional volumes in 4to. This is indeed a most valuable work, as we find in it a very accurate examination into the various discoveries which have been made in science; we are here shown, not only *what* has been, but also *how* it has been done; and thus the reader becomes acquainted with the gradual steps, and the various methods, by which science has been improved. The work however is too voluminous, and it might be considerably abridged without injuring it. This we should be glad to see performed in an English translation, as it would be a most valuable acquisition to the English reader. The work
before

before us is of a more popular nature; the progressive discoveries in science are related, but without unfolding their principles, so as to lead the reader to an acquaintance with the progressive steps by which the various discoveries have been made. This omission must be considered as tending greatly to diminish the value of the work. We must confess, however, that the work is well drawn up by its learned author. It is written in a pleasing manner; and if it will not much improve the mind, it will at least afford considerable amusement. The translation does credit to Mr. Bonnycastle; but we rather wish he had undertaken the work of Montucla, upon the plan which we have ventured to recommend. In a history of inventions, like the present work, commendation or censure have perhaps but little to do, provided the author has justly related the various discoveries. A review of such a work, can be little more than to give an abstract of the matter which it contains, and a few extracts, to enable the reader to form a judgment of the manner in which it is executed. The author himself has given the following account of the work.

“ My design in this work is to give an historical abstract of the mathematical sciences, from their origin to the present day; and, at the same time, to honour the memories of those great men, by whom their limits have been extended. I shall not enter into systematic discussions, frequently founded on very dubious grounds; and I shall avoid the formality of geometrical demonstrations, as I write chiefly for those readers, who add to a general taste for erudition, a true and steady desire of being acquainted with the progress the human mind in the noblest exercise of its faculties. Sometimes, however, I shall explain different methods sufficiently at large, to enable the professed mathematician to discover the demonstration of those conclusions, to which I must necessarily confine myself. If I cannot satisfy him entirely, I shall at least point out to him the sources, whence he may derive more ample instruction.” P. 11.

The work is divided into four periods, preceded by an introduction, containing a general view of the mathematical sciences, with an account of the nations by whom they have been cultivated. The *first* period contains the state of mathematics, from their origin to the destruction of the Alexandrine school; including the origin and progress of *Arithmetic*, *Geometry*, *Mechanics*, *Hydrodynamics*, *Astronomy*, *Optics*, and *Acoustics*. The *second* period comprehends the state of mathematics from their revival among the Arabs, to the end of the fifteenth century: and this includes the *Arithmetic*, *Algebra*, *Geometry*, and *Astronomy*, of the Arabs; the state of science amongst the Persians, and particularly that of *Astronomy*; the state of science amongst the Turks, the Chinese.

B b

and "

and Hindoos, with the modern Greeks; and the state of science amongst the Christians in the west to the end of the fifteenth century. Period the *third* contains the progress of mathematics, from the end of the fifteenth century to the invention of the method of fluxions; and this comprehends the progress of *Analysis, Geometry, Mechanics, Hydrodynamics, Astronomy, and Optics*. The *fourth* period includes the progress of mathematics, from the discovery of fluxions to the present time; containing the discoveries of all the most celebrated mathematicians, with the progress of pure and mixed mathematics.

Speaking of the attainments of Hippocrates, of Chios, in geometry, he observes, that "he appeared with honour in the list of those geometricians who attempted to double the cube", the origin of which he thus repeats.

"According to an old tradition spread through Greece, a public calamity, in which religion was concerned, gave rise to this research. It was said, that *Apollo* having afflicted the Athenians with a dreadful pestilence, to revenge an affront he had received from them, the oracles of the Temple of Delos being consulted on the means of appeasing his wrath, answered, *double the altar*. This altar was a cube, and the problem was proposed to all the geometricians of Greece.—The question at first sight appeared easy, but it baffled the sagacity of all the geometers of Greece.—Hippocrates himself perceived, that if two geometrical mean proportional lines could be inserted between the side of the given cube, and the double of this side, the first of these two lines would be the side sought.—But this he found himself unable to accomplish geometrically, that is, by rule and compass." P. 27.

Had these geometers been acquainted with analytics in their present state, it would have shown them the impossibility of solving the problem by any geometrical construction by the right line and a circle; as the solution of the problem rises to a cubic equation, and therefore cannot be constructed without the conic sections; and, on this principle, Menechmus gave two solutions. Pappus solved the problem on the same ground; of whose works the author thus speaks:

"The mathematical collections of Pappus exhibit one of the most valuable monuments of ancient geometry. In them the author has assembled together the substance of a great number of excellent works, almost all of which are now lost; and to these he has added several new, curious, and learned propositions of his own invention. This collection is, therefore, not to be considered as an ordinary compilation; though even in this view it would deserve very high esteem, as it gives us almost a complete view of the state of ancient mathematics. It was divided into eight Books; the first two are lost; the subjects of the other are, in general, questions in geometry, with a few in astronomy and mechanics." P. 51.

The

The reader will perceive from hence, the great value which ought to be attached to that ancient work.

In tracing the progress of optics, this author has taken some pains to examine on what grounds rests the opinion that Archimedes set fire to the Roman fleet, at the siege of Syracuse. We shall give, not the words, but the substance of his account.

"It is", says he, "related by several ancient authors, that Archimedes set fire to the Roman fleet, at the siege of Syracuse, with burning glasses; this fact was considered by some of the moderns as fabulous and impossible; by others it was admitted"; the former asserted, that perhaps he might have set fire to the ships if they had been stationary, but not when in motion. "To which", says the author, "I answer, that Archimedes having once seized the favourable moment, without the Roman having any suspicion of his design, might quickly execute his purpose. 2dly. He might place his mirrors so as to follow the ships. The mobility of the ships is not, therefore, an insurmountable obstacle to the action of the mirrors. In 1747, Buffon, in the month of April, and with no very strong sun, set wood on fire at the distance of 150 feet, and melted lead at the distance of 140. Now it is asserted in a fragment of Anthemius, that Archimedes could not have employed a catoptric mirror; 1st, because it must have been of such an immense size; 2dly, because in mirrors of this sort, the object to be burned must be placed between the mirror and the sun; a position which the situation of the Roman ships with respect to Syracuse would not admit of. He afterwards explains the mechanism of the mirrors which Archimedes employed, nearly as it has been transmitted to us by Tzetzes, and executed by Buffon." P. 137, &c.

We do not think the instance related of Buffon, proves any thing in the present case, as the object he fired was fixed, which we can hardly suppose the ships to have been, at least not without some small motion, which would have been sufficient to have prevented the related effect from taking place; it being known from experience, that to set any thing on fire by a lens, the focus must be kept steadily fixed to the same point of the object.

On the subject of *acoustics*, the author states the following circumstance, as giving rise to the discovery of the relation between the weights by which the musical strings are stretched, and the consequent sounds produced.

"Nicomachus, an ancient writer on Arithmetic (A. C. 400) relates, that Pythagoras passing one day by a blacksmith's shop, where the workmen were hammering a piece of iron on an anvil, was surprised to hear sounds, which accorded with the intervals of the fourth, fifth, and octave: that, reflecting on the cause of this phenomenon, he conceived it to depend on the weight of the hammers; and, accordingly, having caused them to be weighed, he found the weight of the heaviest hammer, answering to the fundamental note, being represented by unity, the weights of the other three, answering

to the fourth, fifth, and octave alone, were as $\frac{1}{2}$, $\frac{2}{3}$, and $\frac{1}{3}$. Nicomachus adds, that Pythagoras, on his return home, was desirous of verifying this first experiment by the following method. Fastening a string to a fixed point, and carrying it over a peg in a horizontal line, with this point, he stretched the string more or less by different weights: and on causing it to vibrate, he found the weights corresponding to the fourth, fifth, and octave alone, to be to each other as the weights of the smith's hammers." P. 149.

This author observes, that these experiments were either inaccurate, or erroneously related, since the weights should be as $\frac{1}{8}$, $\frac{2}{3}$, and 4, differing considerably from the above ratios.

To the Arabs we are indebted for our arithmetical numeration; and some writers, without much ground, suppose that they had it from the Hindoos. Gerbert, afterward Pope Silvester II. went to Spain, then under the dominion of the Arabs, to study this science, and thence introduced it in Europe, about the year 960. The first notions also of algebra are derived from them, as appears from Diophantus. But

"practical geometry and astronomy owe eternal gratitude to the Arabs, for having given to trigonometrical calculation the simple and commodious form which it has at present. They reduced the theory of the resolution of triangles, both rectilinear and spherical, to a small number of easy propositions; and by the substitution of sines, which they introduced instead of the chords of double arcs employed before, they made abridgments in calculations, of inestimable value to those who had a great number of triangles to resolve. These discoveries are ascribed to Mohammed Ben Musa, and Geber Ben Aphla." P. 157.

A little more than a century ago, it was the practice of the most celebrated mathematicians, to propose questions in the public journals as challenges from one to the other; and Leibnitz, Huygens, the Marquis de l'Hopital, the two Bernouillis, John and James, who were brothers, &c. &c. were among those who entered the lists; and here we find a very interesting account of the contentions of these great men, and particularly those between the two brothers, which at last broke out into an open rupture between them. We will give an abstract of the controversy.

The progress the two brothers made in the new analysis was rapid, a noble emulation, strengthened by the ties of blood; of friendship, and of gratitude, directed their studies for two or three years. In 1697, John Bernouilli proposed, *to find a curve along the concave side of which if a body descend, it will pass in the least time possible from one point to another, not in the same vertical line.* A year was the time given, in which the answers were to be sent. Leibnitz solved it the day he received it, and sent his solution to the author; and they

they agreed to keep their solutions a secret. Before the year expired, Newton, L'Hopital, and James Bernouilli, sent solutions. That of Newton appeared without a name in the Philosophical Transactions; but John Bernouilli guessed the author; *tanquam*, said he, *ex ungue Leonem*: and before the expiration of the time, James Bernouilli gave a solution. At this time the brothers began to be jealous of each other, and soon after all intercourse ceased. John was the aggressor; but, perhaps, James displayed too much haughtiness in the first answer which he made him. James, therefore, not desirous of any reconciliation, challenged his brother by name, to solve the following problems: 1st. *to find, amongst all the isoperimetrical curves between given limits, such a curve, that constructing a second curve, the ordinates of which shall be functions of the ordinates or arcs of the former, and the area of the second curve a maximum or minimum*; 2dly, *to find amongst all cycloids, which a heavy body may describe in its descent from a point to a line given in position, that cycloid which is described in the least time possible*. James also offered his brother a prize of fifty florins, if he should solve these problems in three months, and publish their solutions in a year; promising at the end of that time to publish his own solutions, if none then appeared. John soon returned this answer: "difficult as these problems appear, I applied myself to them immediately, and instead of costing me three months, I employed only three minutes to dive to the bottom of the mystery". His construction of the second problem was correct; but he failed in the first. James saw the truth of his own solutions, and finding their result to differ, published an advertisement, stating that his brother's method was defective. On this, John revised his solution, and confessed that he had made a trifling mistake, and sent a new result, claiming the prize. To this James answered, "I beg my brother to revise his last solution anew, and then let us know if it be right, as no attention will be paid to excuses of precipitancy". John replied, that "he had no occasion to revise it, and could be better employed in new discoveries". To this James answered, "I never believed that my brother was master of the true solution of the isoperimetrical problem; and I doubt it now more than ever, from the difficulty he makes in revising his solution; if it cost him but three minutes to solve, surely the revisal would not cost more". Under these circumstances, there was no means of terminating the dispute; but by each publishing their solutions; this was at length accordingly done; and the learned mathematicians determined, that James's solution was right, and that John's was wrong. About seven-

teen years afterwards, however, John published a new solution, confessing himself deceived in the first; but the basis of his solution was the same as that of his brother's; and he seemed to have done little more than abridge his brother's calculations.

An examination of the claims of Newton and Leibnitz, to the invention of the analysis of infinities, has engaged the attention of this author; and if he does not deny to Newton the invention of fluxions, he grants to Leibnitz the invention of the differential calculus. In a letter from Newton to Oldenburg, dated Oct. 24, 1676, which was communicated the year following to Leibnitz, it is said, that he had then invented the method of fluxions. He says, that he deduced the operations which he there enumerates, from the solution of a general problem, which he expresses enigmatically, by transposing the letters, which explained is, "an equation containing flowing quantities being given, to find the fluxions, and inversely". Leibnitz, says he, hit upon his calculus in 1676; and that, in October of that year, he had put some papers into Collins's hands to be sent to Newton. What these papers contained, does not appear. In the Scholia to the 7th proposition of the second Book, of the first editions of the *Principia*, Newton says, that "having informed Leibnitz that he had discovered the method of fluxions, that celebrated gentleman answered, that he had found a similar method; and this, which he communicated to me, differed from mine only in the enunciation and notation, and in the idea of the generation of quantities". The *Principia* were published only two or three years after Leibnitz published his differential calculus, and a great many of the conclusions thence given, must have been deduced from a fluxional calculus; and as this great work must have been the result of many years meditation, it is a very conclusive argument, that Newton must have invented his method of fluxions before Leibnitz published his differential calculus. After a full examination of all the circumstances relating to this celebrated controversy, the author thus concludes:

"These two great men, by the strength of their genius, arrived at the same discovery through different paths; one by considering fluxions as the simple relation of quantities, which rise or vanish at the same instant: the other, by reflecting, that in a series of quantities which increase or decrease, the difference between two consecutive terms may become infinitely small, that is to say, less than any determinable finite magnitude." P. 372.

Speaking of the discovery of the aberration of light in the fixed stars by Bradley, the author has made some very unaccountable mistakes. He says,

"Bradley

"Bradley perceived that certain stars appeared, in the space of a year, to have a kind of libration in longitude, without changing their latitude in the least; and that others varied their latitude alone; while a still greater number appeared to describe in the heavens, during the same period, a small ellipse, more or less prolate." P. 461.

Now Bradley could observe only those stars which passed within about $6''$ of his zenith, all of which had aberrations both in latitude and longitude. It is those stars in the ecliptic which Bradley could not observe, that have aberration in longitude only; but there are no stars which have aberration in latitude only and none in longitude. The maximum of aberration in longitude for stars in the ecliptic is $30''$, and for all other stars it increases inversely as the cosine of the star's latitude. Another circumstance, equally unaccountable, is asserted. It is stated, that

"Bradley found, 1st. that the axis of the earth has a conical motion, by which its extremities describe round the poles of the ecliptic, and contrary to the order of the signs, a complete circle in 25000 years, or about an arc of $40''$ in a year, which produces the precession of the equinoxes: 2^{dly}. that this axis has a libratory motion with regard to the plane of the ecliptic, by which it is inclined about $18''$ during one revolution of the lunar nodes, which make their circuit contrary to the order of the signs, in about 19 years." P. 462.

The latter discovery Bradley made, and a very important one it is, in the nicety of modern astronomy. But every astronomer knows, that the precession of the equinoxes was discovered by Hipparchus, the physical cause of which was assigned by Sir I. Newton. Here was no room left for future discovery.

ART. IV. *Memorabilia Cantabrigiæ: or, an Account of the different Colleges in Cambridge; biographical Sketches of the Founders and eminent Men; with many original Anecdotes, Views of the Colleges, and Portraits of the Founders.* By Joseph Wilson, Esq. of the Inner Temple. 8vo. 341 pp. 10s. 6d. Harding, Pall-Mall, &c. 1808.

AT the end of the Preface to this neat volume, there is a promise, which they who are as well pleased with it as we have been will read with satisfaction; which is, that if it should meet with approbation, the author may probably be induced to attempt a similar account of the sister University. It certainly is a design which deserves to be so extended; as it is calculated to diffuse, and render attractive, the knowledge of departed

departed worth and genius, and to pay just honour to our two illustrious seats of learning.

The plan is clear and natural. The Colleges are described in order, according to the antiquity of their foundation; and prefixed to the account of each, is a small but neat view of the College, with the head of the founder subjoined. The date of the foundation is first given; the name accounted for; and the buildings; and other peculiar features, slightly described; with a proper statement of the nature of the establishment. Then follows a list of the principal benefactors, with a biographical sketch of the most remarkable; and, lastly, a list of the eminent men there educated, with a similar account of those who best deserve notice. As a specimen of this pleasing work, we purpose to insert the life of the learned schoolmaster, Richard Mulcaster; which we choose more particularly, because his name does not occur in the common collections of English biography. His life is inserted under the head of King's College, to which he belonged.

"RICHARD MULCASTER. This learned philologist performed the task of life amid the schools of science, and penetrated the intricacies of knowledge only to facilitate the entrance of others.

"His ancestors were people of opulence in Comberland, so far back as the time of William Rufus; in whose reign it appears, from a pedigree, among the uncatalogued MSS. of Dr. Rawlinson, their chief care was to defend the border counties from the incursions of the Scots.

"Dr. Mulcaster was born at Carlisle; and, being educated on the foundation at Eton, he gained his election to King's in 1548. He afterwards removed to Oxford, from what reason does not appear; nor do we find that he made any distinguished figure by his proficiency in the learned languages, either at Eton or Cambridge. He, however, soon became eminent at Oxford, for his skill in Eastern literature; and, in 1561, for his extraordinary accomplishments in philology, he was appointed the first master of Merchant Taylors' School, then just founded.

"Of his method of teaching, Fuller quaintly observes:

"In a morning, he would exactly and plainly construe and parse the lesson to his scholars; which done, he slept his hour (custom made him critical to proportion it) in his desk in the school; but woe be to the scholar that slept the while. Awaking he heard them accurately; and *Atropos* might be persuaded to pity as soon as he to pardon, where he found just fault. The prayers of cockering mothers prevailed with him, as much as the requests of indulgent fathers, rather increasing than mitigating his severity on their offending children."

"Immediately after, however, Fuller adds:

"That his sharpness was better endured, because impartial; and many excellent scholars were bred under him."

"In this school, Mulcaster spent near twenty-six years of his life in harmless drudgery; and, though he seems to have keenly felt the neg-

left into which his honest and useful employment had fallen, he does not entirely agree with Melancthon, in "the miseries of schoolmaster". He however complains, in one of his "Positions, that the teacher's life wrestles with unthankfulness; and the very acquaintance dying when the child departs, though with confessed desert and manifest profit."

"Among other excellent scholars who reaped the benefit of Mulcaster's tuition, was the learned Bishop Andrews; who always retained a very high esteem for his old master; and, in every company, placed him on his right hand at table. He also many times supplied his teacher's wants, had his portrait hung over his study-door, and, in his will, bequeathed a handsome legacy to his son.

"In 1581, Mulcaster published his "*Positum*"; and, in the following year, his "*Elementaria*"; a book which, Mr. Warton says, contains many judicious criticisms, and observations on the English language. In 1594, he was collated to a Prebendal Stall, in the Cathedral of Sarum; and, in 1596, he resigned the Mastership of Merchant Taylors.

"The Company pressed him to remain; but Fuller says that he answered, "*Fideli serous, perpetuus asinus*". He, however, did leave them; and was chosen upper Master of St. Paul's School, where he continued twelve years; and then retired to the rich Rectory of Stanford Rivers, in Essex, to which he had been instituted at the presentation of the Queen.

"The loss of an affectionate wife, with whom he had lived fifty-six years in uninterrupted felicity, was probably the cause of his retiring from St. Paul's; and, in two years, he followed her to the grave; closing a life spent in the pursuit and diffusion of knowledge, on the 15th of April, 1611.

"Mulcaster's temper was warm, but not hasty; and, though Fuller accuses him of treating his scholars too harshly, we must make some allowance, when we recollect that he was educated under the same master with Ascham, the stern Udall, whose severity, perhaps, he imbibed.

"Like Ascham, he was fond of archery; and was member of a Society of Archers, existing in 1581, who termed themselves *Prince Arthur's Knights*.

"Of Mulcaster we may justly say, that he was a priest in his own house as well as in the temple: he was a warm Protestant, but does not seem to have been engaged in any of the busy controversies of the Reformation. As a scholar, he ranks high; his English productions boast an exuberance of expression not often found in the writers of his own day; and his Latin were celebrated in their time. As to his skill in the oriental languages, we must, in some degree, trust to the voice of fame; for the last of which, we know that he was esteemed by the celebrated Hugh Broughton.

"Mulcaster seems to have been early addicted to dramatic composition, for his name appears in two entries of Queen Elizabeth's payments for plays, from the Council Registers. In 1575, when Elizabeth was on one of her progresses at Kenilworth, he produced a copy of Latin verses,

verses, which were spoken before her. They were printed in *Goswamy's Princely Pleasures of Kenilworth*.

"His verses to Queen Elizabeth, on her skill in music, should by no means be forgotten; they first appeared in a poem prefixed to a book, intitled "*Discantus, Cantiones, &c. Auth. Thoma Tallis et Gulielmo Birdo Anglis*", and are as follows:

"Regia Majestas, ætatis gloria nostræ,
Hanc in deliciis semper habere solet;
Nec contenta graves aliorum audire labores
Ipsa etiam egregiè voce, manumque canit."

"In 1581, he published his "*Positions*"; and, in 1582, his "*Elementaria*"; which contain some peculiarities of spelling, and innumerable quaintnesses of writing, joined to many judicious criticisms on the English language. By the spelling, he appears frequently anxious to fix the pronunciation of his words; and, in some parts, seems desirous that words should be written as they were spoken. He has formed many words from analogy, not to be found in other writers; and many originals may be found, which our great lexicographer has either not recorded in his Dictionary, or to which he has given a constrained sense." P. 112.

In the life of the venerable Thomas Baker of St. John's, we observe one or two inaccuracies in a single passage, which must be the subject of emendation in a future edition. The author says, speaking of Baker's MSS, "the whole of these valuable manuscripts were sold by Mr. Baker, to Edward, Earl of Oxford, then Lord Harley, for the trifling sum of 2l. 12s. 6d. and are now in the Harleian Library". Now it is perfectly well known, or may be known, from the second edition of the *Biographia Britannica*, that Mr. Baker's manuscripts are not all in the Harleian Library, but are divided between that collection and the public Library at Cambridge; 23 volumes folio are in the Harleian collection; while 16 more in folio, numbered on from the others (24, &c.) are at Cambridge. An account of the contents of each volume may be seen in the notes to the life of Baker in the *Biographia*. From what source Mr. Wilson derived the information of their being sold at a low price to Lord Harley, we know not. Both the *Biographia* and the *General Biographical Dictionary* assert, that they were bequeathed to Lord Oxford by Mr. Baker. In p. 83, we observe an erratum of some consequence. "Each window is separated, by what architects call *munions*, into five lights". The word here used should be *mullions*; and the fault is the more likely to lead the reader into an error, that word being a technical term, which has not yet found its way into any common Dictionary. It is not only omitted by Johnson, but also by his censorious continuator, Mr. Mason, though it occurs in the commonest works of architectural antiquities. The want
of

of a simple list of the Colleges, referring to the pages, is an inconvenience to the reader, which must also be hereafter removed. It is true, there is an alphabetical Index of names; but, as that includes also the names of persons, it does not supersede the necessity or advantage of such a table of contents.

Mr. W. speaks with great modesty of his book when he says in his Preface, "all that I can hope, on the present occasion, is, that I have executed, at least, a more complete and entertaining guide to the members and visitors of the University, than any which has yet appeared". It is not only so, but it is a guide of a more liberal and instructive kind; and though, in its biographical sketches, it must frequently tread on beaten ground; yet there are instances, one of which we have produced, where the compiler gives information not obviously to be met with, nor contained in books where it might very naturally be expected. He has also produced some notices from the MSS. in the British Museum and elsewhere, which prove a laudable diligence,

ART. V. *Reports of the most learned Sir Edmund Saunders, Knt. late Lord Chief Justice of the King's Bench, of the several Pleadings and Cases in the Court of King's Bench, in the Time of the Reign of His Most Excellent Majesty King Charles the Second. With Three Tables; the first, of the Names of Cases; the second, of the Matters contained in the Pleadings; and the third, of the principal Matters contained in the Cases. The Third Edition, with Notes and References to the Pleadings and Cases. By John Williams, Serjeant at Law. In Two Volumes. Cadell and Davies, First vol. 1799; second vol. in Two Parts, 1802.*

THE Reports of Lord Chief Justice Saunders were taken when very eminent Judges presided in the Court of King's Bench, and are of high authority. They well deserve such a judicious and industrious editor as they have met with in Mr. Serjeant Williams. The two, or rather three, volumes of this edition, were published at a considerable interval from each other; to which it is owing, that we have delayed noticing a work that has been so justly well received by the profession of the law,

The learned Serjeant, in his Preface to the first volume, shortly states the merits of the book which he undertook to edit,

edite. That "it is much esteemed by the profession, as well on account of its subject, which consists chiefly of decided cases upon pleading, as of the concise, clear, and pointed method in which the decisions are given". That "these entries are also very good, and deserve the perusal and attention of the student; and particularly so, as objections were taken to several parts of them, which are discussed and decided, and the decisions, for the most part, adhered to ever since."

Of the plan of the edition itself, as distinguished from the two which preceded it, the learned Serjeant gives the following account.

"It occurred to the editor, that if he could further recommend this book, by making it a kind of introduction to the rules and doctrine of pleading applied to practice, he would be employing his time usefully to the profession, and advantageously to himself. With this view, he has translated the entries into English; and, in order to induce the student to read them with attention, has, to many of them, subjoined notes; in which he has endeavoured to explain, from authorities, the grounds and principles upon which the rules are founded; has, in some instances, illustrated these rules by practical examples; and has pointed out the difference, when any such exists, between the present manner of pleading, and that which is used in the entry. He has also added notes to the cases, containing some observations, and most of the authorities, both ancient and modern."

In the Preface to the second volume, the author explains and justifies the length and manner of his notes, as follows.

"Conceiving that every one should endeavour to make his work as perfect and complete within itself as he possibly can, without making it necessary for the reader to have recourse to other books, in which the same subjects are treated, the editor has discussed in this volume, in detail, and with minuteness, several subjects which have been in a manner exhausted by others. For this reason it is, that the reader will find the subject of common recoveries, *seire facias*, error, policies of insurance, contingent remainders, and executory devises, treated of much at large in the following notes. A mere reference to the works of the learned and ingenious authors who have written upon those subjects, would have much lessened the editor's labour; but have made his work imperfect and incomplete; and so would a superficial view of them have done. The editor, therefore, conceived it so to be his duty to endeavour to investigate those subjects as fully and comprehensively as he did the rest. If any one should object to the length of any of these notes, the editor requests him to look upon each case as constituting a separate treatise upon a separate subject; and, by that medium, to consider whether the editor has discussed the subject more fully than he ought, or than a reader who seeks for information on that subject would require.

"Another reason which has induced the editor to enter more fully into many of the subjects treated of in these notes is, that he has been
very

very anxious to make the book useful upon the circuits, which the editor hopes it will be found to be. As no recourse can there be had to books, a full discussion will be far more satisfactory and useful than a short reference to cases."

It would not, perhaps, be very difficult to refute some of the reasons assigned by the learned Serjeant in support of his plan. A book of reports is, in general, a chronological collection of detached points of law; which is more naturally resorted to for the grounds and matter of each particular decision, than for such a general system of information as forms the most usual subject of distinct essays. If the future editor of every other reporter shall feel influenced by the same ambition to render his author a sort of text book, upon which he is to engraft a general abridgment of the law, it must fill the author's library with unnecessary, and, in many cases, unnatural commentaries. But the propriety of the Serjeant's intention, of rendering a book of reports a *Nisi prius vademecum*, seems much more questionable. It is particularly so, if it be considered that, in general, the points reported by this learned Judge are not such as usually occur in trials of *nisi prius*; and that these three large volumes must be carried round the circuit entirely for the sake of the editor's notes, and not for any service to be derived from the work which they are designed to illustrate.

But it would be ungracious to find much fault with a plan which has given rise to such a valuable production. The notes abound with useful information, and are evidently the work of a mind replete with legal information. Every one of them merits the attention of the student and the lawyer; but those which embrace subjects connected with pleading, and the laws of real property, are particularly valuable. The most important points in these branches of our civil jurisprudence are judiciously selected, and discussed with the skill of a mind fraught with learning, and possessed of judgment to appear in a manner at once clear, original, and useful.

ART. VI. *Remarks upon Chemical Nomenclature, according to the Principles of the French Neologists.* By Richard Chenevix, F. R. S. M. R. I. A. &c. 12mo. 246 pp. Bell. 1802.

THE great benefit arising from a systematic Nomenclature, in explaining the theory of any science, is so manifest as to need no comment; yet, notwithstanding this advantage, much

much opposition has been made against the French Nomenclature: an opposition, for which its zealous partizans account, by supposing that its opponents are not convinced of the utility of such a system; but, that this is not the real cause, must be obvious to every candid and impartial person. Before the publication of the French system, chemists were exerting themselves in improving the language of the science, endeavouring to introduce more appropriate names, and throwing aside those barbarous words, which quackery, and affectation of mystery, had introduced into chemistry. The rage for innovation, so conspicuous in the early stages of the French Revolution, extending itself to every department of the state, their academy of sciences attempted a similar revolution in chemistry; and this alteration of principles and names, they were desirous of accomplishing in the same quick and precipitate manner which marked the political career of the nation.

Mr. Chenevix is a true and rigid disciple of Lavoisier; but tacitly confesses, that the Nomenclature was hastily compiled by Lavoisier and his associates; as he says, p. 144, that some of the names are not, in any degree, those which mature consideration would have chosen. To point out these defects, and partly to remedy them, to defend the general principles upon which the whole system is founded, and to check the proposal of any other, by endeavouring to establish the opinion that nothing short of absolute perfection can authorize any considerable change, are the objects of Mr. Chenevix's work.

The author first lays down the general rules which have been observed in the formation of the Nomenclature; which are perfectly just and agreeable to the theory. He then proceeds to criticize a few names which, although used by writers who have, in some measure, adopted the new language of chemistry, are not derived from any of the principles on which it is founded. The faults committed by those who translated the French Nomenclature into English, and those in the original work, are canvassed with equal candour; the parts left imperfect by the authors of the system, are explicitly stated; and several corrections are proposed, of which we shall give a brief account. On Dr. Dickson's Essay on Chemical Nomenclature, Mr. Chenevix is particularly severe; but the names proposed by Mr. Kirwan, which, in our opinion, are at least equally reprehensible, are treated with more lenity. To the system of Nomenclature proposed by Professor Brugnatelli, Mr. C. is decidedly averse.

That we may exhibit a clearer view of the alterations proposed by Mr. Chenevix, we shall, instead of following the

exact

exact order of his work (which, as above stated, is arranged according to the several sources of error) employ an arrangement of the chemical principles, which he recommends as preferable to that used by the French academicians in their original work.

Imponderable Substances.

Caloric. We agree with Mr. Chenevix in the propriety of substituting *thermogen*, for that word; it undoubtedly accords better with oxygen and hydrogen.

Light. The substitution of *photogen*, as proposed by the author, would prevent the confusion which arises at present from the same word being used for the cause as well as the effect. If, however, it should be proved, that light is a common principle of combustible bodies, and that true combustion consists in the disengagement of it (an opinion supported by the most respectable names) then phlogiston must be allowed to claim its right of preoccupancy.

The comburating Substance.

Oxygen (of the Greek origin of which, some persons yet betray sufficient ignorance to write *oxigen*) being a substance on which the greatest part of the new Nomenclature depends, we shall give it particular attention. Mr. C. justly observes, that some expressions are wanted to denote the relative quantity of oxygen contained in oxides, when several of these occur from one simple body. The colour of them has been applied to that purpose; but this, in many cases, is impracticable; and the colour cannot denote with precision the series in which they are formed. The terminations *ous* and *ic*, used for the acids, might in some cases be applied; but, from the great variety of proportions in which some metals are capable of combining with oxygen, these two terminations alone would not suffice. This is certainly a great defect in the system, and a periphrastic expression seems unavoidable; as a numerical series cannot be applied, unless all the possible states of combination were known with certainty.

Mr. Chenevix is averse to the use of the word *calx* for *oxide*; the latter, indeed, is now well established; but, we think, its claim is very doubtful. When the Nomenclature was first drawn up, the metallic calxes (at that time upwards of twenty in number) and nitrous gas were required to be included under the same generical name. The most natural step was, the extension of the term by which the metallic oxides had been denoted, to nitrous gas; but as *chaux* in French, and *calx* in Latin, were also used to denote lime, the French academicians rejected the term, and sought for a Greek substitute. In these languages there were sufficient reasons for

for this step, but there is none to induce the English translators to adopt the alteration; as the word *calx* does not, in English, occasion the least ambiguity. By the above proceeding, all the metallic calxes had their names changed, without the least benefit, as nitrous gas retains its name to this day: and we shall see, that this is not the only instance in which the translators of the Nomenclature have neglected, even the endeavour, to express the idea of the original, in such words as would have been adopted by the authors themselves, if they had written in English. A rule which, it has been properly remarked*, ought to be the primary object of attention, in transcribing the works of any author from one language to another.

The combination of a greater quantity of oxygen is denoted, in the new Nomenclature, by the word *acid*; but the propriety of this step is equally doubtful. In the first place, we shall consider the ambiguity of the word. Mr. Chenevix, p. 33, seems to wish, that the term was restrained within narrower boundaries than at present. From the circumstance of sulphur, phosphorus, charcoal, and some other bodies forming acids by combination with oxygen, Lavoisier proposed the hypothesis, that acidity was produced by a certain combination of oxygen, although the existence of this principle, in several acids, could not be demonstrated, and was only inferred by analogy. His followers have been equally unsuccessful in their attempts to discover oxygen in the muriatic, fluoric, or boracic acids. Very respectable practical chemists have acknowledged the acid nature of sulphuretted hydrogen, and also their doubts whether the prussic acid contains oxygen. As acids therefore do not seem to contain a common principle, and that term appears to denote a division of substances founded only on their action upon other bodies, and not on their composition; the use of the word to express a peculiar combination seems improper. The want of uniformity might also be alledged against this word; as, in a series of words all relating to one thing, and in which a partial sacrifice has already been made, the whole should certainly be derived from a common root; and therefore the present series, *oxygen*, *oxide*, *acid*, appears faulty in point of language. Brugnatelli has proposed *oxyc*, in lieu of acid; by adopting which, both the above objections would be removed; the series would be uniform in its formation; and, as *oxyc* would denote a combination of oxygen endowed with acid properties, there would

* Preface to Beloe's Herodotus.

exist no necessity to alter a word so well established in the Southern languages of Europe as acid, or to affix to it two separate and very different significations, which it would often be difficult to distinguish. Mr. Chenevix, in criticizing Brugnatelli, allows, p. 238, that this particular alteration is only slightly objectionable in itself; but says, he does not see the necessity of a series of words being derived from one and the same language. We do not know how this observation can be reconciled with his wish for similarity of termination in the names of analogous things; as this can scarcely be obtained in any other manner. He has himself proposed, as we have already shown, two derivatives from the Greek, *thermogen* and *photogen*; yet the reason he offers for it, namely, similarity of termination, is surely of less force than those given for the adoption of the word *oxyc*.

From the connection of the subject, we shall add in this place some observations respecting metallic salts. The chemists who use the new Nomenclature, generally express only the name of the metal, without taking any notice of its being combined with oxygen in these salts. It has, however, been proposed to express this state of the metal, by an appropriate epithet, as sulphated oxide of iron: On this, Mr. Chenevix remarks as follows:

“ The English translator of Gren’s Chemistry proposes to call metallic salts by the name of the metal, preceded by the passive participle, of a verb formed from the name of the acid radical, and terminated by the designation of its state of combination with oxygen, as thus: *sulphated, nitrated, muriated, &c. oxide of iron*, instead of *sulphate, nitrate, muriate of iron*. This, in a certain state, is clear and accurate; but two reasons may be given, why the latter denomination should be allowed to remain.

“ 1st. Sulphated is a term, happily applied by mineralogists to their science. It is used by them to denote those natural saline combinations, which we, in chemistry, denote by *ate*. Thus *muriated silver* is, in mineralogy, the natural *muriate* of silver; and *muriate of silver* is the artificial substance, which, when found in nature, mineralogists term *muriated silver*. This part of the Abbé Haüy’s Nomenclature must be approved, as it forms a happy distinction between the kindred sciences; at the same time leaving a connection *qualis dicet esse sororum*. I do not see sufficient reason for infringing upon this mode of appellation.

“ 2nd. It is well known that no metal, unless it be combined with more or less oxygen, is soluble in the acids. This is a generic character of metallic salts. What is true of the genus, without a single exception (and in this case there is none) is true of every species, and of every individual. It is, therefore, useless to repeat the state of oxidizement before every one; and as *sulphate of iron* is shorter, it is to be preferred to *sulphated oxide of iron*. I would not, by this, be
C c thought

thought to plead indiscriminately for conciseness in expression. We shall presently see some examples where brevity is inadmissible. There is but one kind of sentence or expression truly short; that which, while it employs few words, leaves no shadow of obscurity or doubt; and *sulphate of iron* can stand every test on this head." P. 28.

We omit criticizing two obvious errors in the language of this extract, and shall confine ourselves to the arguments. With respect to the first, we confess we do not see that any advantage arises from the language of mineralogy and of chemistry being different. The second argument would be of more force, if the salts composed of the same acid, and the same metal, did not frequently vary in their properties, on account of the different quantities of oxygen combined with the metal in the state of oxide. Of this case, Mr. Chenevix's observations afford a remarkable instance.

"A great confusion, for instance, arises concerning the two states of muriate of mercury. *Muriate de mercure*, *muriate of mercury*, *Muriate oxygéné de mercure* (as we would translate it) *oxymuriate of mercury*, are used by those, who speak the systematic language, to denote calomel, and corrosive sublimate. The former term is correct; the latter, quite the reverse. In my experiments upon hyperoxygenized muriatic acid, I have shown, that the excess of oxygen in the salt, called corrosive sublimate, is combined, not with the acid, but with the oxide of mercury. For oxygenized muriate of mercury does not exist; and hyperoxygenized muriate of mercury is a totally different substance from corrosive sublimate. Both calomel therefore and corrosive sublimate are muriates of mercury. But in the one, the oxide contains but little oxygen, in the other much more, and both salts are white. In the other metals, the colour of the salts gets us out of all dilemmas, arising from the different degrees of oxidization of the oxides; and *red sulphate of iron*, *green sulphate of iron*, are sufficient distinctions. From our being in want of a distinguishing term for the state of the oxide, and from the metal being so uncomplaisant as not to change the colour of the salt it forms, although combined with an additional portion of oxygen, we are forced, if we would be clear and precise, to use the old terms, which ought however to be exploded." P. 91.

These observations are, we think, a complete refutation of the author's former arguments against the oxidization of the metals being expressed in the names of metallic salts. If calomel were denominated *muriated oxide of mercury*, and corrosive sublimate of mercury named *muriated hyperoxide of mercury*, the different proportions of oxygen in the oxides would be clearly shown. In like manner, we should prefer sulphated red oxide of iron, sulphated green oxide of iron, to the common mode of expressing these salts in the new language of chemistry. By this change, it would be clearly shown, that the different properties of these salts depended upon the state of the oxide; a fact which, at present, is, from the

the position of the adjective rendered doubtful. It is probable that some better expressions may hereafter be found, to denote the different proportions of oxygen in the several oxides of the same metal. We purposely omit, in this place, the remarks we mean to offer on the use of the words mercury and sulphated.

In respect to the use of the word oxygenizement, and of the verb, to oxygenize, we perfectly agree with Mr. Chenevix, on account of their being more analogous to the other words derived from Greek roots. Indeed, the word oxygenation, and its correspondent verb, to oxygenate, are only two of those Gallic barbarisms, which have been introduced into the English language of chemistry, by the ignorance, or at least carelessness, of some translators from the French, and afterwards adopted, without examination, by persons of superior learning.

Oxygenizable Bodies not Metallic.

Hydrogen. This we frequently find written hydrogen, by persons whom we must suppose, of course, to be ignorant of its true etymology. On the use of the verb, to hydrogenize, our remarks on the similar verb from oxygen are sufficient. Following the general rule for expressing the combinations into which any of the simple combustible bodies enter, by the termination *uret*, Mr. Chenevix proposes hydroguret, or adjec-tively, hydroguretted, with which we are perfectly satisfied. He apologizes for the retaining of the word, water, to express oxide of hydrogen; but we do not conceive how this word can be retained, consistently with the principles on which the Nomenclature is founded. The combination of water, the author proposes to express by the term hydroxide, which is far more agreeable to the rules of the Nomenclature than hydrate, used by Mr. Proust.

Carbone. Mr. Chenevix still retains this term; but, instead of carbonated hydrogen gas, or hydrocarbonate, he proposes carburetted hydrogen, or carburet of hydrogen, either of which is far more regular. As the carbone of Lavoisier appears to be diamond combined with oxygen, it seems to us, that the whole series must be altered, and derived from that principle, thus, adamant, adamuret, adamantous, adamantic; or the diamond must be called disoxygenized carbone, which would introduce a dangerous innovation into the Nomenclature, and set it at variance with the theory.

Phosphorus. Phosphoret, being a contraction of phospho-ruret, must, according to the just remark of the author, be spelt with an *u* in the second syllable; thus, phosphuretted hydrogen, for phosphorized hydrogen.

Sulphur. From this, sulphuret and sulphuretted are regular; and the term sulphuretted hydrogen is far preferable to

Sulphurated hydrogen, or hydrosulphuret. Sulphite and sulphate are very irregular: we do not conceive why the *ur* should be omitted; in the original French, the series is still more strangely distorted; but surely we are not obliged to copy their errors.

Nitrogen for azote is tolerably well established; for combinations in which this body is not oxygenized, the author proposes nitroguret, or adjectively, nitroguretted; which renders the series similar to its congeners. Ammoniac, or rather ammonia, should of course be called nitroguret of hydrogen. That this substance should, like water, be allowed to retain a simple name, although it is confessedly a compound, and the proportions of its ingredients well known, is inconsistent with the principles originally laid down; and the practice ought, in our opinion, to be abolished in works that pretend to accuracy of language. We must not omit to remark, that the use of the series, azote, oxide of azote, and azotic acid, would get rid of much confusion respecting nitrous and nitric acid.

Metallic Substances.

Gold. Orous and oric, as adjectives from this word, although passed without notice by the author, seem to us to be barbarous: they have, without doubt, been derived hastily from the French.

Mercury. The French chemists, on account of the plain name of that metal being, in their language, a compound of two words, *argent vif*, thought proper to adopt the symbolical name. For a similar reason, they preferred the Latinized Greek name, *hydrargyrum*, to the proper Roman name, *argentum vivum*. This reason, although it may be sufficient to justify them for inserting a symbolical name in the midst of a plain series, is of no force in English. The word quicksilver is commonly written without a hyphen; and, as the prefix is nearly obsolete in its simple state, its meaning in composition is almost totally lost, and the word may be considered as a simple word: indeed, so little attention is paid to the literal meaning of the former part of the word; that we frequently find *running* quicksilver, and we even recollect to have seen *live* quicksilver. We therefore hesitate not to say, that the use of the word mercury, in English, is very reprehensible, and arises from that source which we have already more than once remarked. Mr. Chenevix, however, takes no notice of this error; and would probably be an advocate for retaining the word; as he wishes all nations to adopt the French names, with the simple alteration of the termination. He is extremely severe upon the Germans, for having used the radicals of their own language, in translating the Nomenclature. On this point,

point, however, we cannot entirely agree with him. We are perfectly sensible of the use of a methodical Nomenclature; but, if it be thought necessary for different nations to call things by the same names, a common language should be adopted, as is the case in natural history. The purity of a language ought not to be spoiled and corrupted by the introduction of foreign words, when native words exist, which are not only equally proper, but even more so, as in the case before us. With respect to the mixture of plain and symbolical names, it can only be justified by necessity, when used separately; when conjoined into a compound word, as cupro-martial, it is still more reprehensible; nor do we conceive any possible means of defending the absurdity.

Arsenic, Antimony, Manganese. Mr. Chenevix endeavours to justify the use of these words, without any epithet to denote the metals extracted from them, observing, that "the necessity of such distinction originated in our having given the name of the metal itself to some substance, of which it constituted but part." P. 25.

By the expression here used, a person not acquainted with chemistry would naturally suppose, that the ancient chemists had committed an error, in naming certain bodies, with whose composition they were acquainted. May it not with more justice be said, that the new Nomenclators have ascribed the name of the whole to one of the constituent parts only; and have thus given occasion to doubt, in many cases, whether the whole substance, or that constituent part only, is to be understood? In this respect, we think the French chemists are totally without excuse. In their Latin Nomenclature, the confusion respecting antimony is avoided, by their having retained the ancient word, *stibium*, for the metal.

Cobalt, Nickel, Molybdena, and Tungsten are not, in English at least, so liable to the same objection; because the original minerals bearing those names were scarcely, or not at all, known in England. Tungsten, however, seems faulty, as it is an unaltered Swedish word, literally signifying heavy stone, and therefore improper to denote the metal extracted from the mineral of that name. As molybdena is the Greek diminutive of *μολύβδος*, lead, the use of the term molybdenic acid seems highly improper; this expression must, in fact, denote acid of lead, not acid of molybdena; and, if lead should in future be acidified, the name would occasion a fresh source of confusion.

Acid Radicals unknown.

Muriatic Radical. The series offered by the author, of muriatic radical, muriatous acid, muriatic acid, for muriatic acid, oxygenized and hyperoxygenized muriatic acid, is certainly

tainly that pointed out by the principles of the Nomenclature. The adoption of it, however, would lead to some confusion; but, if a new root, $\alpha\lambda\alpha$, is taken for the formation of the series, this would be avoided. Halic radical, halous and halic acid, halite and halate, would be perfectly conformable to the rest of the system.

Tartareous Radical. Mr. Chenevix very justly remarks, that the use of the term tartareous is anomalous, and that it should be tartaric acid. In naming the salts produced from this acid, translators have preferred the French root, *tartre*, to our own tartar, and thus formed tartrite for tartarite, but very improperly.

Acetous Radical. The author opposes the use of the terminations *ous* and *ic*, with respect to the acids from this radical, in which we agree with him. If the term acetic acid was retained for distilled vinegar, and a fresh root taken, to form one for the other acid, it would be more proper.

Earths.

Magnesia, used as in the new Nomenclature, is liable to the same objection as arsenic or antimony. Dr. Hopson proposed *murioecia* (which is nearly similar in sound) for the carbonate of magnesia; this name might be adopted with propriety to denote the pure earth.

Alkalies.

Potash and *Soda* are liable to the same objection as the preceding, and several other substances. *Vegalkali* and *fossalkali* are so excessively barbarous in their formation, that it is difficult to conceive how any person could seriously propose them. We do not feel such strong objections against *kali* as Mr. Chenevix, and therefore we are inclined to defend the London College of Physicians in the use of that word and *natron*, and to adopt them into the English language.

The use of chemical signs is so very confined, that we think it needless to notice what the author says of them.

The whole work may fairly be regarded as a very useful supplement to the original essay of the French academicians. Many improvements are here made in the Nomenclature, which the extension of chemical science had rendered necessary; and chemists are very properly admonished, to be careful to avoid departing from the fundamental rules laid down by the inventors. Respecting the propriety of observing these rules, at all times, in making such alterations, we perfectly agree with Mr. Chenevix; but we cannot help adding, that, on account of the mischiefs arising from the introduction of new terms, however conformable they may be to the system, they should never be introduced, without an absolute certainty that they are founded on real knowledge.

ART. VII. *An Account of the Island of Ceylon, containing its History, Geography, Natural History, with the Manners and Customs of its various Inhabitants; to which is added, the Journal of an Embassy to the Court of Candy. Illustrated by a Map and Charts. By Robert Percival, Esq. of His Majesty's Nineteenth Regiment of Foot. 4to. 1l. 8s. Baldwin. 1803.*

MUCH and often as the island of Ceylon has excited the attention, and interested the curiosity, of European nations, our accounts of it are very scanty, and very unsatisfactory. From our own countrymen, by many of whom it has repeatedly been visited, we have no description before this publication, except that of Mr. Knox, whose work, though written in a quaint style and manner, and with no pretensions to science, is become exceedingly scarce. This is also the first in reputation. There is another, in Churchill's Collection of Voyages and Travels, translated from the Dutch, in which language it was originally written by Baldaeus, who resided for some time at Ceylon, as a minister of the gospel. But this exhibits rather an historical detail of the wars, jealousies, and disputes of the first European settlers, and the contests between the Portuguese and the Dutch, than a description of the island itself, the productions of the climate, or the customs and manners of its inhabitants. Mr. Percival has therefore performed an acceptable work, in employing, as he has done, the opportunities and advantages he enjoyed; and this publication will hereafter be referred to as the most authentic and important, though not the only, evidence, for every thing which the history of the island may involve.

This work is divided into eighteen Chapters, of which the first succinctly gives the history of the island, previous to its being taken possession of by the English. The remainder are employed in a general description of the island, and the things for which it is more particularly remarkable; namely, the pearl fishery, cinnamon, salt works, &c. nor is any thing omitted which is necessary to elucidate the natural history of the country, or the manners and customs of the Ceylonese. A long and interesting chapter exhibits the journal of the embassy to the court of Candy, in 1800, and the work concludes with a Table of the Roads of Ceylon. As the description of the pearl fishery appears one of the most interesting portions of the book, we shall here make our first extract.

“ These people are accustomed to dive from their very infancy, and fearlessly descend to the bottom in from four to ten fathom water, in

in search of the oysters. The diver, when he is about to plunge, seizes the rope, to which one of the stones we have described is attached, with the toes of his right foot, while he takes hold of a bag of net-work with those of his left; it being customary among all the Indians to use their toes in working or holding as well as their fingers; and such is the power of habit, that they can pick up even the smallest thing from the ground with their toes, as nimbly as an European could with his fingers. The diver thus prepared, seizes another rope with his right hand, and holding his nostrils shut with the left, plunges into the water, and, by the assistance of the stone, speedily reaches the bottom. He then hangs the net round his neck, and with much dexterity, and all possible dispatch, collects as many oysters as he can, while he is able to remain under water, which is usually about two minutes. He then resumes his former position, makes a signal to those above, by pulling the rope in his right hand, and is immediately, by this means, drawn up and brought into the boat, leaving the stone to be pulled up afterwards by the rope attached to it.

"The exertion undergone during this process is so violent, that, upon being brought into the boat, the divers discharge water from their mouth, ears, and nostrils, and frequently even blood. But this does not hinder them from going down again in their turn. They will often make from forty to fifty plunges in one day; and at each plunge bring up about a hundred oysters. Some rub their bodies over with oil, and stuff their ears and noses, to prevent the water from entering; while others use no precautions whatever. Although the usual time of remaining under water does not much exceed two minutes, yet there are instances known of divers who could remain four, and even five minutes, which was the case with a Caffree boy, the last year I visited the fishery. The longest instance ever known was that of a diver who came from Anjango in 1797, and who absolutely remained under water full six minutes.

"This business of a diver, which appears so extraordinary and full of danger to an European, becomes quite familiar to an Indian, owing to the natural suppleness of his limbs, and his habits from his infancy. His chief terror and risque arise from falling in with the groundshark while at the bottom. This animal is a common and terrible inhabitant of all the seas in these latitudes, and is a source of perpetual uneasiness to the adventurous Indian. Some of the divers, however, are so skilful as to avoid the shark, even when they remain under water for a considerable time. But the terrors of this foe are so continually before their eyes, and the uncertainty of escaping him so great, that these superstitious people seek for safety in supernatural means. Before they begin diving, the priest or conjurer is always consulted, and whatever he says to them is received with the most implicit confidence. The preparation which he enjoins them consists of certain ceremonies, according to the cast and sect to which they belong, and on the exact performance of these they lay the greatest stress. Their belief in the efficacy of these superstitious rites can never be removed, however different the event may be from the predictions of their deluders: Government therefore wisely gives way to their prejudices, and always keeps in pay some conjurers, to attend the divers
and

and remove their fears. For though these people are so skilful, and so much masters of their art, yet they will not, on any account, descend till the conjurer has performed his ceremonies. His advices are religiously observed, and generally have a tendency to preserve the health of the devotees. The diver is usually enjoined to abstain from eating before he goes to plunge, and to bathe himself in fresh water immediately after his return from the labours of the day.

“ The conjurers are known, in the Malabar language, by the name of *Pillal Karras*, or *binders of sharks*. During the time of the fishery, they stand on the shore from the morning till the boats return in the afternoon, all the while muttering and mumbling prayers, distorting their bodies into various strange attitudes, and performing ceremonies to which no one, not even themselves I believe, can attach any meaning. All this while, it is necessary for them to abstain from food or drink, otherwise their prayers would be of no avail. These acts of abstinence, however, they sometimes dispense with, and regale themselves with *taddy*, a species of liquor distilled from the palm-tree, till they are no longer able to stand at their devotions.

“ Some of the conjurers frequently go in the boats with the divers, who are greatly delighted at the idea of having their protectors along with them; but, in my opinion, this fancied protection renders the divers more liable to accidents, as it induces them to venture too much, and without proper precautions, in full confidence of the infallible power of their guardians. It must not, however, be imagined, that these conjurers are altogether the dupes of their own arts, or that they accompany their votaries to the fishery merely from an anxious care of their safety; their principal purpose in going thither is, if possible, to fish a valuable pearl. As this is the case, it is evident that the superintendent of the fishery must look upon their voyages with a jealous eye; such, however, is the devoted attachment of their votaries, that he is obliged to pass it over in silence, or at least to conceal his suspicions of their real intentions. He must also never hint a doubt of their power over the sharks, as this might render the divers scrupulous of committing themselves to the deep, or deter them from fishing at all. The conjurers reap here a rich harvest; for, besides being paid by the government, they get money and presents of all sorts from the black merchants, and those successful in fishing up the oysters.

“ The address of these fellows in redeeming their credit, when any untoward accident happens to falsify their predictions, deserves to be noticed. Since the island came into our possession, a diver at the fishery one year lost his leg, upon which the head conjurer was called to account for the disaster. His answer gives the most striking picture of the knowledge and capacity of the people he had to deal with. He gravely told them, “ that an old witch, who owed him a grudge, had just come from Colang, on the Malabar coast, and effected a counter-conjuration, which for the time rendered his spells fruitless; that this had come to his knowledge too late to prevent the accident which had happened; but that he would now shew his own superiority over his antagonist, by enchanting the sharks, and binding up their mouths, so that no more accidents should happen during the season.” Fortunately for the conjurer, the event answered his prediction, and no further

ther damage was sustained from the sharks during the fishery of that year. Whether this was owing to the prayers and charms of the conjurer, I leave my European readers to decide; but certainly it was firmly believed to be the case by the Indian divers, and he was afterwards held by them in the highest esteem and veneration. His merits, however, in this transaction might be disputed, for there are many seasons in which no such accidents occur at all. The appearance of a single shark is indeed sufficient to spread dismay among the whole body of divers; for as soon as one of them sees a shark, he instantly gives the alarm to his companions, who as quickly communicate it to the other boats; a panic speedily seizes the whole, and they often return to the bay without fishing any more for that day. The sharks, which create all this alarm, sometimes turn out to be nothing more than a sharp stone, on which the divers happen to alight. As false alarms, excited in this manner, prove very injurious to the progress of the fishery, every means is employed to ascertain whether they are well or ill founded; and if the latter be the case, the authors of them are punished. These false alarms occurred more than once in the course of the last two or three seasons." P. 64.

Mr. Percival has taken considerable pains to obtain correct information of the state of society among the Ceylonese, their forms of religion, and the civil and military establishments of the kingdom. His account also of the animals of Ceylon is very entertaining; and more particularly so is his description of the elephant hunt, which, by the way, almost entirely resembles that which is represented in Symes's Embassy to Ava, whose narrative of the buffalo's extraordinary aversion to any thing of a red colour is confirmed by Mr. Percival. The staple commodity of Ceylon is known to be cinnamon; and the length of this author's residence at Columbo enabled him to obtain a complete knowledge of this extraordinary and most useful vegetable production. It is not long since, indeed, that Thunberg gave the public a good deal of information concerning this plant; but Mr. Percival is much more circumstantial, perspicuous, and satisfactory. This occupies the whole of the fifteenth Chapter. The journal of the embassy to the court of Candy will be read, and more particularly so at this period, with eager and anxious attention. A part of this we therefore transcribe.

" But previous to any interview, it was found no easy matter to adjust the ceremonies of introduction. It had been customary for the Kings of Candy to demand prostration, and several other degrading tokens of submission, from the ambassadors introduced to them. The Dutch ambassadors had always submitted to be introduced into the capital blindfold, and to prostrate themselves before the monarch. In a former war, when Trincomalee was taken by us from the Dutch, proposals were sent to the King, to assist him in expelling his enemies out of the island, and to form a treaty of alliance with him. After the

the envoy entrusted with this business had arrived at Candy, the King would not receive him standing; and the envoy, not having instructions how to act in such a case, declined the interview, till he could hear from Madras; by which means, so much time elapsed, that the object of the embassy was, by intervening circumstances, entirely defeated, and the envoy returned without being presented. Even after the British had shewn their power, by the capture of Columbo and the expulsion of the Dutch, the Candian monarch would not recede from his lofty pretensions; and Mr. Andrews, the British East India Company's chief civil servant, who was sent upon a mission to Candy shortly after we had taken possession of the island, was obliged to kneel on being admitted to the royal presence. Nay, to such an extravagant pitch do the natives carry their ideas of the indispensable nature of this royal prerogative, that when Trincomalee was, in the last war, taken by our troops under General Stewart, and when the King was in consequence prevailed upon to send ambassadors to Madras, these persons very modestly desired Lord Hobart to prostrate himself before them, and to receive the King's letter on his knees. This request, however, his Lordship declined to comply with; but returned for answer, that as they were so much in the habit of kneeling, and so fond of prostration, a custom which his countrymen never adopted, their best plan to prevent the omission of this essential ceremony would be, to prostrate themselves before him, who held the supreme authority there: and this alternative, after they found his Lordship would not submit to the other, they actually assented to.

“ General Macdowal, understanding that this ceremony was expected at his introduction, previously informed his Majesty, by means of the Adigar, that he could not on any account submit to it. The King made many objections to receiving him into his presence; unless he would consent first to prostrate himself, and then to remain kneeling during the royal audience. The General, however, positively refused compliance; and informed the minister, that his Sovereign acknowledged the superiority of no potentate upon earth; and that, sooner than degrade his Sovereign in the person of his representative, he would return to Columbo without being presented. The King, not daring to come to an open breach with us, upon this waved his prerogative; but, in order to reconcile this derogation from his dignity to his own feelings, he informed the General, that it was his royal will to dispense, in his case, with the usual ceremonies required of ambassadors at their introduction; as the General came from his brother, the King of Great-Britain, whose great power and strength he acknowledged to be far above that of the Dutch or the East-India Company.

“ This important matter having been adjusted in this manner, and the time appointed for the first audience being come, the Adigar, with a numerous attendance, lighted by a great blaze of torches (for audience is always given here by night) came to the edge of the river, to conduct the General to the royal presence. The General, on his part, crossed the river in the boats which were in readiness, attended by his staff, and the gentlemen belonging to the embassy, with an escort, consisting of a subaltern and fifty Sepoys. He was then conducted by the

the Adigar about a mile and a half, to the King's palace. The road thither was up a steep hill, with narrow crooked paths. The capital was surrounded by thick thorny hedges, with gates of the same, called by the natives *caravetties*. The caravetty nearest Candy has a rampart and breast-work, on which some of their artillery was occasionally mounted. The resistance which it could make to the approach of a regular army is, however, very trifling: Candy is indebted for its principal fortifications to nature.

"The way up to the city was very fatiguing, and the escort was not a little incommoded by the crowd of natives who eagerly pressed to gaze at them. This circumstance, and the glare of the torches, prevented the General's retinue from having an accurate view of the city. The embassy on entering it passed through one long broad street to the palace. The houses, though low huts of themselves, appeared greatly elevated, from being built upon high banks on each side of the street, which forms a kind of area below. At the further end of this street is a high wall, enclosing the gardens which belong to the palace. After a short turn here to the left, the palace appeared, standing on the right. In front of it was a flight of stone steps, and a viranda or balcony, in which a number of the King's guards, and several of the chief men in waiting, were stationed. After passing this, and descending by another flight of steps, a large square, surrounded by a high wall, afforded a station for some more of the guards. At the opposite side stood a large arched gate-way, leading into an inner court, where the King, and his principal officers of state, have their residence. In this inner division the King kept his own body guards, who were composed of Malays and Malabars. These troops are armed with swords, spears, and shields; and on them the King seems to place his chief dependence in the event of any sudden commotion or alarm.

"On the right hand of this inner court stood an open arch, through which was the entrance to the hall of audience. This state room was a long viranda, with alternate arches and pillars along its sides. From this structure, as well as from the appearance of the roof and ceiling, it bore a considerable resemblance to the aisle of a church. The pillars and arches were adorned with muslin flowers, and ornaments made of the plantain leaf, which had a very pretty effect. At the further end of the hall, and under one of the larger arches, was placed a kind of platform or throne, covered with a carpet, and surrounded with steps. Here the King sat in state. A small partition raised in front concealed his feet and the lower part of his body from view. Below the arches on each side of the hall, the courtiers were seen, some prostrate, others sitting in silence and cross-legged, like a parcel of taylor's on a shop-board. The General was led up with much ceremony and gravity by the Adigar, and the next chief officer present, and placed along with the Adigar, on the uppermost step of the throne.

"Although the rest of the hall was well lighted, that part where the King sat was contrived to be made more obscure than the rest, with a view of impressing a greater awe on those who approached him. He was in appearance a young man, very black, with a light beard.

heard. He was by no means so portly or well-looking as the Adigar and several other of the officers around him. He was dressed in a robe of very fine muslin, embroidered with gold, fitted close at the breast with several folds drawn round the waist, and flowing down from thence like a lady's gown. His arms were bare from the elbows downwards. On his fingers he wore a number of very broad rings, set with precious stones of different sorts, while a number of gold chains were suspended round his neck, over a stiff frilled piece of muslin resembling a Queen Elizabeth's ruff. His head was covered with a turban of muslin spangled with gold, and surmounted by a crown of gold, an ornament by which he is distinguished from all the other Asiatic princes, who are prohibited by their religion from wearing this badge of royalty, and whose ornaments, when they use any, consist simply of a sprig or feather of precious stones. His waist was encircled with a rich sash, to which was suspended a short curved dagger or sabre, the handle richly ornamented, and the scabbard of gold fillagree work. In appearance his Majesty much resembled the figures we are accustomed to see of King Henry VIII. The Adigar, from his superior size, might indeed be said to do so still more: very little difference in dress was discernible between him and his sovereign, except that the minister did not carry a crown; although his turban also was surmounted by something like a ducal coronet." P. 401.

The Map prefixed to this work is by Arrowsmith, and is the best map by far of this country which has yet been published. There is also a good Chart of the Harbour of Trincomalay, and another of the Harbour of Columbo. We feel ourselves altogether much indebted to Mr. Percival for this publication; and doubt not, but the reader will receive from it, as we ourselves have done, much amusement and real information. The only defect seems to be the want of an Index, which, as a second edition will no doubt soon be called for, we take the liberty to recommend. Viewed in every light, the island of Ceylon appears to be so important an acquisition to this nation, that we cannot help expressing our sincere wishes, that it may long remain in our possession, and that some future English travellers may be enabled to give us still further and more extensive information concerning the interior of the country.

ART. VIII. *A practical Treatise of Perspective, on the Principles of Dr. Brook Taylor.* By Edward Edwards, Associate and Teacher of Perspective in the Royal Academy. 4to. 314 pp. 1l. 14s. Leigh and Sotheby. 1803.

THIS work is dedicated to the King, the revered patron of the Academy (in London) in which Mr. Edwards announces himself to be a Professor. The Preface commences with

with a custom, for which Mr. Edwards may certainly plead precedent, but one better not observed; that of condemning all the Treatises on the same subject that have been published. Thus he charges Maralois, the Jesuit, and Pozzo, as "deficient in science and theory, and even wanting in the explanation of the few principles which they contain". In the second class of authors he places Dr. Brook Taylor and Mr. Hamilton, both of whom he pronounces to have nothing in their Treatises "that can invite the eye of a *practical artist* to examine their principles".

"There is also another work that has infinite merit, written by T. Malton, Sen. and published in 1775, which contains some excellent and masterly examples; but he has destroyed their utility, by entangling the vanishing points, and crossing the diagrams in so confused a manner, that it is almost impossible for a young practitioner to trace and distinguish the different figures."

Mr. Edwards then proceeds to account for the errors of those writers; admitting that they thoroughly understood their subject, but were unable or unwilling to descend to such explanations, and to give such figures as should be intelligible to the uninformed pupil. Pozzo and Highmore, indeed, were the only authors on this art who could be considered as painters; the rest consequently were "deficient in the knowledge of the forms of objects, and thereby unable to apply their science to the uses required by the artist".

"Having experienced and considered the disadvantages before mentioned, the author presumed to think that a work might be produced, better calculated than any one that has hitherto appeared, for the service of those artists who have neither time nor resolution sufficient to investigate the science of perspective under its present obscurities and difficulties. Whether the following Treatise which he has attempted, in conformity to his idea, will answer the end proposed, must be left to the reader to determine." Pref. p. vii.

The author soon after gives a Prospectus of his work, in which, as a preliminary, he introduces "a selection of definitions and problems in geometry", as absolutely necessary.

"After the geometry follows the perspective, which is divided into six sections". The first contains all the terms, their definitions, and examples; "the difference between the *centre of the picture*, and *point of sight* is defined; and the various positions in which objects may be disposed to the picture; it also contains the rudiments of practice for lines, parallel and perpendicular to the picture. The second section contains instructions, with examples for drawing objects, the fronts and sides of which are *parallel* and *perpendicular* to the picture. The third section treats of objects, the fronts of which are *inclined* to the picture.

"In

"In the fourth section are examples, with instructions for delineating objects, when the planes or faces of which they are composed, are inclined both to the picture and to the horizon."

The fifth treats of shadows, which the author professes to explain in the clearest manner he is able; properly observing, that the pupil should make himself a thorough master of the preceding sections before he attempts shadowing.

"The sixth, and last section, contains methods for facilitating operations in difficult cases, as also some theoretical instructions, together with observations by way of praxis; all of which will be found extremely useful to the student."

Mr. Edwards adopts the technical terms of Dr. Brook Taylor, and unites them with those of ancient writers, as useful to the student who wishes to refer to their works.

"In the plates are selected the most useful and familiar examples, such as are most generally wanted in the common course of practice; yet such as will include all the positions in which objects may be placed to the picture or spectator; omitting the inclined picture, for which the student is referred to the senior Malton, Hamilton," &c.

The author has drawn most of his examples to a scale, the use of which he explains in the first, and has applied in most of the following sections.

"This circumstance", he says, "has never before been attended to by writers on the subject; and therefore it may be hoped, that this will operate as an improvement, and greatly facilitate the study of the science in its practical part; but the reader must observe, that the author does not mean to offer any new method of process founded on any superior theory of the science, *he only wishes to teach the readiest mode of practice directed by the principles of Dr. Brook Taylor, whose writings on perspective are certainly the ne plus ultra of the science, and do infinite honour to his country.*

"At the end of the sixth section is added a discourse on the conduct and composition of a picture, which, if attended to, will not only help to explain the principles of perspective, but also prevent much error in the future works of those artists who have not opportunity to enter deeply into the science.

"The author cannot conclude this Preface without observing, that in the course of the work he certainly would have endeavoured to give more copious instructions concerning the theory of the science, were he not of opinion, that this cannot be done with sufficient effect, without personal application, and that with an apparatus adapted to the purpose, which is absolutely necessary to those who are not acquainted with geometry; but to such as have received a mathematical education, and comprehend the eleventh Book of Euclid, Dr. Brook Taylor's Treatises are sufficient for the theory; and such persons will require but little assistance in the practice. If, after studying him as
the

the great theorist of the science, they find any help in the practical part from this work, the author will rejoice in having facilitated the study of a science which is useful to the scholar, ornamental to the gentleman, and indispensably necessary to the artist."

The tenth page exhibits a wretched engraving, representing a "Tuscan base and capital", referring to Plate XXIV: This base and capital, we must observe, are totally deficient in symmetry, truth, and perspective, and ought to be erased, *prima facie*, from any work upon *perspective*.

Mr. Edwards begins his work, literally, at the fountain head, with the geometrical definitions of lines and angles: Plate I. consists of figures in geometry, drawn according to the rules of the art, which if attentively studied, and compared with the description, will be highly useful to the student; many of them indeed are indispensably necessary. The author quotes Dr. Taylor's introductory words, and subjoins a note upon his use of the word *appearances* instead of *representations*, joining with those critics who have condemned the term. To our apprehension, however, his meaning is so plain, as to leave little reason to complain of the new application of a word.

This author then gives a very clear and satisfactory account of the cone of visual rays, remarking, that

"the spectator who views an object, receives the impression of its form upon the retina of the eye, by means of rays of light coming from the object, and coming from all points of it in right lines to the centre of the eye, forming, what is called, the cone of visual rays. If this cone of visual rays be intersected by a transparent or opaque plain, that intersection, provided it can be delineated, will be the perspective representation of the appearance of the object viewed by the spectator."

This he illustrates, by supposing the objects traced upon a pane of glass as they appear to the eye, which would be a perfect outline of every part of the view, and consequently a picture in *true perspective*.

Mr. Edwards recommends, that the student should apply himself to the study of architecture, justly observing, that the bold and striking features of a noble structure, afford the best and grandest subjects for the application of its principles; and the display of its deceptive powers.

The following extract will show, that the author has ventured to deviate, occasionally, from the principles of Dr. Taylor.

"First, the author has thought it necessary to distinguish the horizontal line, above any other vanishing line, *contrary* to the observation of Dr. Taylor, who, in his Preface to the second edition of his principles,

ciples, observes, that he makes "no difference between the plane of the horizon and any other plane whatsoever"; a circumstance which very much obscured his principles, particularly to those who, with no skill in geometry, have endeavoured to improve their practice by his instructions. For, although the reasons he gives for his conduct are perfectly just; namely, that all planes, as planes, are alike in geometry, yet the painter or designer in perspective is obliged to have recourse to this line before he can possibly determine any other vanishing line in the picture." P. 17.

Plate II. fig. 1, illustrates the difference between the height of a point of sight, as observed by a boy and a woman viewing the same landscape through an aperture in a room; but is of little use in a treatise on perspective, as the point of sight in drawing a view will ever be determined by the stature of the designer. If the difference was to be shown, the author should have given a second design, representing the landscape as it appears to the boy, who is to the right of the woman in the centre of the room, and consequently changes the position of the objects. Fig. 2, is of no assistance, except to prove, that the imaginary line of the point of sight is a straight one.

Plate III. is clear and intelligible, and we recommend it and the explanation to the student without hesitation; the same will apply to the small plate, p. 32. Plate IV. "Process for the pavement", is an excellent explanatory example, and cannot fail to illustrate the grand principles of the art to every capacity; but it is impossible to follow the author through the definitions, with any regard to brevity. "A building with wings parallel to the picture", Plate V. This is correctly and properly explained; but the author has erred in the lines of the roofs, which are rather distorted. Plate VI. "Interior of a room, whose sides are parallel and perpendicular to the picture". Of this example, it would be unjust not to speak in terms of commendation.

Plate VII. Of arches which are the segments or arcs of circles; this plate and explanation will be found to be easily comprehended, and not less useful in drawing the perspective of vaulted roofs. Plate VIII. represents a stool in very true perspective, with examples in the second figure, of persons placed at various distances from the observer, showing their true gradations in height at those distances. Perhaps, however, three pages and an half of explanation may be thought rather superfluous for drawing a four-legged stool. In Plate IX. the reader will find the perspective of pedestals; the principles on which these are drawn and explained are undoubtedly right; but if a student should found his ideas of their just

D d

pro-

proportions from Mr. Edwards's sketches, he will be much misled; for his cornices and bases are distorted into projections, unwarranted by any chaste building in Europe. We would recommend the reader to apply the same principles to actual measurements from real pedestals of correct proportions. This observation applies with equal force to the example, fig. 1. Plate x. "of mouldings with their returns at the angles of planes or walls, which are disposed parallel and perpendicular to the picture", upon which we shall only say, that if Mr. Edwards ever saw and copied such mouldings, he was, in our opinion, very unfortunate in his choice.

Plate xi. "a square inclined to the picture"; this plate is worthy of strict attention, and the lines are fully explanatory, even without the description; the same may be said of Plate xii. which contains "the rudiments of the perspective delineation of a house inclined to the picture". Plate xiii. fig. 1, is an example of a house, whose front is inclined 53 degrees to the picture; upon which we shall only observe, that the windows should have been kept in true perspective, which they surely are not. Plate xiv. a table inclined to the picture. This necessary domestic construction is so very *unpicturesque*, that we doubt whether any modern artist would wish to introduce it in a picture; but if he should, he may here find a good and true process for accomplishing it. The "box without a lid" is a clumsy one; but it is formed with propriety in Plate xv. together with a circle in perspective, which is not the most correct *oval* we have seen.

Plate xvi. is an inelegant pedestal on steps, inclined to the picture: nor can we avoid testifying some surprise, that an author who condemns other writers on the subject for not treating it as *painters*, should, with all his knowledge of the art of painting, frequently give such uninviting examples. We agree with him that such figures ought to be as simple as possible; but elegance or beauty are not by any means incompatible with simplicity; and there is some reason to apprehend, that the inexperienced student may adopt these disagreeable outlines as standards of perfection; especially when he reflects upon the respectable authority on which they are offered to him. The steps in this example are also strained and awkward. Plate xvii. a garden seat. This building is in true perspective; but the side is so extravagantly inclined, that the corner gives an idea of a *triangular* building. This effect is produced in many of the examples, by the desire to have the vanishing points within the plate. The aqua-tinta is also of slovenly execution in this example. We would recommend the student to pass by

Plate XVIII. of "a church inclined to the picture". It is in the first place, to our apprehension, badly drawn and shaded; but it is also a subject selected from the very dregs of our ecclesiastical architecture. Of the vast variety of churches in London, could no one have been selected in preference to this real or ideal country barn, with a steeple and long window? When the learner has reached p. 130, he will himself perceive the defects of this plate, in the porch and distance. Plate XIX. has two chairs inclined to the picture with truth; accompanied by rules, which, if attended to, will enable the student to draw chairs with precision, if not with elegance. Plate XX. is an example of a door inclined to the picture. Plate XXI. Of the polygon and triangle. "In this plate", says the author, "are two examples, one of which may be called an oblong hexagon, the other a triangle in perspective, both of which have all their sides inclined to the picture". This case is ingeniously demonstrated; as are those of the octagon and pentagon on Plate XXII. Plate XXIII. presents examples of bases and capitals of columns in perspective, drawn according to the rules given for the preceding plates. Plate XXIV. fig. 1 and 2. Tuscan base and capital, front view of each with their plans. These are unexceptionable; unless it be remarked, that the base is not a circle in perspective, but a mere distorted oval. Plate XXV. Arches which are in planes inclined to the picture. The directions for forming these are certainly right; but the arches in the plate are better illustrations of Hogarth's waving line of beauty, than of the full swell of a semicircular form. Plate XXVI. is a pedestal with mouldings inclined to the picture, with the same distortions noticed in Plate IX. Plate XXVII. is unworthy of notice, and the XXVIIIth, of a block, with a double inclination, can be of little use after the multiplicity of preceding examples, which, properly understood, must lead to the knowledge of the formation of such a figure. Plate XXIX. is a box with an opened lid, correctly drawn, and well explained.

Plate XXX. "Of the pediment on a building, the front of which is inclined to the picture". In this the author has produced a figure totally differing from the true appearance of a pediment in perspective, by the too violently diverging lines of the cornice, and that of the ground or base line; from the cause mentioned at Plate XVII. and from the enormously heavy cornice which is represented; but the principles are unexceptionable. The unpleasant effects of perspective lines in up hill and down hill views, are well illustrated in Plate XXXI. This plate, and the subjoined observations, should be carefully perused by the student.

In the illustration of the principles of shading, Mr. Edwards should have commenced, by colouring his most simple example *rightly*, which is surely not the case in Plate xxxi. where he has coloured the object casting the shade darker than that which receives it: Plate xxxiii. will not much improve the student; but Plate xxxiv. will convey a better idea than any of the preceding on this subject, and though coarsely and badly executed, deserves commendation for truth and shadowing. Plate xxxv. of shadows upon inclined planes, may explain principles, but should have been more carefully executed. Plate xxxvi. of the diagonal or mitre line, is an example, how such lines may be drawn without the assistance of vanishing points. Plate xxxvii. is a clearer explanation of Plate xxxix. Plate xxxviii. and the explanations, will be found useful. Fig. 5, No. 1, 2, and 3, are attempts to draw the human figure in perspective, or, in other words, fore-shortened; but these cannot be of much use to a student, and an adept would draw from nature. Plate xxxix. gives two whole length portraits; one in true perspective, the other purposely in false. The difference is well defined, and should be attended to by portrait painters. There are other figures on this plate, showing true and false perspective in buildings and landscape.

As a further specimen of Mr. Edwards's manner of writing, we shall conclude our survey of the plates, with the following short extract. It contains some observations of extensive use.

“ EXAMPLE II. PLATE XL.

“ The second example, fig. 2, represents the view of a street, which appears curved, being composed of many buildings, all of which are inclined to the picture in different angles, except those marked A and B. The horizontal line is indicated by the letters H, H, as in the former example; and is raised to the top of the doors of the nearest buildings.

“ The centre of the picture falls near the door of the farthest building at c.

“ The building A, which represents a chapel, and its opposite B, are parallel to each other, they are also perpendicular to the picture; therefore their vanishing point is c, the centre of the picture.

“ The student must observe, that though the general form of the street appears curved, yet the fronts of all the houses are planes; consequently all the horizontal lines in those fronts are right lines, which vanish in some point in the horizontal line; therefore, when views like this example are to be delineated, let the general forms be first drawn out, as correctly as possible, by the eye; after which, lay a ruler to the upper or lower line of the building, and draw a right line that shall intersect the horizontal line, as the upper line of the building B, when continued, cuts the horizontal line at c; therefore c is
the

the vanishing point for all the lines which represent horizontal lines in the front of that building; and also of that which is parallel to it, marked *B*, on the opposite side of the street. It must be observed, that if the street were built in a straight line, the centre of the picture would then be the vanishing point for delineating the fronts of all the buildings, as it would be absurd to attempt a view of a street so built by any oblique vanishing point. Therefore if a view be taken of a straight street, or the interior of a building of great length, let the centre of the picture be the vanishing point of the sides of the street, or of the building, for this will produce the most natural and pleasing effect."

The author adds, that Portland Place and the interior of Westminster Abbey are excellent subjects for a central vanishing point.

When an author peruses a work which treats on an art that he professes, he should remember, that the writer might have lived in the infancy of the art, or at least when its principles were confined to a few learned men, and not so generally diffused in various publications as at the time present. Dr. Taylor's book was revised and corrected in a third edition, so long ago as 1749. That edition, without adverting to the first publication, must necessarily be deficient in those improvements which time generally produces; and which might, had Dr. Taylor lived long enough, been still more improved by his attention and undoubted abilities. An author, therefore, who writes upon this subject, cannot with justice arrogate to himself improvements, which have been the result of time, and collected almost insensibly by himself, from the labours of others. The principles of Dr. Brook Taylor's perspective being mathematical, are universal and unchangeable; and this is virtually acknowledged by Mr. Edwards, when he says that the writings of that author are the *ne plus ultra* of the subject. Yet he seems to pass an unnecessary censure, when he accuses his Treatise of being so abstruse, as to contain nothing "that can invite the eye of a practical artist to examine its principles." Dr. Taylor produced what he intended, an unadorned elementary Treatise. The attractions which might be superadded, by means of elegance and beauty of figure, he left to his successors; among others, to Mr. Edwards, who, as we have seen, has not always been fortunate in giving them. We must however allow, that no work on the subject, combining so many merits, has yet appeared. The chief objection which we should make is, that the author had said too much, rather than too little; enough, indeed, on some occasions, to confuse even the mind of an adept. This amplification will be evident, when it is observed, that Dr. Taylor's Principles, which, in his third edition, are compressed within

within 80 octavo pages; and, with Kirby's illustrations, extend to little more than 160 pages quarto, are here expanded to 277 pages of large quarto, with a proportionable number of plates. The work, however, must in justice be recommended, as containing almost every thing that can be required on the subject of perspective; as useful to the student, and creditable to the professor.

To his *Traité*, Mr. E. has subjoined "a Discourse on the application of the science of perspective in the composition of a picture, and other works of art". This Discourse abounds with judicious observations, illustrated by references to prints, taken from the designs of the best ancient masters; and the instruction thus conveyed is clothed in the clearest and most appropriate language. It may therefore be read with great advantage, not only by students, but even by professors of the art of painting.

ART. IX. *Financial and Political Facts of the Eighteenth Century; with comparative Estimates of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. By John M'Arthur, Esq. Third Edition: with an Appendix, Corrections, and Additions, &c.* 337 pp. Wright. 1801.

WE regret that we have not been able before to give an account of this work, which has so long had a third edition; and more, that it is a fate common to it, with some others of considerable reputation on similar subjects.

It is written chiefly against the arithmetical despondents; a sect, who seem to have maintained their ascendancy in the popular opinion, from the British Revolution, until some time after the American war. Dr. Price, as he was the last, so he obtained the reputation of one of the most scientific leaders of this school; yet eventually his works have contributed very much to put an end to their influence. The first section of the third Part of his *Additional Observations on Civil Liberty*, at the time it was written, he esteemed, as we have been informed, his masterpiece in political arithmetic. In this, he endeavoured to prove the decline of our wealth, from Sir Charles Whitworth's table of national export and import; an attempt which called forth a more general attention to that work, and to the annual balances of the ledger of the inspector of exports and imports, than they had before received. In other parts
of

of his works, he showed the operation of a general, unalienable sinking fund. This indeed had been done before, by Sir Nathaniel Gould, in the year 1727; and his computation had been even reprinted in *Postlethwayt's Dictionary*; but no reasonable suspicion of plagiarism lies against Dr. Price; and he is the first person, known to us, who gave a scheme for attached sinking funds, or the appropriation of one per cent. to the capital of every loan, which was so salutarily adopted during the last war. Yet with these deductions he mixed various errors, deduced from the most indefensible principles. The first, that if a sinking fund were employed, in addition to the income of the creditors, to convert their perpetuities into annuities terminating with their lives, or in a fixed number of years, its operation would be more tardy than the common mode of applying an equal fund to that purpose, the rate of interest in each case being the same. Baron Maseres, in his work on annuities, set himself expressly to compute the periods at which the reduction of equal debts, with equal surpluses, operating at equal rates of interest, will be extinguished by each mode, and finds the periods equal. But that great arithmetician leaves us to conjecture, what was the object of his entering with so much practical detail into these points. Gale also, soon after, showed the illegitimacy of the mode, in which he compared the effects of borrowing at higher and lower rates of interest; deducing from his computation consequences favourable to the former method.

Dr. Price, the leader of the sect of the despondents, found also another opponent in Mr. Chalmers. He, proceeding on grounds more popular and historical, sought for documents in *Whitworth's tables*, to which Price had led him; and his situation enabled him to bring them down to the day of his writing. From this deduction of the progressive state of commerce, from the register of the tonnage of private shipping, and the accounts of that of the royal navy, those of the Mint, and other particulars, he was able to show, that, instead of a gradual decline, the kingdom had been perpetually increasing in wealth and power since the Revolution. His conclusions received a strong confirmation, from two excellent and really official publications, on the increase of the revenue and trade of the kingdom, written by Mr. Rose. Yet, in writing these pamphlets, that gentleman was restrained, by the considerations of his situation, from deriving one use from his excellent materials, which might very decorously have been made of them by other writers. He was obliged to touch the ignorance, the assuming confidence, and the malignity with which the opposite opinions were maintained, with a more cautious hand than

than that with which the real danger they were calculated to produce required them to be chastized.

But a train of circumstances soon arose, tending to obliterate the impresson thus made upon the despondents; and their fears were in danger of being revived, by new apprehensions, and arguments for apprehension. After carrying on a war, in conjunction with a formidable confederacy, we were not only left alone, but a new war was impending, with the greatest power concerned, whose address had united against us all the maritime states which had hitherto been neutral. At a period so unfortunately calculated to recall every fear of despondency, and to give birth to so many new apprehensions, Mr. M'Arthur sat down, to make some additions to, and to retrace, in a manner partly new, the evidences which demonstrated that, in the last century (almost half of which had been taken up by a series of wars, wherein our expences had gone on, increasing with an alarming and accelerated rapidity) our power and resources had still gone on, growing as our charges grew, to the very last period to which these evidences extended.

This history of the popular opinion on the strength of our national resources, and of the hazard which would have attended its final establishment, at the period in which Mr. M'Arthur wrote, shows the necessity of his work. In the direct parts of his proof, there are many things deserving of particular approbation. Many collateral points are here also brought forward, with great ability, and with advantage to the general subject. Yet these truths are sound, in our opinion, mixed with errors of a magnitude not to be disregarded, both in principle and in detail. Some instances of the former kind we shall give, with the greatest satisfaction to ourselves, for the sake of doing justice to Mr. M'A.; and of the second also, from the conviction of a renewed and present necessity, that certain important truths, relating to the increase of our national strength, may be placed in the clearest light. We shall therefore give our utmost aid, that the subject may be fully illustrated, either in a new edition of Mr. M'Arthur's work, or by the next writer who shall undertake the task.

The numerous Tables which this work contains prove a laudable industry in their compiler; and there are two in the Appendix entitled to the further praise of improvement in their construction. The first gives the annual imports and exports for 104 years; the second, the supplies, and ways and means of the last century. Mr. M'Arthur has adopted a division of the whole periods they contain, into terms of war and peace; but, of the arrangement and construction of such Tables, something more will remain for us to say, when Mr.

Chalmers's

Chalmers's last edition of his Estimate comes to be considered. Many yearly amounts of the gross receipts of the Post Office, from 1797 to 1800, are here also collected, and arranged in a tabular form, giving a desirable quantity of information on this head: the tonnage of the mercantile shipping and the royal navy of so many periods are here brought together, as to give a good view of the great and constant augmentation of each.

The observations advanced in this work, on some effects of the duty on salt, call for public consideration. Tillage, pasturage, and the fisheries are the three great sources Providence has supplied, to multiply and support the human race. The quantity of product of any other branch of industry, however it may glitter in the eyes of some statesmen, and must be owned to be of great, is still of subordinate consideration. These three are the master columns on which the edifice of the most superb state must rest, if it claims really to be a substantive power. These are the three *officinæ* of the more hardy and more useful part of the population of every state*. There seems great justice in the advice here given, that we should adopt the *census emigrationis* of the Romans into the number of our taxes. A native of any country, who spends the income he derives from it in another country, deprives the revenue of his own, of the taxes which would be received from his expenditure at home: this part of his income, therefore, the state has a right to stop; increased by such a sum, as he will have to pay in taxes in a foreign, if a rival or inimical, state. The levying of an income tax was a new epoch in the history of our finances; and Mr. M'A. has, with great propriety, given much consideration to it. What he says of the different qualities and taxability of the three different kinds of income, is perfectly correct; and, contrary to what might be supposed, it may be true, that the tax would be rendered greatly more productive by the adoption of his method. Landed income he justly considers as of the best quality, and incomes from other sources as inferior. The first class of these is permanent, and derived from the interest of money, or hereditary rent charge; and the second consisting of annuities, for determinate periods, or for life; and with the latter are to

* With respect to the last of these sources, accidental fashion seems to have supplied the place of ordinances which have become obsolete. Even so late as 1696, nearly one fifth of the families of the upper and middle classes of the people fed upon fish only, for two or more days in every week; now every family of consideration uses fish daily, and all as often as they can conveniently procure it.

be included, profits of stock, professional income, and the wages of skilled labour. The tax which may be justly imposed on the latter of the two, may be, as he says, to that on the former (the income being equal) nearly in the proportion of 120 to 200 on the average; the interest of money being 5l. per cent. On this we must however say, that if the principle of any deduction be admitted, and we see no reason against it, it will go so far as to exclude such average rate for all annuities; and they must be ranged into divers classes, according to their ages. We shall give an illustration of this, taking seven as the number of the classes. The income of A, a married man, whose capital is at 5l. per cent. is 2000l. a year; his payment to the old income tax would have been 200l. B. possesses a life annuity of the same amount; and as such, continually varying in value; and, while it shall exceed $\frac{1}{2}$ of the perpetuity of A, let him be taken as paying $\frac{1}{2}$ of the tax, or 175l. a year: this will continue until he be of the age of 27; when it will fall to $\frac{1}{3}$, or 150l. and his contribution may be reduced in the same proportion to the payment of A, or to 150l.; he then is to be conceived as entering the second class; and to continue therein, until his capital shall have fallen to $\frac{2}{3}$ that of A. whose ages are all under 45 years; the payments of those who are of that age are reduced $\frac{1}{3}$, or to $\frac{2}{3}$ that of A, and become 125l. a year. The ages of the fourth class are from 45 to 56, each inclusive; their payments $\frac{1}{4}$, or 100. The fifth commences with the 57th, and ends with the 65th year; their payments $\frac{1}{5}$, or 75l. The sixth of the ages, 66 and 73; their payments $\frac{1}{6}$, or 50l.; and the seventh and last, of persons of the age of 74 and upwards; their charge, 25l. a year. This payment by classes follows the principle more closely than the adoption of the single average laid down; and is much more gainful to the revenue, on account of the greater numbers falling under the three younger classes.

The experiment made by Mr. M'A. himself, by which it is shown, that horses may be well fed by half the quantity of oats allowed them, if bruised by a machine, and mixed with cut chaff, is very important in its consequences, which are besides intimately connected with his subject, as tending to the increase of human food. The official accounts of the trade of France, at certain periods, are properly preserved in works of this kind; and there was interest and curiosity in the account of the vast plans that were formed for inland navigation, by that ambitious nominal republic. The account, we say, was interesting, at the time of Mr. M'A.'s writing, as far as France then possessed a disposeable capital, to execute such great

great works, together with a residuary capable of finding employment for them; but, after the shock it has received in a few months of renewed hostilities, the attempt will for years be like that of a manufacturer, who should so far exhaust his money and credit, in expensive machinery, that he would have nothing left to purchase materials for it to work upon. In such attempts, the efforts of France cannot be colossal.

We should have been glad not to have had to follow these testimonies of approbation of Mr. M'A.'s work, with any abatements. He is a zealous, and, in many instances, a good defender of useful and necessary truths; but he resembles a general, who, by pushing his advantages too far, exposes himself to checks. The cause so supported suffers, in a certain degree, with him; and in no way can we so effectually support what is just in his conclusions, as by stating some of the more important points on which we dissent from him. He has bestowed considerable attention on the question, whether war increases the price of corn; he, with some other late writers, maintains the contrary; but when he says, that the price of wheat regulates, in a great measure, that of all other provisions (p. 145) he falls into an error. From the beginning of the last century, to the middle of the war of 1739, the price of wheat, as appears by the books of Eton College, was falling, while that of meat was advancing; and the latter continued afterwards to rise with much greater celerity than the former. In another place he says, that our present burthens are less felt by us, than those of our ancestors, at the beginning of the last century, (p. 52) were by them. In our late strictures on Mr. Wheatley's book, we have endeavoured to show, that a given annual revenue might be now raised upon the subject, with no greater burthen, than about one fourth of the same sum would have occasioned, in the year 1700. Mr. M'A. had before given a comparison of the charges of the two periods, stating that of 1700 at $3\frac{1}{2}$ millions nearly, and that of 1800 at $36\frac{1}{2}$ millions; the burthen, therefore, would thus appear to have been increased in the ratio of 9 to 4 very nearly.

In what he says on the rate of interest paid for loans in the last 100 years, he opposes all authentic records. That of the loan of 1801, he states to have been $5\frac{1}{2}$ l. per cent. on which he observes, that money was then raised with greater facility, than at the beginning of the war (p. 57, note). The lowness of interest, of the loans of different years, is the measure of that facility; the money raised for public service in the first year, was funded in the 3l. per cents. at 72l. per cent. and the interest $4\frac{1}{2}$ l. it was therefore raised with much more facility than in 1801, when a much higher interest was allowed, In another place,
he

he says, that the terms of the loan of 1800 were so advantageous, the interest allowed being only 4l. 14s. per cent. that no other in the century is to be compared to it*. But we have seen, that the loan of 1793 was obtained on much better terms, and many others might be instanced superior to both. There were loans in the years 1741, 1742, at 3l. per cent. that of 1743 was at 3½l. and that of 1744 at 3¼l. per cent. and to show the increase of our opulence in the last century, he says, from the fall of interest, that loans were made at the beginning of it, at 8l. and 9l. per cent. (p. 57) In 1702, money was raised on redeemable securities at 5l. per cent. which rate, in 1704 and 1706, was advanced to 6l. The loans on the land and malt taxes continued to be advanced, during six years at least, at the lower of the two rates. In the year 1709, 9l. per cent. was given for certain advances to the state, but it was in annuities for thirty-two years†; and the question is on the rates allowed on perpetuities, not on terminating annuities.

Mr. M'A. has given a table of the augmentations of the capital of the debt by the several wars, in the last century; deduced (as he states) from a larger account in his Appendix, No. 5; which, although good in form, in no one article agrees with that document, or even nearly so. We looked to see if the table in the text received any support from the most popular writers on the subject, but found it did not; the collation we made (considering nothing less than tenths of millions) is as follows:

War.	1702.	1718.	1739.	1756.	1775.	1793.
Dr. Price	—	—	£31.7	£71.5	£115.6	—
Sir J. Sinclair . . .	37.7	—	31.3	72.1	121.2	—
M'A.'s Table Text	43.3	56.0	46.4	111.2	139.1	230.0
Ditto Appendix . .	39.2	—	31.3	64.9	137.6	216.7

* P. 103. In the year 1800, money was undoubtedly obtained on better terms than in some preceding years of the war; or even in that of the colonial revolt.

† History of Taxes; the interest made by these short annuities somewhat exceeded 7l. per cent. but they are a depreciated commodity in the money market.

‡ Mr. Eden (now Lord Auckland) in his Letter to Lord Carlisle, agrees with the two first of these sums.

§ "War G. 1st. from 1718 to 1721. In the year 1720, the capital of the debt was increased 3 034,769h. granted to the holders of certain long and short annuities, in addition to a capital equal to the sums advanced, to convert them into redeemable perpetuities; but this no charge of war.

There

There are also other arithmetical errors in different parts of this work. In one place, Great Britain and Ireland are said to contain 104,700 square miles (p. 255); in another, the contents of Spain and the adjacent islands, are assigned at 148,400 acres (p. 264); but there he affirms, that the latter is nearly three times the magnitude of the former. It is also a strange error in arithmetical history, that he attributes to Dr. Price the adapting of tables to the operations of compound interest (p. 183). Price copied the tables of Smart, as Harris had also copied them in his *Lexicon*, in the beginning of the last century.

Nor can the erroneous conception of this author, concerning the nature of the sinking-fund in 1786, pass unnoticed. He tells us, that when it should have attained its maximum, four millions, a repeal of taxes, of an equal annual amount, was to have taken place. An inspection of the plan of the fund would have acquainted him, that it was a sum equal to the interest of the capital annually to be redeemed by it after that term, that was to be so remitted; not taxes equal in amount to the fund itself; which would be, in other words, an entire annihilation of it, before the reduction of the debt, then existing, would have been nearly completed. The fund of one per cent. attached to all new capitals by the Act of 1792, he tells us, was an amendment of Mr. Fox's upon the plan of the first fund, brought forward by Mr. Pitt in 1786. An amendment was, indeed, then proposed by the former to that plan, and received by the latter with great approbation; but it was, that the commissioners of the fund should subscribe its amount to the loans, on the same terms as were obtained for other advance; and that Bill gave them an option so to do. In the beginning of the note, containing this last error, Mr. M'A. quotes a passage from Sir John Sinclair, and seems to quote him in support of it; that passage, however, is directly against him.

The desire of exhibiting the increase of the national opulence in the strongest point of view, has led Mr. M'A. to make use of a document, on which such reliance ought not to have been placed. If it be wanted to compare the balances of exports and imports at the beginning and end of the last century, it is best to take the averages of two equal periods of years at each term, to determine that increase; which thus will be found ample and large. The next method is to select the two years nearest the extremes of the terms, which, by inspection, shall be judged to be sufficiently near to such average. But there may occur amounts for years that betray themselves at sight to be utterly anomalous; and if one such taken for the operation,
and

and the other approach to the proper average, the result of the comparison must be extravagant. For this reason we conceive it will be admitted, that Mr. M'A.'s determination of the rate of increase of the apparent balance of trade in the last century, resting on the ledger balance of 1697, entirely fails. For it was at Lady-day, 1696, that Culliford began the inspector's ledger. In the novelty of the task, the opposition and counteraction of office, it was not credible but that its balance for the first year should be extremely defective; and that the second should be considerably, yet much less so. Besides, in 1699, he made at least one important variation in the plan of that book. Davenant succeeded him, and when called before the commissioners of accounts in 1711 to give an account, on oath, of the general balance of trade, together with that to particular countries; he utterly neglects the two first results of the ledger years, and begins with 1699; and solely (as it might be probably shown) for the reason given above. The ledger balance for the year 1697 was, as Mr. M'A. truly states, 43,320*l.* but so anomalously low; that it ought to have been utterly rejected from all comparison; not having been one thirty-third part of the average of that of the two following years; the average ledger balance for six years, ending January, 1793, was 6,219,000*l.* at which time, he says (comparing this sum with the balance of 1697) the balance of trade had become 143 times greater than it was at the beginning of the century*, and undoubtedly 43,326 multiplied by 143, amounts nearly to the greater of those sums. But we must here note, that it is by no means usual to keep one of the antecedents of a proportion, so far distant from the other, and from the operation, as to be almost concealed; and that there intervene eight pages between the one and the other†. We do not, however, reckon this fault so great in its kind as a similar one, which Locke has censured even in the celebrated Stillingfleet; who once placed a grammatical antecedent somewhat more than 116 pages before its relative‡. Mr. M'A. appears to have been so much struck with this defective proof of the augmentation of our resources, that he repeats it in form, fifteen pages after. That the consumption of tea has been in the last century increased four hundred fold, is also a circumstance which cannot be applied, as it is here done, without great modifications; as it arises from the gradual change of one article of consumption for another, or others; and proves

* 143 times, p. 50; 140 times, p. 35.

† M'A. p. 35.

‡ Locke's second Reply, vol. i. p. 461.

a falling off of the latter, the amount of which ought to be brought to account. In the principle of this operation beside, there is an error, not very dissimilar from that in the former.

If we add a remark on a fault of Mr. M'A.'s language, it will not be said, after this full examination, that we have passed by the matter, and criticized a book of political arithmetic as grammarians only. But there is a gross abuse in this respect, and of a particular description, which is become common among writers on subjects similar to that before us, which should long ago have met its due censure. It is of the misapplication, and improper introduction of mathematical terms; and the same may be said of those of some other sciences. Thus the present author says, that the force or momentum of different bodies, must be measured by comparing their *specific gravities*. Here, it is evident, that he has supposed two very distinct physical or mathematical terms, *weight* and *specific gravity*, to have the same sense; and chose the latter, as the more elegant expression. We are also told by him, in another place, that for certain reasons there is a greater *ratio* of happiness here, than in other parts of Europe. We have not said this with the intention of having it understood, that Mr. M'Arthur stands alone in this impropriety, or that he frequently runs into it; on the contrary, we do not think a third example can be added, and we have met with more frequent instances of it in other writers. But as his works have a currency which theirs have not, his faults are followed with a danger, which must be more carefully opposed. Having thus distributed our praise and censure, in a due and we trust useful measure, we take our leave of a very well intended, creditable, and highly useful publication.

ART. X. *Poems by George Richards, M. A. late Fellow of Oriel College. Two Volumes. 12mo. 10s. Hanwell and Parker, Oxford; Cadell and Davies, London. 1804.*

IT is with pleasure that we refer to commendations past, especially when we are able to add considerably to the account. In our sixth volume, p. 68, we gave due praise to the talents of this author, and to a Poem republished in this collection, entitled *Matilda, or the Dying Penitent*. We spoke also of the *Aboriginal Britons*, an Oxford Prize Poem, which gave the first promise of poetical celebrity, and is also here printed. Many confirmations of that promise now appear, forming

forming altogether two volumes, no less pleasing in their contents than in their appearance, and creditable even to an author who has raised expectations.

The first volume contains two Tragedies, or, as Mr. R. calls them, Dramatic Poems, on the model of the Greek theatre, of which he has very happily caught the manner and the fire. Not only a general knowledge, but a particular recollection, and an intimacy with those models are here displayed, which bear testimony to the taste and classical proficiency of the writer. Were we disposed to draw up an elaborate or ostentatious critique upon a collection of English poems, we might select and compare the passages in which this author has judiciously adopted or varied the ideas of the ancients; but, to spare ourselves some trouble, and our readers perhaps some weariness, we shall only point out one of the most obvious. It is the lamentation of a sister for her brother; in which the poet has evidently had in view the beautiful apostrophe of Electra, in the play of Sophocles, when she holds the supposed ashes of Orestes in her hand, beginning *ὦ φιλάτου μνηστῆρος ἀνδρῶν ἡμεῖς*. Mr. R. has so far employed the thoughts of the Greek poet, as to show, that he admired and felt their beauty, varying them at the same time, and adapting them to his own purpose.

“ O ye sad relics of the dearest youth,
I should be base indeed did I depart
Ere I had pour'd my soul in anguish o'er you.
O Henry, O my brother, O dear youth!
I sent thee forth at morning flush'd with health,
And beating high with hope: now thou dost lie
Pale on the earth, never to rise again.
The courtly feast, the war, the gallant tilt,
Shall be again; but thou no more shalt grace them.
O hadst thou perish'd in the field of glory,
And on the northern mountains laid thy limbs!
But thou art fall'n beneath a villain's hand;
Fall'n for a sister most unworthy, base,
Abandon'd, lost: O God, at what an hour,
At what an hour I flew thee! Our poor father
Was sad, was lonely; thou couldst solace him,
Couldst still preserve his house's honour, still
Warm his cold heart with hope. Now thou art gone,
And he has none to comfort him.” Vol. i. p. 212.

The classical reader will readily see, among many circumstances of difference, the resemblances here preserved; and will praise the address of the poet in thus introducing them. The Drama from which these lines are taken is named *Emma*. The story is domestic, and not at all new in its subject, but very

very much so in the address and propriety with which it is conducted. The other Drama is *Odin*, written professedly in imitation of the manner of *Æschylus*, and consequently full of grandeur and romantic dignity. For these characters, the subject gives ample scope; being the last struggle of *Odin* and the *Asæ* against the Romans, which led to their emigration to the North. The first speech, which is given to the Chorus, at once will open the subject to the reader, and display the spirit of the writer.

" God of the warrior-tribes, armipotent,
Invincible, Valhalla's mighty Lord,
Hear us, and save: on these rude mountain tops,
Our utmost verge of empire, in despair
We kneel, and breathe the vow, perhaps our last.
To thee we raise the spear, to thee devote
The victims. On the hills of Caucasus,
On Tanais' icy shores, great lord of war,
Descend; against the tyrant hordes direct
Our arrows, guide our swords; till *Odin* lay
These Roman spoilers, foes of human kind,
Low in the dust: so shall the captive's blood
On these wild mountains from thy altar stream.
Sisters, though much the force of holy prayer
Prevail, yet fear of shame and final loss
Hath sunk the spirit; therefore have we rear'd
The pile funereal, and with arms adorn'd,
Axes, and helms, and pictur'd shields, and swords
Deep stain'd with Roman gore, whereon to die
With our remaining warriors, should again
Our Raven to the hated Eagle bow.
Much have we borne: the victor's vaunting shouts,
Heard from the hostile legions, wound our ears
Incessant: year by year, before a foe
Triumphant, we retreat: hill after hill,
And river after river, have we left,
Disputed hard, yet lost: our empire here
Has end: beyond are trackless forests huge,
Mountains with everlasting winter clad,
And vast untrodden wilds. Come, *Odin*, come,
Lead our re-kindled warriors forth; resolv'd
To drive these hated foes in fury back,
Or from these mountains, in the pride of war,
Descend a glorious band to Woden's hall." P. 17.

This is a style of blank verse which proves the author well qualified to wield that difficult weapon. The descent of *Odin*, to consult the remains of the prophetess *Rinda*, is introduced in the Drama, with strong allusion to the words of

E c

Gray.

Gray. With a successful imitation of the ancients, the Chorus are made spectators of a battle, of which they describe, as then passing, the principal circumstances, with much pathos and effect. Some fine passages might be cited from several of the choral odes in this Drama; but we prefer giving the Ode to Chastity entire, which closes the first scene of the Poem of Emma. After the high poetical efforts which have been made by our own classics, Milton, Fletcher, and others, on this subject, Mr. Richards's Ode will be read with pleasure and applause.

“ What may in earth, or sea, or air,
With thee, O Chastity, compare?
The morning dew, the virgin snow,
Thy purity but faintly shew:
High near the eternal throne thy birth,
Thou walk’st an angel-guest the earth;
And in thy mildly awful mien
The character of heaven is seen.
When first with perfect beauty grac’d
Woman in Paradise was plac’d,
To thee the wondrous birth was given;
Adorn’d by thee she shone with glories brought from heav’n,

Antistrophe.

Sweet were the strains, divinely sung,
Truth on the fiction wondering hung,
Which told, how Chastity from harm,
Was holden by superior charm;
How rushing gloomy from the wood
The savage in amazement stood,
While she, like some divinity,
Pass’d in majestic meekness by.
No Demon foul from fog or storm,
Or fen, or flood, could touch her form:
Unfelt, the fire’s devouring flame
And ocean’s whelming wave assail’d her charmed frame,

Epode.

The British dames, who roam’d of yore
Through Arvon’s glens, or Mona’s wood,
Or Devon’s fairy-peopled shore,
Adoring hail’d thee sovereign good.
And thou didst to their maiden heart
Celestial sanctity impart:
Within their hallow’d breast some God,
As in a temple pure abode:
The Druid left the magic oak,
And listen’d, while the virgin spoke:
The warrior heard; and at her heavenly word
Or blew the blast of war, or hid the sheathed sword.

Antepode.

Antepode.

O that our song, divinest maid,
Might charm thee back to Emma's aid:
Forbear the fruitless hope, forbear:
Vain are wishes, vain is pray'r.
Not he, who rolls his thunders dread
O'er Plinlimmon's gloomy head,
Great nature's Lord, may violate
The eternal law, severe as fate.
He at will could bid arise
Earth, and sea, and laughing skies;
And by the ministry of thought
May bring the wondrous whole to nought;
But cannot to the female frame,
Impure with guilt, and foul with shame,
Recall thy presence meek, nor heal her wounded fame." P. 127.

The second volume opens with a collection of Odes, the first of which has strongly the appearance of having been originally written for the Drama of Odin. Others follow, on Tintern Abbey, on the Seasons, and other subjects; but we should give the preference to the eighth, addressed to Envy, and would insert it, did not the patriotic, combined with the poetic spirit, in the following Ode, claim at this moment a particular attention.

" ODE WRITTEN IN JULY, 1803.

Britons, why with towering might,
Furious as the hurricane,
Rush ye to the deathful fight?—
'Tis for Albion's happy plain:
'Tis for that delightful rise,
Where Nature wears her sweetest smile:
Where wantoning in flowery vales
Play the odour-breathing gales:
Where with a mildly-temper'd ray
Shines the summer's beauteous day:
Where Health, the buxom maid, abides
On the upland's airy sides,
While, tributes from the Atlantic main,
Ettan breezes blow, and fan the fruitful plain.

2.

'Tis for Albion's rock-built seat,
Whose hills the darksome forests crown;
Whose flocks in fleecy myriads bleat
O'er many a far-extended down.
Ripen'd by autumnal skies,
Rich her golden harvests rise:
While her loaded orchards gleam
Ruddy to the mellowing beam:

Bursting from a thousand hills
 Flow the plenty-giving rills:
 Bright to the sun her rivers shine,
 The haunted Dee, Northumbrian Tyne,
 Fam'd Severn's wide-expanded waves,
 And Thames, whose entering stream renown'd Augusta loves,

3.

'Tis for Albion's wealthy shores,
 Whose fleets on every ocean ride,
 To whom each region's richest stores
 Are borne on every swelling tide.
 There man, disdaining still to bow,
 Freedom pictur'd on his brow,
 And valour, native of his mind,
 Moves the Lord of human kind.
 While with lustre half divine
 Her love-inspiring daughters shine
 Beauteous as the fabled train
 Of Venus on the Idalian plain,
 Or those sweetly smiling powers,
 The Hours, who repose in Eden's fancied bowers.

4.

'Tis for Albion, glorious power,
 Where oft within the silent dell,
 Rapturous in the inspiring hour
 The Muse hath struck her sweetest shell:
 Where divine Philosophy
 Hath commerc'd with the starry sky:
 Where hung of old on Valour's thigh
 The sword of gorgeous chivalry:
 Where infant Henry pois'd the lance,
 That won the lofty throne of France:
 Where Edward to the wondering shore
 Gallia's captive Monarch bore:
 Where Marlborough rose, the pride of war,
 And stay'd in mid career Ambition's thundering car."

Vol. ii. p. 77.

This spirited War-Song concludes the Odes, which are fourteen in number. Then follows Matilda, for the character of which, we refer to our former critique; and the Aboriginal Britons, a composition sufficiently distinguished by academical applause. Three more Poems, the Christian, Britannia, and Bamborough Castle, conclude this volume and the collection. The first of these is didactic, and contains good argument in verse, for the truth of religion, which will gain access to some minds more easily than in prose. The following versification of the argument so ably urged by Addison, on the different risk incurred

turred by the Christian and the Infidel, may serve as a specimen. He addresses the Infidel.

" If I deluded err, and if on high
There dwell no thundering God, that rules the sky;
If only from the dust we drew our birth,
And dead, shall lose the soul, and mix with earth;
Is faith my foe?—It bids me put all trust
In good, be humble, merciful, and just,
Supports in sickness, solaces in woes,
And o'er the gloom of life a cheering sunbeam throws.
Deceive it cannot:—ere its dream be o'er,
Sense will be fled, existence be no more:
And what to me, extinguish'd in the tomb,
Can disappointment bring of pain or gloom?

But thou in error slumbering, think, O think,
Must wake at length on a tremendous brink.
The trump shall sound; the fire's all-wasting power
The earth with all its circling orbs devour;
The dead of every age and every clime
Shall leave their graves, shall wing their way sublime;
Shall view their God, and hear in thunder dread
The last irrevocable sentence read,
Which through eternal ages binds the dead." P. 151.

The Poem of *Britannia* is, like the Ode already cited, strongly patriotic. It was written in 1793, and is addressed to Lord Spencer. *Bamborough Castle* was written upon the death of Dr. Sharp, Archdeacon of Northumberland, to whose humane attention, it is added, "the charity at *Bamborough Castle* was eminently indebted for the great advantages which it now affords". The noble object of that charity appears to be, to succour persons shipwrecked on the coast; and the present Bishop of Durham shares with Dr. Sharp the praise of fostering and providing for the institution. The poetry of the composition is as good as its design; and no reader will hesitate to join in the following wish, that similar institutions were formed on every part of our shores.

" Sweet were the hope, that Charity's meek form
Here led by thee, to watch the midnight storm,
Might glance her eye, and stretch her saving hand,
O'er every rock that frowns on Albion's strand:
Where *Cambria's* cliffs, that climb the aerial way,
Shine mildly radiant to the setting day;
Where darksome storms, that shade the Atlantic deep,
Cornubia's bleak romantic summits sweep;
And that dread coast, wash'd by the southern wave,
Full many a gallant Briton's timeless grave:

Or

Or eastward, where the Iceni roam'd of yore,
 The moors that face Batavia's walled shore :
 Or where, expanded o'er the marshy strand,
 The sea-like Humber rolls o'er wastes of sand." P. 191.

It is rather too much to say, that the sea would, in that case, be "rest of power to harm"; but it would be a most pleasing reflection, that no rock or cavern should be left,

"Where suffering man untended wails his doom."

That we think well of Mr. Richards's talents as a poet, will be collected from the attention here paid to his volumes; that they deserve that good opinion, will be denied by none perhaps who read our extracts; and not by many who, with a severer eye, shall scrutinize the collection for blemishes, which certainly bear no proportion to the merits every where conspicuous.

ART. XI. *Remarks on the Doctrine of Justification by Faith: in a Letter to the Rev. John Overton, A. B. Author of a Work entitled "the true Churchmen ascertained". By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire.* 8vo. 38 pp. 1s. 6d. Hatchard. 1802.

ART. XII. *Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England; in a second Letter to the Rev. John Overton, A. B. Author of "the true Churchmen ascertained". By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire.* 8vo. 102 pp. 2s. 6d. Hatchard. 1802.

OF the numerous replies to Mr. Overton's work, we have read none with greater satisfaction than the two small tracts which we now introduce to the notice of our readers. In the first Letter, Mr. Pearson treats with singular perspicuity the important doctrine of justification; and, within the narrow compass of 38 pages, does more than some others have done in ponderous volumes, to reconcile the angry combatants, who, to the disturbance of the church, have lately ranged themselves under the banners of Calvin and Arminius.

"I am inclined", says he, "to believe, that a great cause of the disputes which have arisen on these subjects (the subjects in debate between Calvinists and Arminians) is the want of due attention to the
 meaning

meaning of words. I will not say, that all men of common sense, if their opinions respecting them were truly known, would appear to think the same; but I feel assured, that their opinions are by no means so different as the difference in their expressions gives many people an occasion to imagine. In the course of your work, you defend various opinions, against which, it does not appear that the writers, whom you consider as opponents, have advanced any objections. Your readers, therefore, must not always conclude, that, by agreeing with you, as they will frequently find reason to do, they disagree with your opponents; and if, on the subject of *justification*, in which you seem to differ from them the most, I shall be able to show, that you differ from them in *words* more than in *meaning*, I may contribute something to the bringing both of you and them into that disposition of mind towards each other, in which I wish all members of the church to be." P. 6.

This is the language of "a true churchman" indeed, who knows that the end of the commandment is charity. Mr. Pearson accordingly enters upon his labour of love, by defining with accuracy the term *justification*, and pointing out the distinction between its *meritorious* and its *conditional* cause.

"This last will vary according to the circumstances of the person who is supposed to be justified, and the time at which justification is supposed to have taken place. The ultimate end or object of justification is *salvation*. He, therefore, who continues in a state of justification till death will be saved. Generally speaking, however, the immediate effect of justification is, not that we are *saved*, but that we are placed in a *state of salvation*. But as being placed in a *state of salvation*, and being *saved*, are different things, the condition of both may not be exactly the same. At least, in considering the question of conditions, regard must always be had to *which* of these two is intended. Part of the difference between you and your opponents seems to arise from this, that what they say concerning the condition of *continuing* in a justified state, or a state of salvation, and of being *finally saved*, you understand them as saying concerning the condition of being *at first* justified, or of *entering* into a state of salvation. If, indeed, on further consideration, you persist in maintaining, that good works are not a condition of *final salvation*, I must despair of bringing you and them to be of one mind in this particular; but I hope to convince you, that, in maintaining this, you are supported by the authority neither of the scripture nor of the church." P. 8.

Whether this hope has been realized with respect to Mr. Overton, may be more than doubtful; but the man must have a head singularly turned, who, unbiassed by system, can peruse this Letter without receiving the fullest conviction, that the Church of England considers good works, when they can be performed, as a necessary condition of final salvation. In the course of his reasoning, Mr. Pearson explains, in the most satisfactory

tisfactory manner, the eleventh Article of religion, and shows, that it has been very generally misunderstood, both by Calvinists and by Anti-Calvinists. He then reduces what he has said on this important subject to the following definition and propositions.

" DEFINITION.

" *Justification* is the being accounted righteous before God.

" PROPOSITIONS.

" 1. The consequence of our being justified at any time during the present life is; that we are admitted into a *state of salvation*. This, by some divines, is called our *first* justification.

" 2. The consequence of our being justified at the last day will be, that we shall be *saved*, or made *partakers of salvation*. This, by some divines, is called our *last* or *final* justification.

" 3. The sole *meritorious* cause of our being justified at any time, and of our being finally saved, is *Jesus Christ*.

" 4. The *conditions* of our being at *first* justified, or of being admitted into a state of salvation, are *repentance* and *faith*.

" 5. The *conditions* of our *continuing* in a state of salvation, and of being finally saved, are *faith* and *good works*.

" 6. The *conditions* of being *restored* to a state of salvation, after having fallen away from it, are the same as those on which we are at first admitted into it, namely, *repentance* and *faith*.

" 7. The *means* or *instrument* by which we are at first admitted into a state of salvation, is the sacrament of *baptism*.

" 8. The *means* or *instruments* by which we are *continued* in a state of salvation are *prayer*, the hearing or reading of the *scriptures*, and the participation of the sacrament of the *Lord's Supper*, including the assistance of the *grace* which is promised to the use of them." P. 33.

Through the whole of this investigation, Mr. Pearson writes with the utmost temperance of language. He gives Mr. Overton full credit for his sincerity, and even applauds the *zeal* which prompted him to propagate what he believed to be truth. In a word, these Remarks on Justification are a perfect model of polemical writing; and, had all theological controversies been conducted with the same candour, the same Christian meekness, and the same urbanity of manners, the phrase *odium theologicum* would never have become proverbial. Moderation, however, on the one side of a controversy does not always produce moderation on the other. The tract, on which we have bestowed but a small portion of the praise which it deserves, had been only a short time published, when the author received the following anonymous Letter, distinguished by the *Leicester* post-mark.

" Rev. Sir,

" Practical infidels would thank you for your publication; but the perusal of it produced no emotions in my mind but those of grief and pity; grief, that Rempstone has such a blind guide;

guide; and pity for you, reflecting on the consequence of such doctrines as your's.

" May God in mercy show you the way of salvation, for as yet you are utterly a stranger to it; and may you, before death, become a true churchman, for now I scruple not to say you are not.

" I am, Sir,

" Your well-wisher, and a friend,

" Though not a minister,

" Of the Establishment."

Mr. Pearson seems to have formed a resolution to enter no further into this unseasonable controversy, than as it relates to the terms of justification. Whether he was induced by this most unchristian Letter to alter that resolution, we know not; but, in his second Letter to Mr. Overton, he exhibits such a view of the tendencies of Calvinism in general, as may well make, not only every true churchman, but also every friend to the civil constitution of the kingdom, pause before he adopts, as evangelical truths, the dogmas peculiar to that system. The same temperance of language, however, and the same spirit of meekness, pervade this tract, that distinguish the former; and the author willingly grants, to the opinions of Mr. Overton and his clients, that toleration which these gentlemen refuse to the opinions of the great body of the English clergy.

" The first remark", says he, " I have to make, and which those, who consider the influence of names on the generality of people, will not think unimportant, respects the title of *evangelical* ministers of the established church, which you have recognized as belonging to you and your friends. Your apology for this recognition is to me by no means satisfactory. If, as you assert, it is the title under which you have been attacked, it is pretty evident, that it must have been first assumed; and the assumption of a title which, by arrogating so much to yourselves, was directly calculated to derogate from the just claims of others, was sufficient to provoke an attack. — Every term by which a party is distinguished supposes another, by which the party in opposition to it is to be known. Now if one class of ministers of the establishment is to be distinguished by the term *evangelical* or *gospel*, by what name, which does not imply disgrace, shall the rest be called?" P. 5.

Mr. Pearson accordingly does not arrogate to himself and his own party any distinguishing name; nor does he stigmatize with the appellation of *methodist* any clergyman, who, professing to adhere to the doctrine of the church, does not, by his conduct, militate against her discipline. He thinks, as we do, that Calvinists, as well as Arminians, may be true churchmen, though the Liturgy and Articles of the Church are certainly more consonant to the Arminian interpretation of the five points in debate, than to the Calvinistic.

" The

"The truth evidently is, that some of our reformers were inclined to Calvinism, and others to Arminianism* ; and the consequence, as might be expected, was that neither Calvinism nor Arminianism was exclusively established. To the Church of England is "*sua opinio, suus honor*". Properly speaking, she is not, in her doctrines, any more than in her discipline, Calvinistic, Arminian, Romish, or Lutheran ; but, combining the perfections of all those persuasions ; and avoiding their faults and defects, she stands as distinguished in a religious view, as the state, to which she is allied, does in a political one." P. 19.

Having proved all this with the force of demonstration, the author proceeds :

"But, though I do not think that Calvinism, even in your moderate sense of it, was intended to be established by the Articles, &c. of the Church of England, neither do I think, that it was intended to be altogether excluded. If, therefore, you had been content with affirming, that, in subscribing to the Articles in the Calvinistic sense, you had a right to be considered as a legitimate member and minister of the Church of England, you would not have had to number me among your opponents ; and I am inclined to believe, that, if Calvinistic ministers of the establishment in general had been content with the quiet possession of their own opinions, without insinuating on all occasions, and sometimes openly declaring, that Arminian opinions are contrary to the truth of the Gospel, and to the doctrines of the Church, they never would have experienced any molestation, or have been drawn into the thorny paths of controversy. This, however, is by no means the case. The followers of Calvin, like their leader, have always had a strong disposition to intolerance, and they still retain it. In the true spirit of Procrustes, they would exclude every one from communion with them, whose opinions do not exactly coincide with their own." P. 31.

From this disposition, which the author proves to have been hitherto inseparable from Calvinism, springs that mode of preaching, in which doctrine is represented as every thing, and discipline as nothing.

"I conceive, however", says Mr. Pearson, "that even a layman, who professes himself a member of the church, gives a tacit promise to observe its discipline ; and I am sure, whether he does or not, that, from the positive injunctions of scripture to *obey those, who have rule over us, and who watch for our souls*, he is under an obligation to observe it. With respect to ministers of the Church, the case is still more evident. They have made an express promise, that they will obey the discipline of the Church, as well as a declaration that they believe its doctrines. — As many persons, who are not aware of all the conse-

* Though the name of Arminianism did not exist at "the time of the Reformation, the opinions were then held, which were afterwards distinguished by that name".

quences of Calvinistic opinions, have embraced those opinions, it would be unjust to say, that all Calvinists are enemies to our established form of Church-government; but that there is good reason for believing Calvinism to be hostile to that form, the History of England, and still more the History of Scotland, will furnish abundant proof. Had it not been for the Arminianism of England, there would be now, throughout the united kingdom, no other than *titular* bishops. Now, before Calvinism is suffered to prevail among us, and more especially before it is suffered to be exclusively prevalent, it ought to be considered, whether this hostility to episcopal authority be accidental, or whether it arises from the nature of Calvinism itself." P. 61.

That it arises from the nature of Calvinism itself, he infers from the strong disinclination which the favourers of that system have ever manifested to the use of a *prescribed form of prayer*, the use of which, as he truly observes, will be generally found to rise and fall together with episcopacy; from the preaching of Calvinistic ministers, who lay so great a stress on the doctrines by which their system is distinguished from that of their opponents, as to represent discipline as of little comparative importance, of no more value than chaff compared with wheat; and from their constantly depreciating the ministry of those, who are supposed to entertain opinions different from their own.

"That a Calvinistic minister should state and explain the doctrines of Scripture and of the Church according to his own mode of understanding them, is reasonable and fair; but the moment he goes beyond this, and declares or insinuates, that the minister of the neighbouring parish is 'a blind guide', and does not preach the doctrines of Scripture or the Church, he becomes the promoter of schism in the church, and betrays the sacred trust reposed in him. As I make some distinction between *preaching* and *printing*, I am not willing, from passages of this nature occurring in your (Mr. Overton's) book, to bring this charge against you; but I may observe, by way of instance, that if, when you enter the pulpit, you carry with you the same sentiments, by which you were actuated to write and to print, '*we are the true churchmen*, and Mr. Daubeny and his associates are *dissenters*', you are in great danger of doing that, which would justify me in bringing this charge." P. 75.

The author then proves, in the most satisfactory manner, the great evil and sin of schism; shows that our blessed Lord prayed against it in what may be considered as his dying moments; and makes it as clear as the noon-day sun, that every clergyman is schismatical in his conduct, who associates in contempt of the bishop, in whose diocese his ministrations are performed. We would gladly extract this part of the work for the information of such of our readers, as may be of opinion,

nion, that "in the worship of God, *place* signifies nothing, so that the *heart* be right"; but our extracts have already extended to a great length, and were we to extract all that we think highly valuable, we should transfer to our pages almost every sentence of the two tracts before us. We must, however, trespass so far on the patience of our readers, as to lay before them what Mr. Pearson says of the *iniquity* of Mr. Overton's *quotations*, because we were reprehended by that gentleman for making a similar remark ourselves.

"In p. 131, you say, "Professor Hey *suggests* a *doubt*, whether the disorderly profanations of man were owing to Adam's transgression". This, which, I believe, is your first quotation from Dr. Hey's work, gives the idea, that Dr. Hey himself entertains such a doubt. But Dr. Hey only says, "I should rather think, that the intention of the compilers was, to leave men a liberty of assenting, who should *doubt*, whether the disorderly propensities of men were owing to Adam's transgression" (Norr. Lect. vol. iii. p. 152). Again, in p. 260, with a reference to the Norrissian Lectures, you say, "we dare not suggest our doubts, whether *all men* may yet be happy ultimately". Hence, also it might be concluded, that Dr. Hey entertains these doubts. Whether he does or not, I do not pretend to say. I contend, however, that this does not appear from his words, but rather that the contrary appears. His words are, "it is owing to the moderation of our Church, that we are not called upon to subscribe to the eternity of hell torments; nay, we are not required even to condemn those, who presume to affirm, that all men will be finally saved, though that was required in the last Article of Edward VI. and I think *reasonable*." (Norr. Lect. vol. ii. p. 390).

These detections of unfair quotation are made by this author in his first Letter (pp. 36, 37) and similar detections will be seen in the second, where it is shown (pp. 22—30) that by garbling the quotations from Hooker, Mr. Overton represents that great divine as teaching doctrines very different from those which he really taught. As the passage is too long to be inserted, we must refer our readers to the Letter itself; but we cannot dismiss these two valuable tracts, without recommending to the serious consideration of all, who maintain the doctrine of Justification by faith alone, the following passage, which occurs (pp. 18, 19) in the first Letter.

"I am persuaded, Sir, that your motive for exposing and defending this opinion is of the most laudable kind. You think, that, by this means, the pride of men will be more effectually humbled, and the glory of God more exalted. But, surely, this end may be sufficiently secured, so far as opinions can secure it, by admitting, that the *merit* of our redemption, and of all its happy consequences, is to be attributed entirely to Christ. And, if it could not, we should not be excused

ceded in attempting to secure it by admitting more, if more be not true. It is seldom useful, even in *human* affairs to go beyond the truth; and it never can be so in *divine* ones. We may safely leave God to take care of his own dispensations in the way, which he has himself pointed out. Shall we speak wickedly for God? and talk deceitfully for him? Shall we accept his person? Shall we contend for God?"

We are convinced that no friend to the church, who considers the importance of the subjects here treated, and particularly at the present moment, will accuse us of saying a word too much on the merits of Mr. Pearson's tracts.

ART. XIII. *Travels in Spain in 1797 and 1798. By Frederick Augustus Fischer. With an Appendix on the Method of travelling in that Country. Translated from the German.* 8vo. 405 pp. 7s. Longman and Rees. 1802.

THIS is one of the most entertaining, as well as satisfactory, accounts of Spain that it has been our fortune to peruse. It has all the appearance of accuracy that can be desired; and will not only be a useful guide, but a pleasing companion also, to any future traveller pursuing the same route. This route commences from Amsterdam, whence the traveller proceeded to Rotterdam, where he embarked for Bourdeaux. The narrative of the voyage is very lively, and interspersed with various amusing anecdotes. From Bourdeaux Mr. Fischer continued his journey to Bayonne, where he again embarked for Bilboa, and here his travels in Spain begin. A hundred pages, however, or more, are agreeably employed, in describing the language and character of the Gascons, the commerce of Bourdeaux and of Bayonne, with the laws, customs, and manners of the Biscayans. From Bilboa, the traveller proceeded towards Madrid, by the road of Burgos and Lerma. Six Letters are occupied with a description of the metropolis, its population, promenades, climate, manners, peculiarities, and whatever may be supposed to interest the curiosity and attention of a stranger. From this part we take a specimen of the work.

"If the men are distinguished by their peculiar character, the Spanish women are distinguishable for the warmth of their constitutions. I will give you some account of them.

"A fanatical enthusiasm for the religious system of their country, pride that would bend every thing beneath its yoke, a singularity that knows

knows no law but its own will, a passion for revenge, in opposition to which nothing is held sacred, and an unbridled love of pleasure, are by no means an amiable assemblage of qualities; yet all these are compensated in the Spanish women by a fidelity and an attachment that nothing can shake, by strength of mind and heroism carried to the utmost height. All their sensations are violent, but they have a character of energy and of sublimity, that would carry you away, in spite of your better judgment, and of all your philosophy.

“ The physiognomy of a Spanish woman bears the stamp of sensibility. Her slender form, her majestic step, her sonorous voice, her black and brilliant eye, the vivacity of her gesticulation, in a word, the whole action of her person shows the temperature of her soul. Her premature charms are too soon displayed, and fade with equal rapidity. The climate, the heating aliments they use, excess in their amusements, every thing contributes to produce this effect. At forty years of age, a Spanish woman seems twice as old, and her whole exterior shows exhaustion and premature old age. Almost all have a down upon their upper lip, a peculiarity which shows the warmth of their constitutions, but which is so disagreeable, that they have recourse to the *velleras*, or women whose business it is to pluck out the hair. Almost all have spoiled their teeth, by an immoderate use of *dulces* or sweetmeats.

“ A Spanish woman is sincerely and irrevocably attached to her religion. Her tender veneration for the *madonna*, her devotion to her patron saint, may occupy her infantine heart, the pomp of ceremonies may amuse her unpractised senses; but these pious illusions, this mystical enthusiasm, and these sacred tenderesses certainly open her soul to the attacks of love. To love a saint naturally awakens a sense of her sexuality; and thus a voluptuous devotion becomes, from sixteen years of age, the most important occupation of her life. In this view alone can the contradictions in her conduct be explained, and her continual alternations of penitences and aberration accounted for, as well as the physical influences exercised over her by the priests.

“ Divided between religious duties and the pleasures of sense, a Spanish woman seems to be in a state of continual warfare between her conscience and her constitution. Yet in spite of constraint, nature at length overcomes the rigour of her principles; and she ends by quieting her conscience with the idea of being able to expiate enjoyment by a mass or a prayer. Hence it is by no means rare to see a beautiful woman quit the arms of love to kneel before a *madonna*; and, being reconciled by this act of devotion, again hasten to give herself up to pleasure.

“ The Spanish women, however, are very far from delicate in objects of this kind. With a warm imagination and burning passions, they are ignorant of those charms, those sweet illusions, which the fair sex derive from delicacy. Hence the most unrestrained language, and the most lascivious looks are incapable of making them blush; and what would excite the utmost indignation in a German or an English woman, appears perfectly simple and natural to a native of Spain, who yields without reserve to such licentious images as the former would not dare to contemplate even in solitude.

“ It

" It would be an error, however, to infer from these remarks, the certainty of success in the enterprises of a lover. They speak, it is true, on these subjects with the freedom of men; their lips, their eyes, and their ears are alike strangers to chastity, but their pride prevents their going farther. Such an attempt from a man would show a sense of superiority, whereas 'tis they must reign with uncontrolled power. Every such advance would therefore be rejected with disdain. They must not be chosen, 'tis they must choose. 'Tis they that take upon themselves the part of the man, to whom they only leave the duty of complying with their wishes, and giving himself up entirely to their will. Hence it is, that the most timid and the coldest of men are often more successful with them than the most enterprising and impassioned lover. Their despotism forces the former to pay homage to their charms, for their pride has fixed upon them as their slaves. The more indifferent these appear, the more ardour the women shew; the more he shuns her, the more she pursues him. One would imagine she loved him, yet she only desires to be the object of his love. She seems to give herself up to him, yet she only seeks to reduce him to submission.

" They are, however, faithful and constant. The energy of their character preserves them from levity, and their pride from baseness.

" They are susceptible of the most elevated sentiments, of the most noble sacrifices, of the most generous actions; but the source of these must be sought, not so much in her attachment to the object she loves, as in the high ideas she entertains of herself. She considers her lover as her property; and uses the same complaisance towards him, that she would feel for herself; but she exacts in return, the most absolute devotion to her will.

" Nothing can be more burdensome than the restraint attached to the title of lover; it is one uninterrupted succession of minute cares and attentions. Chained to the arm of his *cara sposa*, he must accompany her every where like her shadow. At the Prado, at mass, at the theatre, at the confessional, never must he quit her, and the whole weight of her affairs of every kind rests upon his shoulders. Never must he approach her empty-handed, especially on feast days. To him, a wish, however slightly expressed, a caprice the most undecided, is a command; while the most inviolable respect for her whims and fancies, and the most undisturbed submission of temper, are sacred duties; in a word, he must in all things be the passive agent of a woman, whose ardent imagination often commands what is impossible with the most impatient egotism.

" Such is the general character of the women of this country." P. 167.

The twenty-third Letter, which is a kind of supplementary description of Spanish manners, and which comprehends a great and pleasing variety of subjects, will be found well to deserve the reader's attention. Leaving Madrid, we accompany this agreeable traveller through the fine province of Estremadura to Badajoz, from Badajoz to Seville, and from Seville

Seville to Cadiz. The description of this last place is peculiarly interesting. From Andalusia we again take our departure for La Mancha, and thence into the kingdom of Valencia, one of the most charming provinces of Spain. The forty-first Chapter is wholly employed in describing this truly delightful country; and a part of this we transcribe.

"If we enter the houses, we are charmed with the neatness, the comfort, and the luxury, which distinguish the Valencians and Catalanians from the other provinces of Spain. In the balconies and on the terraces of the houses are a quantity of orange, lemon, and fig trees, narcissuses, carnations, and roses. The apartments are adorned with porcelain tiles, the floors laid with smooth bricks, the windows have silk curtains, and the chairs are covered with blue *esparto* or reeds; the open gallery that runs round the court yard of the houses is fitted up with cotton curtains, and the kitchens are adorned with little fountains. The plates are of bluish pot or other colours, and adorned with gilt figures; the cork pitchers are curiously wrought, and adorned with ornaments of *esparto* of various colours. In a word, the industry of the Valencians is evident to an observing eye every step we take.

"As to the character of the inhabitants, it is mild and amiable. They neither possess the repulsive coldness of the Castilian, nor the fire of the Andalusian; their manners are more polished, and their address more affable; their vivacity approximates to that of the French, and they are extremely prepossessing to strangers. I think I observed among them more coldness and reserve toward the French and even a little want of politeness; but I am uncertain whether reasons of policy or of commerce are the cause.

"The Valencians know the advantages of their province, which give them a predilection for their country, and elevate them with pride. Even our caletero and several other Valencians whom we met on the road were incessantly talking of their province: "Where", said he, "is there in all Spain such a *garden*?" This sentence he repeated a thousand times, when we had entered it, and as he pointed out to us the beauty of the prospects we saw. I observed the same thing at Valencia, where I was frequently asked, if I had seen throughout Spain so fine a province.

"In general the inhabitants show more wit and talent in conversation, than I had as yet remarked in Spain. Indeed its charming climate is well calculated to awaken genius; no province of Spain has produced so many painters and other artists as Valencia, nor are there any where so many establishments for the advancement of the sciences and the arts. In the general change, which is preparing in Spain, the oppression of the nobles and of the clergy will here as elsewhere be done away, and Valencia will become the source of new lights to all the other provinces*.

* Here the Revolutionist appears a little to peep out. The French undoubtedly expect, and endeavour to prepare, such a change in Spain.
Riv.

" The women are incontestibly the handsomest in all Spain: their symmetry is perfect, their complexion clear and brilliant, the tone of their voice and their language enchanting; in short, their prepossessing manners and innumerable graces, which seem perfectly natural to them, fascinate every foreigner that beholds them. The mildness of the climate seems to contribute to develop their constitutions and their passions very early, and I have here seen extremely young girls on the point of becoming mothers.

" In general at Valencia all is amusement and pleasure: promenades, riding in carriages called taranas, fishing in the lake Albufera, the theatre, concerts at the alameda, pilgrimages to magnificent convents, &c. every thing invites to the enjoyment of life, which the fair sex partake, not indeed with Andalusian licentiousness, but yet with an amiable freedom.

" Living is very cheap at Valencia, and all kinds of provisions, especially bread, wine, fruit, and vegetables, are very abundant. Yet the meat and vegetables are reputed less nutritious than in other provinces: they are however easy of digestion, and the appetite never fails; to which the pure land and sea breezes doubtless contribute. If instead of a peculiar dialect the inhabitants spoke pure Spanish, Valencia would have still greater attractions for a foreigner than Seville; but it is certainly the most agreeable town, and the best residence in Spain during winter. Here is a kind of daily advertiser called Diario containing miscellaneous matter that is tolerably interesting.

" I cannot conclude this letter without saying a word or two of my hosts. Both the man and his wife are originals not to be met with in Catholic countries; both bigots to excess, but each in a different way. In the husband this disposition has assumed his silent and gloomy cast of character, while in the wife it bears all the symptoms of tenderness. The husband has filled the whole house, and particularly his own apartment, with images of saints, resembling an entire collection of the little Augsburg toys so well known in Germany. In fulfilment of a vow, he mutters his prayers three times a day before these idols, an occupation which daily employs two full hours. He also imposes on himself very painful mortifications, talks very little, reads gloomy books, and remains whole hours with his eyes shut, so that he is in the high road to become either a madman or a saint.

" The wife's fanaticism is much more social, and her pious imaginations bear the stamp of the mildness and softness of her sex. She has got herself received a *slave of the Holy Trinity* (*esclava de la santissima trinidad*) of which she has obtained a certificate in form from her confessor, and in consequence of which she is bound every day to decorate a large picture with flowers and tapers, to repeat a certain number of prayers before it, and to pay a certain sum weekly to her confessor, as agent of the Trinity; yet all this does not seem to her sufficient for salvation, and she has besides an image of the holy virgin, which she very punctually supplies with all the necessary habiliments both for day and night besides tapers, flowers, and all that can contribute to ornament the happy idol.

F f

" This

"This devout *esclava* is a little woman very affable and complaisant, whose religious sentiments do not at all interfere with other terrestrial feelings, while her impassive husband seems to have arrived at all the spirituality of the blessed." P. 334.

The author's next progress is from Valencia to Barcelona, and he takes the opportunity of describing what remains of ancient Saguntum. Barcelona occupies the whole of the forty-third Letter. The state of its commerce, the general character of the inhabitants, the resemblance it exhibits to the manners of Italy, and, finally, the advantages which this place possesses with regard to literature and the arts. We now take leave of the traveller, who embarked at Barcelona for Genoa. An Appendix is added, on the mode of travelling in Spain, which might well be published as a distinct treatise, for the benefit of all those who may have occasion to visit that country. The whole forms a very interesting volume, and seems to want nothing but a neat map of Spain, to give it precedence above all the publications we have seen of modern travellers, not excepting Bourgoanne,

ART. XIV. *An Account of the late Improvements in Galvanism; with a Series of curious and interesting Experiments, performed before the Commissioners of the French National Institute, and repeated lately in London. By John Aldini, Professor of Experimental Philosophy in the University of Bologna, Member of the Medical and Galvanic Societies of Paris, &c. To which is added an Appendix, containing the Author's Experiments on the Body of a Malefactor executed at Newgate, &c. &c. Illustrated by Engravings.* 4to. 221 pp. 11. 1s. Cuthell and Martin. 1803.

THE subject of Galvanism has presented itself to our notice more than once, in the late volumes of the *British Critic*. On the present occasion, therefore, it is not necessary to enter into a history, now generally known, of the rise and progress of this discovery. M. Aldini, author of the work we are now to consider, is nephew of that Italian philosopher by whom this branch of philosophy was first developed, and from whom it has accordingly received its name. Before the termination of the last short peace, the author came over to this country; and exhibited in London, before several persons of high rank, as well as others celebrated for their philosophical acquirements, some of the more remarkable experiments, related in the present publication; also before the professors and pupils

at Guy's and St. Thomas's Hospitals, by whom the author was presented with a gold medal, as a token of their respect. When M. Aldini left this country, his MS. written in French, together with two printed Latin dissertations, was put into the editor's hands, to be prepared for the press. A translation of these articles forms, as is stated in the Preface, the principal part of the present work; to which is added an Appendix, containing the author's experiments on the body of a malefactor executed at Newgate; experiments on three criminals decapitated at Bologna; and an experiment made at Calais; from which it would appear, that Galvanism may be transmitted to a considerable distance through the waters of the sea.

The main body of the work is divided into three Parts. In Part I. the author treats of the nature and general properties of Galvanism; in Part II. of the influence which Galvanism has on the vital powers; and in Part III. of the powers of Galvanism as applied to medicine.

One of the principal objects which M. Aldini has had in view in the present work has been, to show the action of Galvanism independently of metals. Professor Volta had given an account of the phenomena produced by the *metallic pile*; this author gives an account of the phenomena excited by what he terms the *animal pile*. [The term *animal pile* is, however, extremely exceptionable.] In doing this, he has endeavoured to arrange the experiments in such manner, that they may serve as proofs to a series of general Propositions. This is doubtless very methodical; but it appears to us, that, in several instances, the experiments are not yet sufficiently numerous and diversified to be received as demonstrations of such Propositions. This branch of natural knowledge is yet in its infancy; it is therefore rather too early to undertake the reduction of the results hitherto obtained to fixed and general laws. Nevertheless, we shall lay before our readers such, among these Propositions, as appear best entitled to notice.

“ Proposition 1. Muscular contractions are excited by the development of a fluid in the animal machine, which is conducted from the nerves to the muscles, without the concurrence or action of metals.”

“ Prop. III. Galvanism develops itself in a powerful manner, independently of metals, by means of the human animal machine.”

In one of the experiments adduced in proof of this Proposition, the author mentions, that he

“ held the muscles of a prepared frog in one of his hands, moistened by salt water, and brought a finger of the other hand, well moistened,

ened, near to the crural nerves. When the frog possessed a great deal of vitality, the crural nerves gradually approached his hand, and strong contractions took place at the point of contact."

" Prop. iv. Muscular contractions can be excited, under certain conditions, without establishing a continued arc from the nerves to the muscles."

" Prop. vi. Galvanism is excited in the animal machine without any intermediate body, and merely by the application of the nerves to the muscles."

" Prop. vii. The heterogeneity of metals contributes, in a great degree, to excite muscular contractions with more facility, but is not absolutely necessary to their production."

" Prop. xi. Mere electrization, by means of the common kinds of apparatus, does not increase the action of Galvanism."

" Prop. xii. The galvanic action is increased by employing, as part of the arc, the apparatus of Volta, or the electrified Leyden flask."

" Prop. xiii. Galvanism, in animals and in the pile, traverses large spaces with the same rapidity as the electric fluid."

" Prop. xiv. The muscular contractions, which, according to the observations of Galvani, are produced by an electric atmosphere, whether natural or artificial, correspond entirely with those produced by the pile, or by similar kinds of apparatus."

" Prop. xvi. If the general relation between Galvanism and electricity be examined, such a correspondence will be found between them, as tends to confirm the analogy already stated."

" Prop. xvii. The hypothesis of an animal pile, analogous to that formed artificially, seems well calculated to explain the sensations and contractions in the animal machine."

From among the Corollaries with which this first Part of the work concludes, we insert the following.

" Coroll. v. As Galvanism possesses great activity in chemical decompositions, it cannot remain in a state of inaction, but must necessarily produce great changes in the animal fluids and functions."

" Coroll. vi. This principle, to which some of the grand operations of nature have been entrusted, is not hypothetical; since it has been proved, that as there is a metallic arc and a metallic pile in the mineral kingdom, there is also an animal arc and an animal circle in the animal kingdom; which may one day throw great light on medicine, and be productive of considerable benefit to the human race."

In Part II. the author considers the influence which Galvanism has on the vital powers. This Part is subdivided into two Sections; of which, Sect. 1. relates to Galvanism as applied to various quadrupeds, birds, &c. and Sect. 2. to experiments made on human bodies after death.

In the experiments, of which an account is given in Sect. 1, we find, that when the head of an ox, recently killed, was subjected

subjected to the action of a powerful metallic pile, in the manner described by the author;

“ the eyes were seen to open, the ears to shake, the tongue to be agitated, and the nostrils to swell, in the same manner as those of the living animal, when irritated and desirous of combating another of the same species!”

In another experiment of the same kind, performed before the Prince of Wales and other branches of the Royal Family, the head of an ox being subjected to the action of a pile composed of 100 pieces of silver and zinc,

“ the tongue issued from the mouth four inches, and re-entered it an inch on each application of the arc, notwithstanding the resistance opposed by the teeth pressing against it; and after four or five applications of the arc, it was entirely restored to its usual situation.”

But of all the heads of quadrupeds hitherto experimented upon, that of the horse exhibited the most violent motion.

“ A very sensible gnashing of the teeth was produced, and all the muscles performed, in a surprising manner, the same motion as is exerted during the time of mastication.”

Not content with these experiments on the brute creation, this author instituted a set of experiments (related in Section 2) on the human subject also; placing himself for this purpose (to use his own words) under the scaffold near the axe of justice, to receive the yet bleeding bodies of unfortunate criminals. He obtained permission from the government of Bologna to have the bodies of two brigands, who were decapitated in that city, in 1802. On subjecting these heads to the action of the metallic arc, strong contractions were excited in all the muscles of the face, so as to have the appearance of the most horrid grimaces, the eye-lids were moved, &c. &c. In one of these experiments, we are told, that “ the spectators were actually frightened”. In truth, such experiments must be exceedingly disgusting; but the author informs us, that his desire to throw light on the system of Galvanism overcame all his repugnance. When the extremities of these criminals were Galvanized, the hands began to be clenched, the arms were lifted up, even when loaded with a considerable weight, &c. &c. It is a curious fact, deduced from these experiments, that

“ the heart, which, according to Haller, is the first muscle that receives life and the last to lose it, in comparison with the other muscles, can with difficulty be made to feel the influence of the Galvanic action.”

Another

Another inference deduced by the author from these experiments is, that Galvanism may be employed to ascertain the degrees of vitality in cases of sudden death.

We now come to Part III. which relates to the power of Galvanism as applied to medicine. This Part is subdivided into five Sections; in the first of which are considered the advantages which the medical administration of Galvanism has over common electricity; in Sect. 2, the application of Galvanism to the organs of hearing and seeing; in Sect. 3, its application in cases of asphyxia and drowning; in Sect. 4, its application to the cure of melancholy madness; where the author relates, that two patients in the lunatic hospital at Bologna, were completely cured by this new remedy. He describes very circumstantially the manner in which Galvanism was applied in these cases; expressing a wish, that the method may in time be rendered more simple, so as to be suited to hospitals and other public charities. He observes, that as patients of this sort often show a strong aversion to this application, it will be necessary to encourage them by every possible means. Sometimes on perceiving the flash of light, when the Galvanism is communicated, they cry out, and are frightened, &c. &c. The 5th, and last Section, contains general reflections on the action and influence which Galvanism, considered in a medical point of view, exercises on the animal œconomy.

These experiments and observations are followed by two Dissertations on Animal Electricity, translated from the Latin, from which, as they are chiefly speculative, it will be unnecessary to lay before our readers any extracts, after the account already given of the other parts of the work.

The experiments performed on the body of a malefactor executed at Newgate, of which an account is given in the Appendix, afforded results similar to those obtained in the experiments on the criminals executed at Bologna; the muscles of the face were thrown into horrible contortions, the eye-lids were opened, &c. &c. Then follows a Report presented to the Class of the Exact Sciences, of the Academy of Turin, in regard to the Galvanic experiments made by Vassalè-Eandi, Giulio, and Rossi, on the bodies of three men a short time after their decapitation; and, lastly, an account of an experiment made at Calais, on the transmission of Galvanism through an arm of the sea.

The subject of Galvanism being yet new, we have been induced to be thus particular in our analysis of the present work; which, it must be confessed, exhibits a large collection of curious experiments; some of which, however, it must be extremely

extremely disgusting to witness. In regard to the physiological inferences which the author has deduced from the action of Galvanism upon the nerves and muscles, we consider them as amounting, in the present limited knowledge of this subject, to little more than mere speculations and conjectures. But whether or not this principle have any influence over the functions of certain parts of the animal system, in a state of health; it is by no means improbable, considering the analogy that subsists between electricity and Galvanism, that this last may be resorted to with advantage in various diseases. It will require, however, much time and careful observation to determine what are the complaints to which it is best adapted. Besides certain states of deafness and blindness, we have seen that M. Aldini enumerates, among the instances in which Galvanism has been successfully employed, two cases of melancholy madness. It appears, however, from his own account, that it failed when tried in other similar patients; and that it proved injurious, and even dangerous, to persons labouring under raving madness. The expectation of its utility in cases of drowning, and other kinds of asphyxia, is, perhaps, not ill-founded; yet we would remark, that the mere excitement of muscular movements is not the only thing needful in such accidents. It will be in vain, that the heart and other muscles are made to contract by the power of Galvanism, unless, at the same time, a due degree of warmth be applied to the body, and more especially, unless means be immediately taken to introduce into the lungs a sufficient quantity of fresh or untainted air.

As verbal descriptions alone could not convey a clear idea of the Galvanic apparatus, and the mode of applying it, several neatly engraved plates are added, in illustration thereof.

ART. XV. *The political and confidential Correspondence of Lewis the Sixteenth; with Observations on each Letter. By Helen Maria Williams. In Three Volumes. 8vo. 11. 12. Robinsons. 1803.*

WHEN a female forsakes the ordinary pursuits and employments of her sex, we are only enabled to approve it from satisfactory proofs of exalted talents, unusual sagacity, and the most cautious adherence to moral rectitude.

But

But when we find a woman pronounce with dogmatical and peremptory decision on matters which involve the fate of empires and the happiness of millions, whose extreme ambition has never soared to any of the higher branches of literature, and who has only been distinguished among sciolists for a certain facility of versifying and vivacity of description, it is impossible that we should feel any thing but a mixture of pity and contempt. In addition to this, what must be our sensations when we consider, that the extraordinary personage, whose publication is now before us, at a period when every ingenuous mind felt extreme solicitude for the welfare of our country, precipitated herself into the vortex of the French Revolution, connected herself in ties of no common intimacy with some of its most atrocious characters, and, in defiance of what she must once have held in reverence, complied with some of its most absurd and preposterous innovations?

The same infatuation still continues to mislead her; proud of her intimacy with many of those who were instrumental in the murder of the unfortunate Louis, she still pursues his memory with a rancour congenial to theirs, and with a malignity which is very ill concealed, under the affectation of a melancholy regret for his misfortunes.

We shall not enter into the question of the authenticity of these Letters, though from internal evidence we may be allowed to suspect many of them; but one thing must be obvious to every reader, that the animadverter shows astonishing activity in dissecting and garbling them, that some single word or solitary phrase may be distorted, to justify disapprobation of the writer's principles.

We shall only give one example of the work, which, if the reader shall approve, he may easily obtain the rest.

“ LETTER XXIV.

“ *Translation.*

“ TO M. DE BAUMENT, AGENT AT LONDON.

“ November 29, 1789.

“ Your last letter terminates nothing, and speaks little of the operation with which you are charged. What indifference, or what apathy! You know I stand in need of the sum which you were directed to negotiate; and you suffer it to be obtained by others. You have not seen the bankers; and you allow the loan of the Duke of Orleans to be quietly effected, although the moments were so precious, and money so necessary. I know well that the minister of the interior, with his counter-police, achieves but little, and costs me a great deal. He knows all my repugnance to incurring debt, and how small a value I place on the means of seduction. He wishes to ape the Duke of Orleans, who ruins himself to do harm, and avenge himself of some
filly

filly songs, or some marks of contempt, which, in my opinion, he well deserved.

"One of my agents at the Palais Royal has made known to me, not only the destination of the sums he has borrowed, but the actual employments of those sums; and it is certain, that, the discount deducted, together with the profits of the brokers, fifteen hundred thousand livres have been distributed among the principal partisans of the Duke of Orléans. Mirabeau has had eighty thousand livres for his share, which were counted down at Latouche's, and carried in three hackney coaches to the rue Chaussée d'Antin*. I have the list of the deputies who have received money. Sixty thousand livres were distributed in the Faubourg St. Antoine, and to some partisans of the Duke. They have been eager to pay off the arrears to some daring men, known by their intriguing spirit, and their ambitious views. The name of a certain Marat is inscribed on the list; that also of Danton, and of some Genevan refugees in France, of that party which calls itself patriotic; upon the whole, those of some obscure, but very dangerous individuals.

"Thus, a number of wicked persons are united against me. I am persuaded that I must, as you tell me, employ their tactics, and attach some enterprising men to my interests, or rather recompense the zeal of some of my faithful subjects. I shall distribute with pleasure the money I have promised, which shall be employed, not for the commission of crimes, but shall serve to watch over my enemies, and counteract their projects. Hasten to execute my orders; fill up the loan; and avail yourself of the good dispositions abroad.

"LEWIS."

Was ever the faculty of misrepresentation more manifest than in the comments on this Letter! The King informs his agent in London, that the Duke of Orleans is plotting against his constitutional authority, and that his machinations must be opposed. This, in the eyes of Helen Maria Williams, is a most enormous crime. The King annexes a catalogue of names corrupted by Orleans, and in his interest. This catalogue, the lady says, deserves no credit; and why? because some of these sacred names were those, we presume, of her admired heroes, friends, and admirers. Why did she forbear to print the list? Now for a proof of her political sagacity. The King, forsooth, should have thrown himself on the protection of the majority of the National Assembly; that is, on the protection of a majority paid by Orleans, and headed by Mirabeau.

"* A paper was fastened, with a pin, to this letter, containing the lists of the names of those who had received sums arising from the loan made by the Duke of Orleans at London, in 1789."

G g

This

This witty and playful lady also, in various places, indulges herself with sneers at the clergy. In vol. i. p. 153, she calls them "the prætorian guard of despotism"; "this provident and vigilant band had long seen Hannibal at the gates". In vol. ii. Letter 32, she acts the theologian, and talks with much fluency of Popes, Fathers, councils, and historians. After giving credit, that is, some credit, to the reformers of the fifteenth century, she flippantly observes, that no modern believer cares much for their creeds. The whole of this part of the work marks the spirit of this female divine of the new school of Paris; of the party which, we presume, she is said to adorn; and of the friends who possess her confidence. Among the individuals who seem at present to be in high favour with this accomplished lady, the Abbe Gregoire holds an eminent place. The Abbe Gregoire took a solemn oath to maintain the kingly constitution; the Abbe Gregoire was among the foremost to destroy it. When it was debated whether the King could be tried, the Abbe Gregoire began his speech by saying, "The question whether a King can be tried is odious to me". Gregoire was a constitutional Bilhop; he is now a member of the Conservative Senate: more hypocrisy, dissimulation, and falsehood never centered in any one character. When he knew that the question of making Bonaparte Consul for life was to be debated, he came to England; after its decision, he returns to Paris; and affects, among his confidential friends, to lament what had happened in his absence. This is the man whom Helen Maria Williams reveres and loves, for his *great and admirable qualities*.

We shall make but one remark more. Miss Williams asserts, that since the Revolution, mendicity has almost disappeared in France. This is so far from being true, that every traveller complains of being beset by multitudes of beggars, on the high road, at the post houses, in the streets and public walks of Paris, in every shape and appearance, both by night and day. By this the reader may judge of the general accuracy of her assertions.

Perhaps it may be said, and we know it will by some, that we have bestowed more time and attention on this performance than it will be found on examination to deserve. It is nevertheless a duty we owe to the public, to point out misrepresentation and expose fallacy, particularly when they are circulated under the plausible colour of a name which once enjoyed a certain degree of popularity. We do not deny Miss Williams all pretensions to talent; she certainly is not destitute of intellectual ability, but we unequivocally deny her being possessed of those qualities of mind which are essential to decide on the

the profound subjects of the political affairs and constitutions of nations. We have said nothing of the Gallicisms and inaccuracies which deform her translation; but, as the lady is now become entirely frenchified, this might reasonably be expected! We beg leave to repeat our doubts of the authenticity of many of these Letters, which appear to contradict the situation, circumstances, manners, and sentiments of him to whom they are ascribed.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Year of Sorrow. Written in the Spring of 1803.* By W. R. Spencer. Royal 4to. 22 pp. 5s. Cadell and Davies, 1804.

The subject of this melancholy effusion is the decease of several persons, valued or beloved by the author, in the first months of the year 1803. The poetical powers of Mr. W. R. Spencer have been before acknowledged, and they shine with much lustre in this beautiful poem, in which the author effectually calls forth the sympathy of his readers. Among many passages of fine writing, the following, on the death of the Hon. Mrs. Ellis, is conspicuous.

" Breathe soft! Italian gales! and ye that wing
The tideless shore; where never-changing spring
Rules all the halcyon year; breathe soft, and shed
Your kindest dews o'er pale Eliza's head!
Propitious grant an anguish'd mother's prayer,
And save a wedded lover from despair.
Vain was the hope—in beauty's earliest pride,
E'en in the porch of life, Eliza died;
Ere yet the green leaf of her days was come,
The death-storm rose, and swept her to the tomb!
O thou, whose final will is happiness,
Author of good, Permitter of distress,
If still to speechless pangs thine ear be giv'n,
If dumb despair be eloquence in heav'n,
O reascend thy mercy-seat! to thee
Religious sorrow bows her filial knee!
Let Faith, thy cherub almoner, bestow
One gleam to cheer, not chase, the night of woe;
Let Patience sooth, not cure, the sacred grief,
Which prays not for oblivion but relief." P. 8.

The Apostrophe to the Year of Sorrow, in the concluding lines of the poem, is the more pleasing to the reader, because the wish it contains for the health of a beloved wife has, we believe, been happily realized.

“ And yet, disastrous year! thou canst impart
One reconciling boon to cheer my heart!
Revive, revive my Susan's drooping head,
O'er her pale cheek Hygeia's blossoms shed;
Sooth ev'ry pang, and every fear remove,
And charm her back to beauty, joy, and love!
Then will I blush for each reproachful tear,
And thank, and bless thee still, disastrous year!”

We might perhaps, if strictly questioned, object to a few expressions in this poem, but the merit of it altogether is considerable.

ART. 17. *Fables, consisting of select Parts from Dante, Berni, Chaucer, and Ariosto, imitated in English Heroic Verse. By Richard Wharton, Esq. M. P. 8vo. 5s. Payne and Mackinlay. 1804.*

This seems a very elegant exertise of a gentleman for his private amusement, and certainly not unworthy of the public eye. The poetry is very spirited: and, though the subjects are familiar to every reader of Italian, no one can be displeased at having their recollection so agreeably revived. The Castle of Altaripa, from Berni's *Orlando Innamorato*, has extraordinary merit; so have the stories of Caligornus and Ossilo, from Ariosto; and indeed so have they all.

ART. 18. *The Press; a Poem, published as a Specimen of Typography. By John M'Creeery. Royal 4to. 47 pp. 12s. Cadell and Davies. 1803.*

“ It is not without considerable anxiety”, says this author, at the close of his Preface, “ that I offer to public inspection this Poem, the production of those hours that I have been able to snatch from avocations of a more important nature to myself and my family. The reader will, I hope, bear in remembrance that it is not exhibited as the offspring of academic study, or uninterrupted leisure, but is chiefly intended for that purpose which the title-page has already sufficiently expressed”: namely, as a specimen of typography. Mr. M'Creeery, it should be observed, is a printer at Liverpool, and this beautiful proof of his art is rendered more remarkable, by some of the finest prints and vignettes, from wooden blocks, that ever have been executed.

But when we have praised the beauty of the press-work and ornaments, we have gone as far as justice will allow. The poetry undoubtedly requires all the apology offered for it, at the least; nor can we always praise the sentiments. His celebration of the alphabet, though much in character for a printer, wants something of poetical dignity; nor is he much more successful when he proceeds,

“ To range in words the alphabetic sign.”

We are desirous, however, for the sake of the other merits of the publication, to give the most favourable specimen of the poetry; which perhaps is the following, on the labour of transcription, before the invention of printing.

“ Incessant strove the Scribe’s industrious race,
Lingering and labouring with uncertain pace;
Slow from his hands the works of genius came;
His proudest use to feed the unsteady flame;
So greatly circumscrib’d his power appears,
A volume oft’ hath ask’d the toil of years.
The intellectual feast for wealth prepar’d,
With humble life no generous bounty shar’d,
Depriv’d, by pallid wants’ depressing power,
Of cultivated thought’s delusive hour;
And as dull labour toil’d the livelong day,
The unconscious soul in stupid dozings lay.”

In declaring his violent wrath against Mr. Pitt, for the Act which obliges printers to put their names at the beginning and end of what they print, this typographical poet, we presume, speaks the language of many among his brethren. Yet it is not easy to see what harm it can do a printer thus to advertize himself, or how it can be inconvenient, except when he wishes to print what ought not to be printed. In the poetical part, Mr. M’Creery might have received substantial aid from his friend Mr. Roscoe.

ART. 19. *Invasion, a descriptive and satirical Poem. By J. Amphlett.*
8vo. 4s. Longman and Rees. 1804.

The author, in the high spirit of an English patriot, and in poetry, some of which deserves much commendation, anticipates the event of a French invasion; which, with its progress and final consequences, he describes in three Books. The following specimen may invite the reader to peruse the whole,

“ Rest, sacred shades, and holy be the ground,
Where’er each bleeding patriot corse be found;
For you a grateful nation long shall mourn,
And nought but solemn sable weeds be worn.
A nation shall your funeral rites prepare;
A nation’s sighs, that steal upon the air;
And, when your sacred relics peaceful sleep,
Its sons shall musing bend, its daughters weep;
And dear shall be the spot where rests your clay,
Though empires totter, and though states decay.
Rest, holy manes, ever honour’d, brave,
Still be the guardians of the fame ye gave;
And, when insulting tyrants threat our coast;
Your sacred name shall animate our host.”

ART.

- ART. 20. *Miscellaneous Poems, in Verse and Prose. By John Parker,*
12mo. 3s. Verner and Hood. 1804.

This seems a whimsical title, and induced us to think that we should find the poetry prose and the prose poetry. However, on examination, the author seems to have a little idea of versification, though not enough to justify our advising him to pursue the occupation.

DRAMATIC.

- ART. 21. *Delays and Blunders; a Comedy. In Five Acts. As performed at the Theatre Royal, Covent Garden. By Frederick Reynolds,*
8vo. 76 pp. 2s. 6d. Longman and Rees. 1803.

With a candid allowance for improbabilities, and even impossibilities, to a considerable extent, this Comedy may serve, as it has done, to amuse an audience. In the closet, it is not easy to forget that the principal incidents in it are such as could not possibly take place in England, where the scene is laid. A murder which is no murder, a trial without an evidence, an acquittal without reason, a false and impossible imprisonment, a release as strange; sudden and unnatural compunction after the most hardened villainy: incidents of this kind, passing so rapidly as to make no impression, and mixed with the most farcical burlesque of language and characters, such are the ingredients of this play; which, however, is no worse than almost every one that appears. The idea of forming a natural and consistent plot, every part of which tends to some point for which the spectator is made to feel an interest, seems to be entirely lost among the present writers.

Mr. R. chooses to suppose his readers acquainted with technical terms of the theatre; and, in his stage directions, speaks of the *going*, the *flat*, &c. which consequently renders the directions unintelligible to nine tenths of those who attempt to read the Comedy.

NOVEL.

- ART. 22. *The Swiss Emigrants. A Tale. 12mo. 3s. Longman and Rees. 1804.*

This is a very pleasing and well-told tale, founded on the outrages committed by the French, in their most unwarrantable subjection of Switzerland. A concise but very interesting detail of the French invasion of this unfortunate country is prefixed, which cannot be perused without the most animated indignation against the perfidy and barbarity of this scourge of nations.

MEDICINE.

MEDICINE.

ART. 23. *Discourses on the Management of Infants and the Treatment of their Diseases. Written in a plain, familiar style, to render it [the subject] intelligible and useful to all Mothers, and [to] those who have the Management of Infants. By John Herdman, M. D. 8vo. 127 pp. 2s. 6d. Edinburgh printed; sold by Longman and Rees, London. 1804.*

This is the first of a set of popular discourses, which the author intends to prosecute, on the management and diseases of children. It is much upon the plan of the familiar treatises on the same subjects which have issued from the pens of Mr. Moss and Dr. Buchan; and although the observations contained in this first discourse be neither new nor original, yet are they set forth with a clearness and animation of style, well suited to make an impression upon the minds of those to whom they are addressed. Like Rousseau, however, whom he quotes, the author (in our opinion) pushes the arguments drawn from human life in its savage state, and from the example of the brute creation, too far; and while we contend with him, and the late excellent Dr. Gregory, that mothers should suckle their own children, and that there is no sufficient plea for the neglect of this duty in the majority of cases, we are nevertheless persuaded that instances now and then occur where, either from hereditary debility of constitution, or from infirmity occasioned by irregularity of living, (evils which result from civilization, and which do not exist in savage or brutal life), a woman is not able to nurse the offspring she brings forth; nor do we think that the objections urged against the milk of another woman (provided that woman be in perfect health) are by any means well-founded.

ART. 24. *A Treatise on Cheltenham Waters and Bilious Diseases; containing, 1. The Chemical and Medical Properties of the Saline Springs of Cheltenham; 2. Arrangement and History of Bilious Diseases; 3. The Medical Uses of the Saline Springs; 4. Directions for drinking the Waters; 5. Geological Experiments for the Discovery of new Saline Springs at Cheltenham; 6. The Nature and Uses of the Steel Well. To which are prefixed, Observations on Mineral Waters and Watering Places. By Thomas Jameson, M. D. 8vo. 191 pp. 6s. Cheltenham printed; sold by Murray, London. 1803.*

So many treatises have been written on the Cheltenham Waters, that many observations made by others must necessarily be repeated in this publication. These, which constitute the main part of this tract, we shall pass over, noticing only such matters as appear to be new, and peculiar to this author.

During the last season, apprehensions prevailed among the invalids who visited Cheltenham, that the old springs would not supply a sufficiency of water, the demand for which has progressively increased for the

the last four or five years. To remove these apprehensions, borings were made (under the superintendence of the author) in different places near the town, for the purpose of discovering new springs; in consequence of which two new saline springs have been already discovered, not inferior to the old spas, in chemical or medical virtues. One of them supplies such an abundance of water, that it is intended to convert it into a well. The observations on these are followed by an account of the newly established chalybeate well, slightly noticed (he says) about sixteen years ago, by Dr. Anthony Fothergill, at the upper end of Cheltenham, which the author states to be a simple carbonated chalybeate water, similar to that of Tunbridge. He calls it the Steel Well, to distinguish it from the Saline Spas with which it has been frequently confounded, and enumerates the various diseases in which it is useful or hurtful, with the doses and modes of administering it.

ART. 25. *The Veterinarian's Pocket Manual, containing brief Directions for the Prevention and Cure of Diseases in Horses, including important Observations on the Glanders, together with a Table of different Degrees of Running, commonly denominated Glanders; and a Treatise on some of the most common Operations.* By M. La Fosse, Principal Farrier to the Army in France. 12mo. 128 pp. 2s. 6d. Badercock. 1803.

"M. La Fosse, author of the Veterinarian's Manual, was (says the translator) principal farrier to the late King of France, in which post he succeeded his father, the elder La Fosse, who, it is believed, was the first person that improved the art of shoeing. Thus our author, born a farrier, has a legitimate claim to deference on every point relating to horses. A single glance at the table of contents, will convince the reader, that his active mind has been directed to the greatest variety of subjects, and the most minute particulars. In this work, he does not treat so fully on every subject, as is seen in his *Guide du Maréchal* (Farrier's Guide), a very elaborate performance, of which this Manual is an abridgement, chiefly for the use of army farriers. The Guide passed through two editions, and the Manual, called the third (dated 1803), has the addition of a chapter, on the "Anatomy and Physiology of the Foot," evidently translated from an English treatise recently published. But that which distinguishes this work is the Table of Glanders; a subject upon which the author has bestowed a great deal of labour, and upon which no one ought to remain ignorant a moment of every step that is made towards the discovery of its seat, pre-disposing causes, and cure. It is the new information contained in this part of the book, added to the reflection, that the lives of two men, father and son, have been devoted to the discovery of a cure for the glanders (the great desideratum in farriery) that induced the editor to step aside from a laborious occupation, though conscious of his inability, to present the world with this little volume. In this part of it, he hath rendered the author most faithfully; less anxious about what he considered as subordinate parts of the work, with which he has taken considerable liberty, and wholly omitting that which relates to the foot, he consigns the work to the candour of the reader."

M. La

M. La Fosse shews that several affections, of an opposite nature, have been confounded with glanders, through the inattention or ignorance of farriers; in consequence whereof many horses have been unnecessarily destroyed, there being no remedy for the true glanders, to prevent the spreading of which (the disease being contagious), it is customary to kill the animals. The before-mentioned table exhibits the distinctions between the real and supposed glanders. As for the diseases enumerated, rather than described, in this small volume, they are so cursorily treated of, that we judge it to be very inferior in this respect to Mr. White's, and some other compendiums which have preceded it.

DIVINITY.

ART. 26. *A Sermon, preached on the late Fast Day, Wednesday, October 19, 1803, at the Parish Church of Hatton, Warwickshire. By Samuel Parr, LL. D.* 4to. 32 pp. 2s. Mawman. 1803.

The subject of this discourse is patriotism, shown in that comprehensive view, limited with that precision, and enforced with that eloquence, which are naturally expected in a composition produced by Dr. Parr. The preacher ably and copiously distinguishes between true and false patriotism; vindicates the Gospel for the omission of that virtue, against the sneers of Shaftesbury, and the injudicious praises of Jenyns; and illustrates also the similar omission in the comprehensive precepts of the Decalogue. It is explained, with great ability, why our Saviour could not by express injunction enforce the duty of patriotism without occasioning great evils both immediate and remote: while, at the same time, it is exemplified in many circumstances of his conduct, and recommended by implication (which we believe is here first observed) in his parable of the good Samaritan. When the principles so ably inculcated are to be enforced, by the application of them to present circumstances, the rich and energetic style of Dr. Parr is employed with great effect. We shall exemplify from a passage, in which, after enumerating and defining, with a copious recollection and discriminating judgment, the advantages enjoyed under our present constitution, ecclesiastical and civil; he explains to his hearers the evils they would have to encounter from the successes of the invading enemy.

"You, my hearers, are not without your portion in the blessings which I have just now enumerated. In the present state of society, you go forth in the morning to your daily labours without fear, in the evening you return without inquietude to your homely meals, and through the stillness of the night, you repose in your beds without alarm. But, if your enemies were *long* to prevail, would they not, like the Egyptian task-masters of old, command you to make brick, and to supply yourselves with straw? Would they listen to your complaints, when you "were hungry and thirsty", and your souls were fainting within you? Would they suffer you to rehearse, in carols of joy, all the mighty feats, and all the glorious triumphs of your forefathers, in defence of that *liberty* which is now your own? No. They would not permit your tongues to utter that word, so familiar to their ears, and

and so captivating to the hearts of Englishmen. They would put out every spark of the holy fire, which now glows in your bosoms. They would force you to endure the scorching sun, and the chilling frost, but without recompensing your toil. By compulsion you would till the land, and by violence, *they* would reap your harvests, or *they* would plunder your barns. From the character of freemen and of Englishmen, they would degrade you into vassals, too impotent to be dreaded, and too contemptible to be pitied. Day after day, and year after year, they would condemn you to the most ignominious drudgery, as "hewers of wood, and drawers of water"; and the agility of your youth, the vigour of your manhood, and even the last lingering remains of your strength, in tremulous and languid old age, would be exhausted at the will, and for the benefit, of your imperious and obdurate conquerors. Many of the evils here mentioned already impend over other countries, which are unable to break their chains; and if the power of your enemy were equal to his fierceness, the same evils, attended by various circumstances of aggravation, would inevitably overtake yourselves and your posterity.

"But from such a prospect, a mind truly English must recoil with indignation. You, I am confident, would disdain to bow down your necks to that yoke, which has been thrown by your enemies on many other people, whom their promises had cajoled, or their menaces had scared. Your spirit will never yield obedience to the commands of such oppressors. Your hands, instead of being cramped by the fetters which your enemies have forged for them, should rather be raised up in wielding the sword of justice, and in pointing the sharpest edge of it against the invader." P. 27.

This discourse is published at present, with only such references to authors, as the allusions in it render necessary; but the design of adding larger notes is mentioned: and from the topics which they would be employed to discuss, there cannot be a doubt that they would abound with matter interesting to the learned, and instructive to every competent reader.

ART. 27. *Antichrist, or the Man of Sin, a Sermon, preached before the University of Oxford, at St. Mary's, on Sunday, May 23, 1802. By Ralph Churton, M. A. Rector of Middleton Cheney, Northamptonshire, Lord Bishop of St. David's, and late Fellow of Brasen Nose College.* 4to. 51 pp. 1s. 6d. Hanwell and Parker, Oxford; Rivingtons, London. 1804.

The author of this Sermon, in a controversy with Mr. Eyre, showed himself some time ago (1797) an able and well-informed, no less than a zealous antagonist of the Church of Rome. In the present publication he strenuously supports the sound and long established doctrine of the Protestants, that the Pope is Antichrist; an undertaking in which, after the sentiments we so lately declared (Rev. for March, p. 245, &c.) he may be expected to meet with our co-operation. We rejoice indeed to find so able a divine contending for that doctrine which to us appears so peculiarly important. We lately praised, with great justice, his defence of the Apostolic origin of Episcopacy, from
the

the Apocalypse, (vol. xxii. p. 678), and in his present undertaking he displays a similar force and ability.

He refers to the usual authorities of the Fathers, to prove that the *Roman Empire* was by them understood to be the obstacle which prevented, for a time, the revealing of Antichrist; and he reminds his hearers that the same doctrine was supported at Oxford, and there sealed with the blood of Cranmer, Latimer, and Ridley. He then points out the prophetic limit of time for the appearance of Antichrist, which is, "not before, and not long after the division of the Empire into *ten States*." "Therefore," he adds, "there are but two competitors for this post of wicked pre-eminence, the bishops of Rome, and the impostor Mahomet." He then urges several reasons why it cannot be assigned to the latter; among which these are most remarkable; that his imposture could not properly be called an apostacy or *falling away*, since he had never been a Christian; and that false miracles or *lying wonders* formed no part of his guilt. He urges, on the other hand, with peculiar strength, some of the accusations against the Bishops of Rome; particularly that of *sitting in the Church of God*, there to receive personal adoration. He then, though no pleasing-task, calls to mind the tremendous judgments denounced against "the mystic Babylon," and warns his hearers that there is no change in the character of "the prophetic beast."—"The creed of that Church is the same now, as in the days of our fathers; the unity, as well as infallibility of her faith is the perpetual theme of her boasting. Here authorized manuals of devotion, to the blessed Virgin and other saints, are as grossly superstitious as heretofore; her public rituals, so far as we know, are unaltered; and in them the exacts of her prelates a solemn oath, to be faithful to Rome, and to persecute heretics." P. 28.

This discourse in defence of a doctrine, which may be considered as almost fundamental to every Protestant church, whom the Reformation called to come out of the mystic Babylon, deserves attentive perusal and consideration.

ART. 28. *A Sermon, preached at the Parish Church of St. George, Hanover Square, on Wednesday, October 19, 1803. Being the Day appointed by his Majesty for a public Fast. By the Rev. Robert Hodgson, A. M. Rector of that Parish. The Second Edition. 8vo. 27 pp. 1s. Hatchard. 1803.*

Mr. Hodgson sets before his parishioners the example of Nehemiah, when he exhorted the people of Israel not to be afraid of their enemies; but to "remember the Lord which is great and terrible, and fight for their brethren, their sons and their daughters, their wives, and their houses". Neh. iv. 14. The result was entire success. "God brought to nought the counsels of their enemies", and "the wall was built without a breach remaining". On this foundation, very found and seasonable advice is raised by Mr. H. and the evidence of a second edition, proves that his admonitions have not wanted attention from his parishioners, and probably from other readers.

ART. 29. *The Strength of Britain: a Sermon, preached July 31, 1803.*
8vo. 15 pp. Pote and Williams, Eton. 1803.

The title-page of this Sermon is (without any reason that occurs to us) the most *bashful* we ever met with. It neither makes known to us the preacher, nor the publisher, the price, nor the place in which it was delivered. All that we learn is, that it was "printed by Pote and Williams, Eton," and for this information we may thank a late Act of Parliament. Yet it is a very eloquent effusion of loyalty, patriotism, and sound piety. Our only complaint against it (one which we do not often make) is, its brevity. Of such a discourse one or two specimens must be produced:—

"We should be unworthy of the name and honour in which we stand pre-eminent among the nations of the earth.—Unworthy of the laws and liberty secured to us by the wisdom and the virtue of our ancestors; and debased even below the envy and hatred of our inhuman foe, if we were less firmly united in spirit, less valorous of heart, less ready in action to take signal vengeance on him, who shall dare to place an hostile foot on this beloved soil, to which our affections are, as our deep-rooted oaks, fast bound by the private endearments of our families, by the public blessings of our constitution in Church and State. The shock of arms from which our fields have been so long free, would not dismay us, animated as we are in defence of objects valuable beyond all price, dear beyond all expression:—We fight for the preservation of the choicest gifts of Heaven, the rights of our persons and possessions, the independence of our government, and the pure faith of Christ. While a thirst of blood, rapine, and devastation, which God abhors; envy, malice, and revenge, passions of the fiends of hell, instigate the foe to battle. In such a struggle we may confidently entreat *the God of Hosts to be with us*: in the contest of religion against infidelity, of moral rectitude against unprincipled profligacy, of just laws against capricious tyranny, of patriot loyalty against regicide usurpation—through God we shall *do valiantly*." P. 8.

"If this *wicked man be a sword of thine*, O God! if for our sins this nation be in danger of falling, may our timely penitence avert the evil! Prostrating ourselves before Thee, in humble acknowledgment of thy great goodness, and with contrite hearts lamenting our own unworthiness, may we obtain mercy and forgiveness! and grant, O good Lord! that by the aid of thy grace we may henceforth so live in dutiful obedience to the King, in brotherly love towards each other, in the fear and reverence of thy holy name, that we may be blessed in thy strength, nor fear when he *that dasheth in pieces, is come up before our face*: for *happy are the people who are in such a case, yea blessed are the people who have thee*, O Lord, *for their God*."—P. 14.

ART.

- ART. 30. *The Goodness of a People, their true Honour and Security. A Sermon preached before the Spilby Volunteer Infantry; on Sunday, March 4. 1804. By the Rev. Edward Walls. 8vo. 16 pp. 1s. Kelsey, Boston. 1804.*

This is another very acceptable specimen of patriotic eloquence; tending to confirm (if it were necessary) our conviction, that discourses of this kind, addressed to "friends and neighbours," are calculated to produce most beneficial effects. The Chaplain, in the dedication of his Sermon to the Corps, bears an emphatic testimony, in few words, to their merits: "Wishing, and devoutly praying, that the defenders of our country, in general, may rival you in discipline and good conduct, I remain, &c." We have heard from other quarters also, that the *Spilby Volunteer Infantry* is an exemplary Corps.

- ART. 31. *Honest Apprehensions; or the unbiassed and sincere Confessions of Faith of a plain, honest Layman. 8vo. 77 pp. 2s. 6d. White. 1803.*

As we are not without our conjectures or persuasion respecting the author of this confession of faith, we are perfectly ready to add our testimony to the assertion that he is an *honest* layman. His plainness must be understood with some reserve. It is not an applicable description, if it be supposed to imply either want of learning or defect of ingenuity. He seems to intend, by it, that he has made here a resolute unbiassed application of plain common sense, without suffering it to be influenced by any other knowledge than that of scripture, or misled by any power of imagination; and in this, we doubt not, he has acted with entire sincerity. We have not indeed the slightest doubt that the following short postscript contains the most genuine account of his feelings, and the truest picture of his work:—

"The so numerous citations of various Texts of Holy Scripture, are added in these pages, for the sake of shewing, that the author has not dared *rashly* to adopt any opinions;—or to harbour any conclusions, even in the most secret thoughts of his heart, but what do truly appear to him to be enforced by those sacred writings.

"And he can most truly affirm, that as these various authorities from scripture have not been borrowed by him from the citations of any other author whatever; so they are indeed, the very grounds of conviction, which by frequently occurring to his remembrance, unavoidably led him, of God's mercy, to the *Faith*, and *Hope*, which he *here* confesses;—and were by no means sought for by him to confirm apprehensions that he had himself ventured previously to adopt."

In perusing with great care, a Tract thus recommended by honesty and sincere piety, we have not perceived that the author deviates in any material point from the doctrines inculcated by our Church. But he confirms them in his own way, and by abundant authorities from the Sacred Writings. It seems perfectly impossible that such a publication, from an author so circumstanced, can have any other than the
most

most beneficial effects. A pious Layman is considered a volunteer in the cause of religion, and obtains a credit for sincerity which is sometimes unjustly withheld from clerical writers.

POLITICS.

ART. 32. *The Substance of a Speech intended to have been spoken in the House of Lords, November 22, 1803. By R. Watson, Lord Bishop of Landaff.* 8vo. 46 pp. 1s. 6d. Cadell and Davies. 1803.

While we acknowledge that the most patriotic feelings are admirably expressed in some parts of this *intended* Speech, we cannot but regret that there are other passages which the same feelings ought inevitably to have excluded. In perusing what is said on the subject of the national debt, the chief impression of every reader will be that of surprise. He will look in vain for the usual sagacity and extensive information of the Right Reverend author; and will be astonished to see a mode of relief proposed, which appears to be neither practicable, nor, in reality, just. But when he shall find other topics introduced, the most calculated to cause division and contention among us, at a time when the necessity for union is most evident, he will hardly be able to believe, that such an inconsistency can proceed from such a mind. Is this a time to revive the most violent struggles that have ever subsisted in the nation? to call forth all the mutual jealousies of Dissenters, Papists, and Churchmen? Yet such is the direct and necessary tendency of a considerable portion of this Speech. Lamenting these inconceivable deviations of a judgment usually strong, we shall produce only one short specimen from the useful part of the publication.

"Glorious and unexampled on the surface of the earth is his Majesty's situation!—Other princes there are, who reign over more extensive regions—other princes there are, who support their thrones, in times of peace, by more numerous armies; and exercise over their subjects a more unlimited sway.—But where is the prince in Europe; or in the world, who, in the day of danger, sees himself protected, as his Majesty is, by the united efforts of all his people;—by the persons of those who are able to wield a weapon;—by the prayers of the aged, and of the sex;—by the purses of the rich;—and by the hearts of all? Surely all this is well; it does honour to the King, it does equal honour to the people. They know for whom and for what they expose their lives; they know that they are not miserable *conscripts*, driven in chains to be sacrificed on the altar of an ambitious leader, whom they detest; but loyal subjects, voluntarily encountering danger for a legal and beloved monarch; and not for him only, but for themselves; for the preservation of that limited monarchy, which is the primary source of all the blessings they enjoy; as members of civil society." P. 5.

Let us only add a question, whether *the sex*, as used in this passage, for the *female sex*, is not a strong and improper Gallicism? It has
been

been employed by some writers, but usually with something that led to the confusion. Here it is harsh, and to a common reader scarcely intelligible.

ART. 33. *Fitz-Albion's Letters to the Right Honourable William Pitt, and the Right Hon. Henry Addington, on the Subject of the Ministerial Pamphlet, entitled, "Curfory Remarks on the State of Parties. By a Near Observer." First published in The True Briton, and now republished, revised, and corrected, with the Addition of Notes, &c.* 8vo. 128 pp. 3s. Millar. 1803.

In the present collision of parties, which threatens so much evil to the country, at so critical a moment, we have been censured for having taken a moderate and a mediating part. Let it be remembered, however, that our politics have never been those of a party. To defend our admirable Constitution, in church and state, against those who would have crushed or undermined it, was the original purpose of our work. When the men, whom on those principles we have uniformly revered, are divided between themselves, we cannot but lament an occurrence, which we have always deprecated, as weakening the defences of every thing that is valuable to the nation. But we cannot, on that account, change our praises into censures, or attack, on either hand, those whom we have always thought worthy of defence. We have therefore wished to avoid the detail of these contentions. If, for that reason, we incur the reproaches of those whose politics are always factious and virulent, we regard them as the highest commendations. Others, we trust, will give us credit for consistency.

The style and language of the Letters before us are undoubtedly superior to those of the political Essays usually found in newspapers. Yet they are not without blemishes. The professed object of the author is to vindicate Mr. Pitt from the aspersions thrown upon him in the "Curfory Remarks"; in which endeavour, we think him very generally successful. But he has manifestly a further purpose; namely, to discredit (we had almost said to vilify) Mr. Addington's administration. In this respect, we are far from thinking him either just or candid. Not to mention the unfairness and illiberality of imputing to Mr. A. every thing that is reprehensible in the "Curfory Remarks", although it is admitted, that he condemned many parts of the work, and solemnly denied any knowledge of the writer; there are also many unsupported charges against his political conduct, many exaggerated representations, and much trite personality. We were astonished to see in any *British* writer (still more from an advocate of Mr. Pitt) the charge, brought by Bonaparte against administration, of insolence, in demanding an answer to their ultimatum within thirty-six hours, repeated and enforced. Can the writer have forgotten how many tergiversations had been practised, how many evasions attempted by the Consul and his minister, before that demand was preferred? Or does he believe that Mr. Pitt, the negociator with Spain in the year 1790, would have been less peremptory with the First Consul, than he was on that occasion with the Spanish government?

charged", he justly represents as a moment of great anxiety, "of fearful and perplexing doubt"; and infers, "that no man, who had not some firmness of mind, nay a considerable portion of it, would, at such a moment, have undertaken the management of public affairs". After other observations of the same kind, the author states the circumstances which occasioned the resignation of the late Ministers (which we will not here repeat); and shows the advantage it was to them to be succeeded by men who had approved, and would support, the measures of their administration: thence he infers, "that the promise of support must have been broad, and cordial, and unqualified". The questions, what such a promise must, at all events, have meant? and whether the claim had been forfeited at the time when it was withdrawn? are also fully discussed. Here we observe a remark similar to one which we have before made during this controversy, on the inconsistency of those who "assign the treaty of Amiens as a just cause of violent opposition to Mr. Addington, and yet consider it as no bar to an union with Mr. Pitt."

The author next proceeds to the negociation (or, as some term it, overtures) for the return of Mr. Pitt to office, and enters at large into the circumstances of that transaction, representing it in somewhat a different light from that in which it appeared to the "More Accurate Observer". We will not cite the remarks in this part of the work, although they appear to us to be, in general, warranted by the facts admitted.

The last topic discussed is the parliamentary conduct of the statesmen in question; upon which it is not our business to animadvert. The author before us admits, that excepting "the line which was taken upon Mr. Patten's motion", the *manner* rather than the *conduct* of Mr. Pitt has been unfriendly to Mr. Addington. This is a point which can hardly be deemed a fit subject of public discussion. It must be left, in a great degree, to the feelings of the parties themselves. On the conduct of the late Minister upon Mr. Patten's motion, opinions will vary, according to the political connections and prejudices of those who are to judge. The author of this tract is of opinion, that without giving an unqualified approbation to Ministers, Mr. Pitt might have joined in putting a negative on the motion. We are inclined to think, that moving the order of the day was a sufficient declaration against the motion of censure, or at least, was such a neutral conduct as did not necessarily indicate future hostility. Thus far as to the imputations on the late Ministers. The charges against the present administration are answered in this pamphlet with ability; and most of them, in our opinion, with perfect justice. Upon the whole, this political tract deserves much attention, as being written, not only with ingenuity, but candour; and maintaining the cause of the ministers, not only with more temperate, but with more judicious arguments, than have been used by their former advocate, the writer of the "Cursory Remarks".

ART. 36. *The salutary Effects of Vigour exemplified in the Operation of the Nottingham Act; passed in the last Session of Parliament: being a Sequel to "Thoughts on the late General Election, as demonstrative of the Progress of Jacobinism". By John Bowles, Esq. 8vo. 9 pp. 6d. Rivingtons, &c. 1804.*

This little tract is so strictly considered by the author as a sequel to the former, that its pages are numbered from it. It contrasts the present state of Nottingham with that which subsisted before the passing of the Act. It informs the reader, that "the county magistrates, in exercise of their new jurisdiction, have appointed peace-officers, who are active in keeping the peace": and that by these legal means, this once turbulent and licentious town is become tranquil and orderly. Mr. Bowles concludes, by reflections on the necessity of an efficient police, and a quotation from Hooker in praise of law.

PHILOSOPHY.

ART. 37. *Thoughts on the Formation of the Earth. By a Farmer. 4to. 28 pp. Shrewsbury. 1802.*

A short Preface, full of apologies, is prefixed to the four chapters into which this small work is divided. Acknowledging himself ignorant of the theories which have been offered to the public by other writers on the same vast and abstruse subject, this author says, that an abridged translation of Buffon's work was the only book of the kind he had perused when the present tract was nearly completed: sensible, therefore, of the numerous imperfections with which his work is likely to be replete, he apologizes for intruding on the public his crude ideas relative to the formation of the earth.

The reader, indeed, will easily perceive, that his ideas are crude and indeed indigestible; but, after a full and modest acknowledgment of the probability of its numerous imperfections, it would be ungenerous to examine the work with peculiar minuteness and severity; we shall therefore only endeavour to give our readers some idea of this author's attempt at theory, by a concise statement of its most relevant parts.

In the commencement of the first chapter, he says:

"To the appearance of the high ground called Whitcliff, near the town of Ludlow, in Shropshire, the following ideas owe their existence. These extensive hills chiefly consist of a hard grey sand-stone, abounding with the wreck of fishes: among those of the crustaceous and testaceous kinds, I found lobsters, cockles, razor-shells, barnacles, and oysters; also a number of broken stones, apparently petrified; fishes of the bony tribe, are confusedly scattered over the face of the country. From the deposition of these phenomena, I have endeavoured to reason back to the formation of the earth, and have drawn therefrom the subsequent conclusions."

The hypothesis which he has formed on the tottering foundation of these partial observations is, that the terraqueous globe always contained the same quantity of water as it does at present; but that once, the solid mass of matter was soft, and smoothly globular, not full of inequalities, as it is at present; and that then it occupied the parts nearest to the centre of the whole; consequently the water surrounded it every where. In this state of things, the only living inhabitants of the globe were those whose exuviz, or shells, &c. are now found upon hills and plains, in different parts of the world. This author further supposes, that afterwards, by the agitation and blending of its different parts, "a general fixation of the rocky matter took place; and did (as salt made one of its principal constituent parts) in its transmutation from fluidity to stony firmness, give itself another figure. Thus it contracted in most places now covered by the sea, and pushed itself forward where it appears above its surface; and the water, rolling off from the projecting parts, found itself a resting place on the indented sides; and thus again restored the spherical form of the planet, so far as its quantity would allow."

The land thus emerged from the sea, was naturally mixed with those marine shells, petrifications, &c. which are now to be found upon hills and plains. The creation of the human species, and other land animals, as also of plants, must have taken place subsequent to the above-mentioned emersion.

The title of the second chapter is, *On the Probability of the Land's being again submerged in the Ocean*. That this event is likely to take place at some future period, this author is led to believe, from the constant falling of earthy matter from the mountains to the plains, and thence to the sea; by which means at last, the whole of the land, which now projects above the level of the sea, will be carried to the bottom of the latter; and, of course, the water will again cover all the surface of the globe.

The third chapter contains a recapitulation of the contents of the two preceding chapters.

In the fourth chapter, the author endeavours to reconcile to his hypothesis a few phenomena, which might be urged against it. The principal of those facts is, that in certain places, trees and other vegetable parts are found beneath the layers of marine productions; but "this strange arrangement", he says, "of stratified matter may, in some places, owe its position to land slips; it has often happened, that the sides of hills have slid down into the plain, and covered all the subjacent surface." P. 24.

He also attributes the above-mentioned conformation to the action of earthquakes, and other convulsions of the globe. A rough sketch or map of the world is, by way of illustration, prefixed to the title-page of the tract.

AGRICULTURE.

ART. 38. *An Inquiry into the Rot in Sheep; and other Animals; in which a Connection is pointed out between it, and some obscure and important Disorders, in the Human Constitution. By Edward Harrison, M. D. F. R. A. S. Ed. Member of the Royal Med. and Royal Phys. Soc. Ed. of the Med. Soc. London, &c. 8vo. 56 pp. 2s. Bickerstaff. 1804.*

In Part I. Dr. H. enquires "into the nature of the soil, and the circumstances which induce and prevent the rot; and attempts to prove, that marsh miasmata are equally the cause of agues, remitting fevers, &c. in the human subject, and of the rot in animals". The disease here treated of, obtains its name from the state of the liver; which remains soft and flaccid after death, and is not made hard or compact by boiling. It is said to affect "sheep, cows, horses, asses, hogs, deer, hares, rabbits, geese, pigeons, turkeys, poultry", and even dogs; but the author's observations are chiefly confined to *sheep*: because "the phenomena and progress of the disorder have been more carefully observed in them, than in other animals".—"Poor clayey and loamy lands are most subject to rot. On them, without great care, water stagnates; and can only be removed by evaporation; for they are too compact and tenacious to permit much of it to sink down, and escape below the surface. By judicious drainage, and conveying away the moisture as it falls, such lands become sound; and then sheep may feed securely upon them, in all seasons of the year. Grounds that are always dry, or always under water, and such as are wet enough to preserve a continual run and circulation, were never known to suffer from the rot".—"In the *Holland Division* of Lincolnshire, it may be safely affirmed, that, from the improved drainage in that fertile district, *agues* have declined very considerably both in frequency and violence". We conclude, that much remains to be done in the way of drainage within that fertile district; from the strong effects of ague which have been seen, during the last winter, in the tremulous hands of some of its inhabitants; for whose sake we are inclined to wish, that the able professors would proceed with all possible dispatch, in the annihilation of "marsh miasmata"; by completing two "plans of great magnitude in drainage". Dr. H. then enquires into the "causes of rot"; promising some notice of the various theories and hypotheses on this subject; which are these: "the disorder has been imputed, 1st, to a vitiated dew. 2dly, to a *grass*, which adheres to the grass after wet weather, or the overflow of running water. 3dly, to the luxuriant and quick growth of plants, in hot, moist seasons. 4thly, to grazing upon certain herbs. 5thly, to *fasciolæ hepaticæ*, or their ova, being introduced into the stomachs of animals, by feeding on swampy and low grounds, in moist weather. 6thly, it has been called the sheep-pox, by Professor Vibourgh, of the Veterinary College at Copenhagen. 7thly, it is ascribed by Daubenton to poor diet, and drinking 'oo much water." The Doctor assigns reasons, apparently valid, for setting aside these causes of rot; and then says, "it seems to be occasioned by
poisonous

poisonous *effluvia*; which, under certain circumstances, are emitted from marshy soils". This opinion is supported by a statement of several cases, which seem to justify the author in attributing the rot in sheep, and other animals, to "*paludal effluvia*"; before named "*marsh miasmata*"; or, "*miasmata paludum*".

For "prevention of the rot", the grand means must be drainage.

Part II. on the "History of the Rot in Sheep", is very brief; and the title of it (we think) should rather have been, an account of the symptoms and the progress of the rot in sheep.

In the Notes (p. 52) Dr. H. is "inclined to impute the ophthalmia in Egypt, to noxious vapours, rather than to particles of floating sand, to solar reflection, or the intrusion of unseen insects".

We hope this author will prosecute his enquiries (which at present are confessedly incomplete) on a subject highly interesting to the husbandry, and therefore to the general prosperity, of the kingdom. His future efforts in this way will be regarded by us with a friendly disposition: and in the same disposition we now admonish him; to abstain from talking of the "envious, or malevolent, and their misrepresentations"; (p. iii.) words ill calculated to renew peace where it is lost, and to reconcile very respectable, though unhappily conflicting neighbours.

MISCELLANIES.

ART. 39. *The professional Life of Mr. Dibdin, written by Himself, With the Words of Six Hundred Songs selected from his Works, and Sixty small Prints taken from the Subjects of the Songs, and invented, etched, and prepared for the Aqua-Tinta, by Miss Dibdin. Embellished also with an elegant Engraving by Mr. Smith, from a Portrait of Mr. Dibdin, a striking Likeness, and an admirable Picture painted by Mr. Davis. Four Volumes. 8vo. Published by the Author; sold by Longman and Rees. 1803.*

In the lives of eminent actors the public naturally takes an interest, they are public personages; and to that claim Mr. Dibdin adds those of an author, in music and poetry, to a very considerable extent. The list of his productions as a writer of comic and ballad operas is very large; and, among them several, as *Damon and Phillida*, the *Wedding-Ring*, the *Deserter*, the *Waterman*, the *Quaker*, were long in favour. The fertility of his imagination, and the readiness of his pen in producing ballads, is beyond example; of which the six hundred collected in this book afford no slight proof; nor is it a small praise to say of such a writer, that his songs, though frequently enlivened with humour and wit, have had an uniform tendency to support virtue and good principles.

* The Theatrical Remembrancer has twenty-five. Mr. D.'s own account includes many minor pieces, not known to the principal theatres.

To such a man, raised to celebrity by the mere force of his own exertions and ingenuity, it may fairly be allowed to tell the tale of his own life, and if in performing the task the squabbles, and little passions of theatres are too frequently introduced for some readers, others will be pleased with such a peep behind the curtain. We are sorry to find it intimated, more than once, that the profits of that theatre in which Mr. D. has been so long, and with so much applause, sole author, actor, musician, composer, singer, and manager, have not been proportioned to the fame it has produced. We have given above some little account of the fertility of his genius as known to us, but his own statement is more accurate, and greatly more extensive. "I have written", he says, "exclusive of my entertainments of *Sans Souci*, nearly seventy dramatic pieces of different descriptions, besides having set to music fifteen or sixteen, the productions of other writers. In the whole of those which I have invented and brought forward, are included more than nine hundred songs." The celebrity they have had, in every possible way, is too generally known to require repetition. They have been sung without ceasing in private companies, "the streets have echoed with them, and barrel organs and other mediums have proclaimed their popularity"; and all this, as the author declares, and the fact seems to warrant, without the aid of a single puff.

We have been anxious to do some degree of justice to so singular a genius; the inoffensive egotisms of whose account of himself will readily be pardoned by every good-humoured reader. We should willingly enliven our page by a specimen from his songs; but it were taking only a seed from a bushel. The portrait prefixed is, indeed, a spirited representation and engraving: of the etchings, we shall only repeat that they are by Miss Dibdin.

ART. 40. *Essays on Miscellaneous Subjects.* By Sir John Sinclair, Bart. 8vo. 467 pp. 8s. Cadell and Davies. 1802.

The subjects of these Essays are not so miscellaneous, as the title-page led us to expect. Nine at least, of the twelve Essays, are merely agricultural, and the other three are not very dissimilar. Most of the papers contained in this volume are *reprinted*, having appeared several years ago; some, before the commencement of our Review. Others have been separately noticed by us. A general character, therefore, and not a minute account of them, consists with the plan of our work. The author appears to have had, during many years, very splendid dreams of improvements in agriculture, and in subjects closely connected with it. Whether the nation has been perverse, in refusing to see its own interest; or, many among Sir John's numerous coadjutors, have been ill-informed and incompetent; or, his visions have been a fabric without sufficient base; it is certain, that the public has not yet reaped, nor seems to expect the reaping, of half among the numerous advantages which he has laboured to place within its reach. Yet, abating for some petulant remarks, a little unfriendly to our subsisting institutions; we must commend the diligence and spirit of a man, who has "carried on, for some years past, a correspondence with above 1500 individuals, on matters of a public nature:" (p. 305) and we
are,

are, "on the whole, inclined to say (with him) this is the work of an author who seems to have directed his attention to subjects connected with public utility and national improvement; and whose favourite object was, *not to have lived in vain.*"

ART. 41. *Remarks upon North Wales; being the Result of Sixteen Tours through that Part of the Principality. By W. Hutton, F.A.S.S. Birmingham. Embellished with a Frontispiece, View of Beddgelert, and Three Etchings of some of the principal mountainous Views.* 8vo. 7s. 6d. Vernor and Hood. 1803.

We are always well pleased to accompany this facetious and good-humoured traveller in his summer excursions; in which, however, notwithstanding he is approaching to the age of eighty, we must beg leave to lag occasionally behind. Talking of Snowdon, he says, "I had been from nine to twelve in ascending this grand eminence, and from twelve to three in returning; six hours of the severest labour in my whole life; and perhaps I am the only man that ever took a western trip to the summit of Snowdon at the age of seventy-six". Not much novelty can be expected from any account of a country traversed and described by so many curious and intelligent travellers; but, in this narrative, many pleasant anecdotes are interperfed, and many whimsical pieces of poetry are introduced, in style peculiar to the author.

ART. 42. *Ανδρῶπλανημενος; or, a Pedestrian Tour through Part of the Highlands of Scotland, in 1801. By John Brisket. In Two Volumes.* 8vo. 11. 1s. Wallis. 1804.

Two medical students of Edinburgh undertake a pedestrian tour through part of the Highlands, in the dress and character of common sailors; and are exceedingly mortified and surprised at not meeting, on all occasions, the attention and distinction of gentlemen. Nevertheless, the account of such a tour might have been rendered entertaining, if the author had confined himself to the description of what he saw of the country, and manners of its inhabitants; but, in the first volume, of 450 pages, almost 100 are occupied by a tedious account of the travellers being apprehended, on suspicion of being spies; and very nearly 150, by a fantastical dissertation on the fair sex. These, collectively, added to the author's story, of his being in danger of getting a Highland wife, not the most delicately told, fill more than half the volume, leaving very little space for the detail of the peregrination. The book can hardly be of use to any future travellers; nor can we in justice pronounce it to be, by any means, worth a guinea. A Frontispiece will be seen in the first volume, representing the travellers in their pedestrian dress; on seeing which, we cannot think it very surprising, that the simple Highlanders should not instantly perceive them to be gentlemen in disguise. In what part of his tour Mr. Brisket dropped the third syllable, *no*, out of the tactitious Greek word in his title-page, we have not heard.

ART.

ART. 43. *A Family Tour through the British Empire, containing Joint Account of its Manufactures, natural and artificial Curiosities; History and Antiquities, interspersed with biographical Anecdotes, particularly adapted to the Amusement and Instruction of Youth. By Priscilla Wakefield. 12mo. 5s. Darton and Harvey. 1804.*

We have had frequent occasion to speak favourably of the diligence which this lady has so often and successfully exerted for the improvement of young persons in various branches of knowledge. We think this publication particularly useful, and commend it without reserve. We do not know a book of the size which will convey so satisfactory an account of the productions, manufactures, and places of the British empire. We confess ourselves to be always advocates for cheap books, particularly when they are intended for the benefit of young persons. We think this very reasonable indeed, containing nearly 500 pages of letter-press, on good paper, with the addition of a very neat coloured map of the British empire.

ART. 44. *The Juvenile Tourist; or, Excursions through various Parts of the Island of Great Britain, including the West of England, the Midland Counties, and the whole County of Kent. Illustrated with Maps, and interspersed with Historical Anecdotes and Poetical Extracts, for the Improvement of the rising Generation. In a Series of Letters to a Pupil. By John Evans, A.M. Master of a Seminary for a limited Number of Pupils at Islington. 12mo. 5s. 6d. Harris. 1804.*

This is also a cheap, convenient, and useful book for young people, of a description similar to that of Mrs. Wakefield, but more limited in the information it communicates. A head of the author is prefixed; but what is of more consequence, there are neat maps of the places visited and described. The work has been published before, in detached Letters, in various numbers of the Monthly Visitor.

ART. 45. *Practical Geography; containing, 1, a concise View of Europe, Asia, Africa, and America; 2, a fuller Description of the same Parts; 3, a Select Table of the Latitude and Longitude of the most remarkable Places on the Earth; 4, Seven miscellaneous Views of the Earth, with an Outline of Ancient Geography in the Form of Voyages and Travels, &c. &c. By J. Olfen, M. A. Third Edition, considerably enlarged. 12mo. 4s. Mawman. 1803.*

This is a very proper book to instruct young persons in geography, where there are globes or good maps to which immediate reference can be had. Not having the advantage of either chart or map, we cannot help thinking it rather dear at four shillings:

ART.

ART. 46. *History of the Insurrection of the County of Wexford. A. D. 1798, including an Account of Transactions preceding that Event. With an Appendix. Embellished with an elegant Map of the County of Wexford. By Edward Hay, Esq. Member of the Royal Irish Academy. 8vo. 360 pp. 10s. 6d. J. Stockdale, Dublin. 1803.*

This book, we understand, was published in Dublin a short time before the explosion of the rebellion, on the 23d of last July; for what purpose may easily be conceived, when it is found to comprise a violent attack upon the principal magistrates and gentlemen of the county of Wexford. As we know from the most abundant testimony that some of these, who are here stigmatized with the grossest appellations, are in reality men of the highest honour, distinguished for humanity and every virtue, we cannot possibly give either credit or sanction to representations of the most opposite nature.

Of the suspicions which have rested upon the character of the writer, we shall say nothing. He labours strenuously to repel them, and we have not the smallest inclination to act the part of accusers. With respect to his History, it will be sufficient to observe, that in many important points it stands in direct opposition to that of Sir Richard Musgrave; which we considered as sufficiently proved by its own documents, and which has since been confirmed by every person on whom we could depend for information. A fuller opinion will be given by the friend on whom we have already shewn our reliance, in the Remarks he is now publishing, on Mr. Plowden's History and Postscript. We have received a small tract of Observations on Mr. Hay's History, signed "*a Wexford Freeholder*," in which several accusations are strongly urged against the author; but, as the book is anonymous, we have not ventured to consider it as authority.

ART. 47. *The Art of War epitomized; or, A Compendious System of Field Tactics, according to the Practice of the most celebrated Generals and Engineers. Illustrated by Engravings. 2s. 6d. Nicholson. 1803.*

Not having taken our degrees in the university of Lilliput, we do not find it easy, or even practicable, to give an abstract of an *Épître*; we shall therefore content ourselves with pointing out the intention of the book, from the best of all possible sources, the author's own words, who concludes his Introduction by telling us, "that to facilitate the young officer's attainment of the requisite skill and conduct in the arduous task of warfare, is the purport of the following pages." He then proceeds, in a great number of short sections, to point out the rules necessary to be observed in all the operations of war, illustrating them by a prodigious variety of examples, drawn both from ancient and modern history. In a treatise of this kind, which contains receipts, as it were, for making war, selected from the most approved military cooks, it cannot be expected that much novelty should be found; we can, however, recommend it with confidence as a book of reference

reference for military commanders of all ranks, and the rules it contains are drawn from the best authorities; though we think the author might more frequently have acknowledged the source from which he derived them.

The engravings with which it is *illustrated*, as the title-page expresses it, are all contained in one plate, and consist of plans of a square and a circular redoubt, and of an entrenched camp.

ART. 48. *A Treatise on the Cavalry and Saddle Horse, with Remarks on Pacing and Leaping; Observations on Breeding, &c. Dedicated to his Royal Highness the Duke of York. By G. Orr, Esq. late of the Fencible Cavalry. Ginger. 1803.*

The only exceptionable part of this book is the frontispiece; which consists of a very old and bad engraving, exhibiting the antiquated habits of a heavy and a light dragoon. In most other respects the work deserves much commendation, both for the style in which it is written, and for the observations which it contains, divested as they are of technical pedantry, and of that inflated and affected mode which most authors on veterinary subjects have adopted.

Not having, however, been bred in the school of Lavater, we cannot altogether coincide with the author in his fanciful ideas of the effect of colour either in the human or the brute creation; and being old-fashioned fellows, we are much inclined to give credit to an old saying or axiom, that a good horse cannot be of a bad colour.

ART. 49. *The Recorder: being a Collection of Tracts and Disquisitions, chiefly relative to the modern State and Principles of the People called Quakers. Vol. I. By William Matthews, of Bath. 8vo. 311 pp. 5s. Johnson. 1802.*

We have waited some time in vain for a second volume from the same hand, that the two might be dispatched together; we do not mean, that two birds might be *killed* with one stone.

It appears from this, and from other publications which we have lately seen, that very warm divisions, little short of positive *hostility*, prevail among "the Friends" in England. The principal subjects of this volume are, Church Discipline, Tithes, War Taxe, the Case of Hannah Barnard, and the Doctrine of the Trinity. On some of these subjects, Mr. (we mean William) Matthews, differs so widely from the Society at large, that he, and others with him, have been reputed almost Deists and Infidels. He protests strongly against such a charge; but he seems to us to differ from those who call themselves *rational Christians* only in this respect, that what they attribute to *reason*, he attributes to *inward illumination*, "the great regulator of *faith* and *duty* to individuals," and far above the "outward *testimony*" of Scripture.

FOREIGN CATALOGUE.

FRANCE.

ART. 50. *Nouveau dictionnaire d'histoire naturelle, appliquée aux arts principalement d'agriculture; par une Société de naturalistes et d'agriculteurs, en 24 vol. grand in 8vo. ornés de 250 planches en taille-douce, représentant les objets les plus utiles, les plus curieux ou les moins connus des trois règnes de la nature, dessinés d'après nature. Paris, chez Derville. 1803.*

This Dictionary, many volumes of which have already been imported into this country, promises to be a very complete work of its kind. A number of naturalists, celebrated for their knowledge in the different branches of physical science, have made themselves responsible for the execution of separate divisions of the work, by affixing their names. Among these, we perceive several which are not unknown even in foreign countries, namely, Chapral, Sonnini, Cels, Parmentier, La Treille, Patin, &c. The reader will naturally feel confidence in a work executed by such persons; and the fact is, that it appears well calculated in the performance to justify that confidence. Each article begins with an accurate description of the object under consideration; and to each name or title is subjoined the appellation given by Linnæus, Latham, or other naturalists. The plan of this Dictionary is vast, and it is one which could not have been adequately realized but by such a combination of knowledge and talents. The *Dictionnaire de Physique* of *Bomare*, which had the chief currency before the present undertaking, was, in many respects, considerably inferior; and, besides being composed with less scientific skill, is now of necessity deficient in a vast number of articles which have been recently discovered.

ART. 51. *Repertoire du théâtre François, ou Recueil de toutes les tragédies et comédies restées au théâtre depuis Rotrou, pour faire suite aux éditions de Corneille, Molière, Racine, Regnard, Crébillon, et au théâtre de Voltaire; avec des notices sur chaque auteur, et l'examen de chaque pièce, par M. Petitot. Didot, Paris. 1803.*

The great difficulty, and even impossibility, of collecting the separate French dramas, which have been cited by La Harpe, in his *Cours de Littérature*, those at least which are not included in the collections above-mentioned, led to the formation of this work; in which the press of the celebrated Didot has added beauty to utility, to such a degree, that the volumes first published have been considered as models of typographical elegance. The first three volumes, which were published together, according to the plan of the undertaking, contain the following twelve tragedies of as many different authors. The *Pensées* of Rotrou; *Penelope*, by the Abbe Genest; *Andronic*, by Campistron; *Médée*, by Longepierre; *Manlius*, by Lafosse; *Amosis*, by La-
grange;

grange; Absalon, by Duché; *Marius*, by De Caux; *Inés de Castro*, by La Motte; *Gustave*, by Piron; *Didon*, by Le Franc de Pompignan; and *Mahomet II.* by Lanoue. Very few of these are at all known in England; but, as the collection is to be formed entirely of pieces which have the established approbation of the French theatres, it is not unlikely, that curiosity will be excited to form acquaintance with the n. According to the account of the editors, the curiosity of an Englishman first suggested the design of the collection. It is thus related.

“ Un Anglais pria M. Fievée, pendant le séjour qu'il fit à Londres, de lui envoyer toutes les tragédies et comédies dont M. de la Harpe parle dans le Cours de littérature. A son retour, M. Fievée voulut vainement s'acquitter de cette commission; en effet, beaucoup de ces pièces manquent, la plupart sont remplies de fautes, et imprimées avec une économie dégoûtante. Il restait la ressource de prendre les œuvres complètes de chaque auteur, mais le nombre des volumes serait monté à plus de trois cens; en supposant même qu'on eût pu les réunir, ce qui est impossible, quelques auteurs n'ayant jamais eu d'édition complète de leurs œuvres, d'autres n'étant plus imprimés depuis long-temps. Ces difficultés amenèrent M. Fievée à réfléchir que même en France ou l'on a fait une si belle édition du *Théâtre anglais*, où les farces du Théâtre Italien ont été recueillies, ainsi que celles de la Foire, il n'existe pas une bibliothèque qui ait une collection uniforme et digne des chefs-d'œuvres de la scène Française; et il fit le projet de former un recueil de toutes les pièces des auteurs du second ordre, que le public a depuis long-temps l'habitude d'applaudir.”

M. Petitot, who gives the critique on each drama, and the account of the author, had already established his literary character, by a translation of the plays of Alfieri, and an useful edition of the *Port Royal General Grammar*.

Nouv. Esp. des Journa.

ART. 52. *Recherches historiques sur les principales nations établies en Sibirie, et dans le pays adjacent, lors de la conquête des Russes. Ouvrage traduit de Russe, par M. Stollenwerck. One vol. 8vo. Paris.*

It required perhaps the zeal of a Russian author to investigate the history of Siberia. Travellers in general content themselves with describing the visible features, and the local manners and customs, of the countries they visit; but this author, in his extensive researches, investigates the history and the names of these remote tribes. His account of the name Sibiria, as he writes it, not Siberia, may afford a specimen of the nature of his enquiries.

“ Le nom de Sibirie, pris dans le sens le plus absolu, ne fut appliqué d'abord qu'aux régions du Bas-Ob, conquises par les Russes sous le règne du Tsar Ioan-Vassiliévitch: le vrai nom est Sibir. Les Tatars de l'Irtich, à qui ces pays furent enlevés par les Russes, ne le connaissaient pas; et pendant que la nation conquérante désignait par ce nom la capitale du Koutchoum-Kham, leur maître, ils lui donnaient le nom de d'Uker.

“ Mais la dénomination dont se servaient les Russes prévalut; elle s'étendit à tous les états de Koutchoum-Kham, situés sur l'Irtich, le Tobol, la Toura; et l'on finit par l'appliquer à l'universalité des conquêtes faites par les Russes dans cette vaste partie de l'Asie.

" Il est à croire que les souverains de la Russie prirent le titre de Tsars de Sibirie, l'an 1563 de l'ère chrétienne.

" Beaucoup de savans, tant russes qu'étrangers, ont inutilement tâché de découvrir l'étymologie du mot Sibir et sa signification. Un auteur, dont on a des notes manuscrites sur l'ouvrage de Stralhenberg, intitulé : *des Parties Septentrionale et Orientale de l'Europe et de l'Asie*, voit dans ce mot le nom de nombre tatar *bir*, un, qui, précédé de la syllabe *fi*, exprime quelque chose de distingué, comme le premier, le principal.

" C'est aux personnes qui savent le tatar à juger du mérite de cette interprétation; mais nous avons observé déjà que le mot Sibir n'était pas connu des Tatars de l'Irtich, quand les Russes firent irruption chez eux; et que ces Tatars appelaient alors, du nom d'Isker, la résidence de leur Kham.

" D'autres écrivains font de Sibir une corruption du mot Séver, qui, en langue russe, signifie le Nord.

" En supposant qu'on pût admettre une pareille idée, comment concevrait-on que la nation qui parle cette langue, eût renoncé à une expression régulière pour en adopter une vicieuse? En effet, Séver diffère beaucoup de Sibir, soit qu'on l'article, soit qu'on l'écrive. D'ailleurs, pour que ce mot eût avec le premier un rapport d'identité, il faudrait que le peuple qu'on dit l'avoir imaginé pour son usage, se trouvât placé au midi de la contrée à laquelle on l'applique : or, cette position est propre aux Kirghizes, aux Kalmaks, et non pas aux Russes, à l'égard desquels la Sibirie est située au Levant.

" Si les Russes avaient voulu attacher à cette région une dénomination indicative, par rapport à eux, d'une relation de cette nature, ils ne l'auraient pas appelée septentrionale, mais bien plutôt orientale.

" Ce qu'on peut dire de plus vraisemblable sur le mot Sibir, c'est qu'il vient des Permiens et des Zirianes, ou que du moins on leur en doit la connaissance.

" Les Permiens et les Zirianes avaient coutume, long-temps avant la conquête de la Sibirie par les Russes, de faire, pour des raisons de commerce, des voyages chez les peuplades sauvages, établies dans les parties inférieures de l'Ob. Ce furent eux qui transmirent en Russie le nom de Sibir, pris d'abord, comme on l'a vu, dans une acception très limitée; ce furent eux aussi qui donnerent à ce grand fleuve la dénomination d'Ob, au lieu de celle d'Oumar qu'il portait : ce furent eux, enfin, qui influèrent également sur d'autres dénominations connues dans le voisinage de ce fleuve de la Sosva, lesquelles ont évidemment une origine ziriane." *Ibid.*

ART. 53. *Almanach des Gourmands, ou Calendrier nutritif, servant de guide dans les moyens de faire excellente chère; suivi de l'itinéraire d'un Gourmand dans divers quartiers de Paris et de quelques Variétés morales, nutritives, Anecdotes gourmandes, &c. par un vieux Amateur.* 16mo. de 247 pp. Paris. 1803.

This is chiefly a work of humour, and conveys in its very design, as announced by the editor, an implied satire against those rich men in Paris whose fortunes have been suddenly made during the Revolution. Incapable, from ignorance and grossness of manners, of any more refined grati-

gratification, they are advised to make themselves adepts in culinary knowledge, and to enjoy in perfection only the pleasures which they are qualified to relish.

"Le bouleversement opéré dans les fortunes, par une suite nécessaire de la révolution, les ayant mises dans de nouvelles mains, et l'esprit de la plupart de ces riches d'un jour se tournant vers les jouissances purement animales, on a cru les rendre service, en leur offrant un guide sûr dans la partie la plus solide de leurs affections les plus chères. Le cœur de la plupart des Parisiens opulens s'est tout-à-coup métamorphosé en gésier; leurs sentimens ne sont plus que des sensations, et leurs desirs que des appétits; c'est donc les servir convenablement que de leur donner, en quelques pages, les moyens de tirer, sous la rapport de la bonne chère, le meilleur parti possible et de leurs penchans, et de leurs ecus."

This gives as curious a picture as any we have seen of the moral improvement of Paris under the Revolution, and conveys a strong satire in a very humorous form. The same kind of humour pervades the whole book. The author goes regularly through the year, according to the old calendar, and under each month enumerates the articles of good cheer which are then in season, and the various modes of preparing them for the table; speaking with affected rapture, and in a style of mock gravity, of those that are most excellent in the different kinds. The account of the Pheasant affords a favourable specimen of the author's manner, and gives, collaterally, another unexpected view of the effects of the Revolution.

"Ce seroit ici le lieu de parler du faisan, ce véritable oiseau royal, originaire de la Colchide, et naturalisé depuis long-temps parmi nous. Quoiqu'il ait été l'une des premières victimes du système démocratique adopté in France depuis 1789, on en trouve cependant encore quelquefois, qui ont échappé aux poursuites révolutionnaires. Il se sert à la broche, revêtu d'une feuille de papier, qui doit être pour le moins celle d'une poème épique. On l'en dégage ensuite pour lui faire prendre une telle couleur, chose peu ordinaire aux savans; puis on l'accompagne d'une sauce au verjus, avec poivre et sel; ou, pour en agir plus noblement avec ce monarque emplumé, on substitue l'orange au verjus. Lorsque les faisans étoient plus communs, on les servit à la braise, à la sauce de carpe, en filers, et même en pâ é chaud. Mais leur rareté rend aujourd'hui ce luxe impossible; peu de personnes même peuvent atteindre à la hauteur d'une semblable roti.

"L'étymologie du mot *faisander* annonce assez que le faisan doit être attendu, aussi long-temps que la pension d'un homme de lettres qui n'a jamais su flatter personne. Naturellement un peu coriace, c'est de cette longue attente que résulte sa tendreté, et la succulence de sa chair; ce qui en interdit l'usage aux personnes dont les humeurs tournent vers la putridité. On le suspend par la queue, et on le mange lorsqu'il s'en détache. C'est ainsi qu'un faisan pendu le Mardi gras, est susceptible d'être embroché le jour de Pâques."

The frontispiece of this whimsical book represents the library of a modern *gourmand*, in which, instead of books, a variety of articles of luxury for the table are collected on the shelves, or suspended in the room. A common calendar, placed at the beginning of the book, justifies the title of *Almanach*.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Cornubius expostulates with us, in strong, though friendly terms, concerning a work which we have lately noticed with limited commendation. To the principles which he deduces from it, we are certainly as hostile as himself; and he will find, that we have given some cautions against conclusions of that nature. Our particular endeavour was to give a fair account of a various and elaborate work.

He enquires, in a Postscript, respecting the continuation of *Dodley's Annual Register*; and we are authorized by the publisher to say, that it may certainly be expected.

An old correspondent, *Cler. Vet. Lond.* writes on the same subject with the former, and gives some collateral information which is novel to us. We certainly shall consider and recollect the intimations he has communicated.

To one or two authors who remind us of works that they have published, we can only give assurances that, unless some accidental cause should intervene, they shall not long remain unnoticed.

LITERARY INTELLIGENCE.

The work of *Mr. Parkinson*, of Hoxton, on the *organic Remains of the former World*, is in considerable forwardness. The first part, on the fossils of the vegetable kingdom, illustrated with coloured plates, in quarto, will probably appear in June next.

Mr. Cox's History of the House of Austria is in the press. It will extend to two volumes, in quarto, accompanied by Maps and other illustrations.

A third volume of *Dr. Drake's Literary Hours* may soon be expected, with a new edition of the former volumes.

Mr. J. Whitaker has collected some very curious particulars respecting the original foundation, and earliest History of *London*, which at some future time will be made public.

The researches of *Mr. Malcom*, towards the more modern antiquities of this metropolis, are carried on with great diligence, and much of his continuation is already printed.

THE
BRITISH CRITIC,

For MAY, 1804.

Κριτὴν τὸ νοθεύειν τοῦ ἐπιδεικνύν· τὸ μὲν γὰρ ἡπιόν τι καὶ φίλον, τὸ δὲ
σκληρόν τι καὶ ὕβριστικόν· καὶ τὸ μὲν, διορθοῖ τοὺς ἀμαρτάνοντας· τὸ δὲ, μόνον
ἐξελέγχει.

EPICETUS.

Admonition is better than reproach ; for the one is mild and friendly,
the other harsh and insulting ; the one corrects errors, the other only
exposes them.

ART. I. *A Chronological History of the Discoveries in the South Sea or Pacific Ocean. Part I. Commencing with an Account of the earliest Discovery of that Sea by Europeans, and terminating with the Voyage of Sir Francis Drake, in 1579. Illustrated with Charts. By James Burney, Captain in the Royal Navy. 4to. 1l. 4s. Nicol. 1804.*

WE agree with Captain Burney, that a digest of maritime geographical discovery has long been wanted, and we accordingly accept with thankfulness this contribution towards the accomplishment of so important and desirable a work. The outline for such a performance is sketched by this author with such distinctness, and accords so entirely with our ideas, that it shall be placed in substance before the reader. He divides the work into six Classes. The first may contain the voyages to the north of Europe, those in the North Seas, and towards the north pole. The second Class may compre-

I i

hend

BRIT. CRIT. VOL. XXIII. MAY, 1804.

head the voyages along the west coast of Africa, to the Cape of Good Hope, and the discoveries of the Atlantic Islands. The third Class, the voyages east from the Cape of Good Hope and China, including the eastern archipelagos between New Holland and the coast of China. Japan might have a section to itself, as a supplement to this Class. The fourth might contain the discovery of the east side of America, except the straits of Magalhanes and of Le Maire. The fifth Class may comprehend the circumnavigations and voyages of the South Sea, with the discoveries on the western coast of America, which appear necessarily connected with them. A Supplement to this fifth Class might be made from the discoveries of the Russians in the seas near Kamtcharka, and thence to the north. New Holland seems to form of itself a sixth Class.

The above is merely the sketch of a general plan; and the author has exercised himself in developing the fifth Class of this plan, for which he was peculiarly qualified, from personal observation and experience, having sailed with that great discoverer and excellent navigator Captain Cook, under whose command Captain Burney served as Lieutenant during his two last voyages. The author has divided his work into twenty Chapters. The first is introductory, and contains a brief account of the discoveries made in the South Sea previous to the voyage of Magalhanes. The second Chapter is occupied entirely with the voyage of Magalhanes. The third gives the sequel of this voyage, after the death of Magalhanes. The fourth details the progress of discovery on the western coast of America, by Hernando Cortez, Junta de Badajos, and Gomez. The fifth Chapter represents the two voyages of Garcia Jofre de Loyasa, and of Alvaro de Saavedra. The sixth Chapter describes various expeditions between the years 1526 and 1533, with the discovery of California. The seventh Chapter gives the expedition of Simon de Alcazova, and the enterprises of the Spaniards to the south from Peru. In the eighth, will be found the voyages of Hernando de Grijalva, Alvarado, and Alonzo de Camargo. The ninth relates the journey of Marcos de Niza to Cevola, with the discoveries of Ulloa. It was this navigator who first ascertained, that California was a part of the continent. The tenth Chapter contains the discoveries to the north of Mexico, with the expeditions of Hernando de Alarcon and Vasquez de Coronado. The eleventh is a very interesting Chapter, and contains, among other things, the detail of the first discovery of Japan by Europeans. The twelfth describes the voyage of Ruy Lopez de Villabolo. The thirteenth gives an account of various maritime expeditions to the South Sea, as far as the year 1558, with the voyage of Juan Ladrilleros to the straits of Magalhanes. In the fourteenth,

we find the expedition of Miguel Lopez de Legaspi, from New Spain to the Philippines. This voyage is less familiar than some others to English readers, for whose amusement we give the following extract.

" To engage deeply in a history of the conquest of the Philippine Islands, would lead from the general subject of this work. But having entered so far, and the proceedings of Legaspi being interwoven with circumstances of a maritime nature, a summary account, as far as is connected with the present voyage, may be satisfactory, and appears in some degree necessary.

" M. de Goyti went to the west side of Tandaya, and passed a river of that name. He likewise visited the island Abuyo. After 15 days absence, he returned with the information of his having found a large town, named Cabalian, at the extremity of the island Abuyo, which place appeared capable of supplying them with provisions, and that the inhabitants were of a peaceable disposition.

" The ships left the bay of San Pedro March 5th, and, in the evening of the same day, anchored near Cabalian. Their expectations were disappointed in the reception given them by the inhabitants, who were too much alarmed at the sight of such large ships, and at the number of people they contained, to give them encouragement to remain. With difficulty, and by having recourse to force and stratagem, the Spaniards procured a supply of provisions.

" After a short stay, it was determined to try their fortune at Mazagua, otherwise called Dimasaba. The 9th of March, they left Cabalian, and sailed to the south. According to the accounts given of Mazagua, by Bernardo de la Torre, the town was on the east side, and the port for ships on the west side of the island. It was hoped that there the natives would, as in former times, be friendly to the Spaniards. When they were near the island, Padre Urdaneta went, with the Maestre de Campo, in a boat, to look for the town, carrying presents which were designed for the king or chief; and the ships sailed on, towards the west of the island, for the port. Urdaneta found neither towns nor signs of inhabitants on the eastern side, except a single Indian, who, as the boat ran along the coast, was seen on a rock. He called to them to demand who they were? They answered Castilians: upon which the Indian hastened from the rock to a small hill near him, and set fire to a pile of wood which had been disposed there for that purpose. This circumstance shows what a general alarm the arrival of the Spaniards had spread among the islanders. The boat rejoined the ship at the port; and no other native having been seen than the sentinel just mentioned, it was determined to pass to the island Camiguin, near the north of Mindanao.

" On March 11th, they anchored at Camiguin, under the shelter of a bank or reef, half a mile distant from the island. The Spaniards landed, but the natives all fled, and kept at a distance. They searched the deserted houses of the inhabitants, and what provisions could be found were transported to the ships. Camiguin is about ten leagues round, and may be known by two high woody mountains. Its latitude was observed $9\frac{1}{2}^{\circ}$ north.

" The 14th March, they left Camiguin, intending to go to Butuan, on the island of Mindanao, which was reported to be a place of great trade; but the winds and currents threw them near the island Bohol, and there they anchored. The natives, as soon as they observed the approach of the ships, made fires along the coast, and the inhabitants of the villages near the shore retired to the mountains.

" The Spaniards were now reduced to the necessity of obtaining provisions for their present subsistence by force. The General Legaspi was not naturally disposed to violence; and to preserve to the Spaniards a character among the natives for integrity and good faith, when opportunities offered, he made compensation to the islanders for the depredations which the necessities of his fleet had induced him to commit.

" The Fray Gaspar ascribes the dislike of the natives, and their shunning all intercourse with the Spaniards, to the practices of the Portuguese; the people of which nation, among many other charges laid against them, are said to have passed themselves upon the natives for Spaniards, in various depredatory expeditions. The evidence produced of this, is a conversation which he relates to have passed between the General Legaspi and the pilot of a Borneo junk. By the assistance and mediation of this pilot, the chief of Bohol was prevailed on to visit the ships, taking hostages first for his security. To inspire him with confidence in the Spaniards, Legaspi performed the ceremony of bleeding with him; and represented, that the motive of the ships being sent to these seas, was to establish, in the name of the King of Castile, a commerce between his vassals and the natives of the islands; and they had come prepared with merchandize for that purpose. The General added, that as he had now exchanged friendship with the chief, he would be ready as a friend to assist him, on any occasion that should offer. The inhabitants after this brought provisions to the ships to sell; and, in a few days, another chief arrived, who, it appeared, was the superior; and the General had again to contract amity in the established form.

" From Bohol, the General sent the San Juan, and a pinnace that had been brought in frame, one to Mindanao, the other to Zebu, where they were to endeavour to trade, and to gain as much information as they could concerning all the islands. And at a council held, it appeared necessary that an establishment should, as speedily as possible, be formed in one of the islands, and that a ship should be sent to New Spain, with intelligence of what had been done.

" On the return of the San Juan and the pinnace, another council was held; and it appeared, from all the information that had been obtained, that Zebu would be the most commodious place for an establishment, the island being fruitful, and having a good port. It was accordingly determined to repair to Zebu; and, if the natives should refuse to be friends with the Spaniards, and to supply them with provisions at a just and moderate price, to declare war against them; which it was maintained would be the more just, as the principal people of Zebu, in the time of Fernando de Magalhães, had given their obedience to Spain, had been baptized, and had received the gospel; from which they afterwards apostatized, and returned to their idolatry.

idolatry, after traitorously murdering the followers of Magalhães, "whose blood called for justice against them". This was the general opinion of the council, to which the members gave their signatures. The author of this account remarks, that among other considerations of importance, one was, that "when the authority of the Spaniards should be properly established, and the natives quieted, the gospel might then be preached, which was the principal motive of the Spanish monarch in sending to those islands.

"The ships left Bohol April 22d, and were five days going the short distance to Zebu, 16 leagues. They entered the port firing their cannon, to answer the double purpose of salutation and intimidation. When the ships were anchored, the General sent boats close to the town, where a great number of the inhabitants had collected near the water side; and the interpreter, performing the office of a herald, in a loud voice gave notice, that the Spaniards were come to contract peace and friendship with the people of Zebu, and the Spanish General demanded, that the king or chief of Zebu would meet him for that purpose. The boats then returned to the ships.

"This proclamation, ushered with the parade of their entry, created great consternation in the town; and one of the principal inhabitants was sent by the king, whose name was Tupas, to the ships, with a message of welcome to the General, and to make known that the king intended to visit him the same day. No visit, however, was made; and the inhabitants were observed to be removing their effects; a precaution not unnecessarily taken; for the soldiers and mariners in the fleet, who had with difficulty been restrained from plundering at the other islands, hoped that here they should be let loose to revenge the death of their countrymen killed in the time of Magalhães; and it is probable, that symptoms of this disposition of theirs had been noticed by the King's messenger. On seeing that the natives had taken alarm, they exclaimed, that no ceremony ought to be observed with apostates who were the enemies of Christians, and that the town ought immediately to be assaulted. The regularity of the General's plans, however, were not to be disturbed by their impatience. The next morning a summons was sent, in great form, to require the promised visit from the king, who endeavoured to pacify the Spaniards with excuses. The summons was repeated three times; but Tupas did not choose to trust himself in the power of the Spaniards; and his non-compliance was termed a breach of faith. A body of the Spaniards was landed; and, as the last act of formality, Tupas and the other chiefs were required to yield their obedience to the King of Spain, as his vassals, according to the fidelity promised, and homage yielded, by them to Magalhães. Two hours were allowed for their determination; at the expiration of which time, if their submission was not made, they would be proceeded against as rebels. As no answer arrived within the limited time, the town was fired upon, and the troops afterwards entered it without opposition, the cannonade having terrified and dispersed the natives.

"The conduct of the Spaniards on this occasion is not graced by many of those circumstances which are thought to dignify, and which give a colour of justice to revenge. Forty-four years had elapsed since the

the bloody feast at Zebu; and the present inhabitants, a few of the most aged excepted, could have no knowledge of the transaction, otherwise than from report. Yet the cause would probably have been deemed sufficient to justify the attack, had it been determined by other motives than those of interest, or it to avenge the murder of their countrymen had been one of the prescribed objects of the expedition. But the desire of vengeance seemed to have been obliterated by time till the island of Zebu was found to be more fertile, and to afford more convenience for a first establishment, than any other of the islands; the long neglected injury was then taken from the shelf to be converted to profit.

“ With the leaders of the expedition, revenge was no other than a pretext; and therefore it could not be difficult to have practised forbearance: nevertheless, by the cannonade, and the intemperance of the soldiers, the greater part of the town was burnt to the ground; which was some cause of regret to the Spapiards, as by the conflagration a considerable quantity of provisions was consumed.

“ In one of the houses which escaped the flames, there was found an image, three quarters of a yard in length, supposed by the Spaniards to have been designed for a representation of an infant Christ; which they conjectured had been left at Zebu, by some of Magalhães's people. The natives declared, that the image had been in the island time immemorial, and had descended to them from their ancestors. The Spanish accounts however say, there could be no doubt of the image having been intended to represent our Saviour, as a small cross was attached to its neck. The spot where they found the image was consecrated; and there, afterwards, was founded the first monastery built at the Philippine islands.” P. 262.

The fifteenth Chapter represents the discoveries of the various islands near the continent of America, in the Pacific Ocean; namely, Juan Fernandez, &c. The sixteenth Chapter contains the voyage of Alvaro de Mendana, the discoverer of the Salomon Islands. In the seventeenth Chapter we have an account of the progress of the Spaniards in the Philippines; with the bold enterprises of John Oxnam, an Englishman. The following short account marks the daring spirit of this man.

“ Oxnam went among the Symerons (the Indians before described), who were equally well disposed to the English as on the former occasion. When he was informed that a new regulation had been made by the Spaniards, and that the treasure was now always conducted by a strong guard of soldiers, he determined on an enterprise equally bold and extraordinary.

“ He landed his men in the same place where Captain Drake had before landed; and, laying his ship ashore, covered her with boughs of trees, and buried all his guns in the ground, except two small pieces of ordnance which he took with him, besides muskets, and a sufficient store of provisions and necessaries. Thus furnished, without leaving one man in the ship, he departed for the other sea, accompanied by a

number

number of the Indians. When they had marched 12 leagues, they arrived at a river which ran into the South Sea. In a wood by the side of this river, Oxnam cut timber, and built a pinnace, which was 45 feet long by the keel. When the pinnace was finished, he embarked with his people, and fell down the river into the South Sea, taking six Indians with him for guides. They sailed to the Pearl Islands, and remained near them ten days; at the end of which time, they captured a small bark from Quito in Peru, in which were 60,000 *pesos* of gold, and a quantity of wine and bread. Shortly after, they made prize of a vessel from Lima, with 100,000 *pesos* of silver in bars. These riches were all taken into the pinnace, and they went to a small town on one of the Pearl Islands, inhabited by Indians, from whom it was hoped pearls would be obtained; but the Indians had not many. From the Pearl Islands, they went towards the main land, and after dismissing the two prizes, the pinnace re-entered the river from which she had sailed. Some of the Indians at the Pearl Islands, as soon as the Englishmen had departed, hastened in their canoes to Panama, to give notice of what had passed. The Governor of that place, within two days after receiving the intelligence, sent four barks in search of the English, with 100 soldiers, and a number of Indians, under the command of Juan de Ortega. Ortega went first to the Pearl Islands, and was there informed what course the Englishmen had taken; and continuing his pursuit, he met the vessels that had been captured and dismissed. By them he was directed to the river. When he came to the entrance, he was at a loss which way to take, as the river fell into the sea by three different mouths. Whilst he was deliberating, a quantity of feathers of fowls were observed, floating out of one of the lesser branches; and that way Ortega entered. The fourth day, according to the account, of his advancing up the river, the pinnace of the Englishmen was descried lying upon the sand, with only six men near her, one of whom was killed by the Spaniards, and the others fled. The pinnace was searched; but there was nothing in her except provisions. Leaving twenty of his people to take care of the barks, Juan de Ortega landed with 80 men, armed with musketry. When they had marched half a league from the river, they found a place that was covered with boughs of trees, where the Englishmen had hid all their booty, which the Spaniards dug up, and with it returned to their barks, well satisfied with their success, and not intending to trouble themselves farther about the English. But Oxnam, with all his men, and 200 Symerons, eager to recover the treasure, followed the Spaniards to the river's side, and attacked them with more impetuosity than good management. Ortega disposed his men advantageously among the bushes; and the English were repulsed with the loss of eleven men killed, and seven taken prisoners; whilst, on the part of the Spaniards, only two were killed, and a few wounded. The prisoners were questioned, how it happened that they had not departed with their treasure, having been fifteen days unmolested. They answered, that their Captain had commanded his men to carry all the gold and silver to the place where the ship was, and had promised them a share; but the seamen demanded an immediate division; upon which the Captain, being offended at their distrust, would not suffer them to carry it; but said

he

he would get Indians to undertake the business. The delay occasioned by these disagreements, gave time to the Spaniards to overtake them. Oxnam received the first notice of their approach by the men who fled from the pinnace. He then came to an agreement with his people, and got the Indians to join with him: but in the attack, having lost several of his best men, he purposed to return to his ship.

"The Spanish Captain, with his prisoners and the treasure, returned to Panama, the Governor of which place immediately dispatched messengers to Nombre de Dios, with intelligence where the English ship lay concealed; in consequence of which, before Oxnam arrived at the place, his ship, ordnance, and stores, were taken.

"In this destitute condition the Englishmen lived some time among the Indians; and had begun to build canoes on the north side of the Isthmus, as the means by which they might escape from their present situation; but having lost all their tools, their work was advancing very slowly, when 150 Spaniards, sent by order of the Viceroy of Peru, came upon them, and put an end to their occupation. Fifteen, who were sick, were at that time taken prisoners; and, in the end, they all fell into the hands of the Spaniards, and were carried to Panama. Oxnam was questioned whether he had the Queen's commission, or a licence from any other Prince or State? To which he replied, that he had no commission; but that he acted upon his own authority, and at his own risk. Upon this answer, Oxnam and his men were all condemned to death; and the whole, except five boys, were executed. Thus unfortunately did the first exploit of the English in the South Sea terminate. Of Oxnam, their leader, it has been remarked, that if the same spirit of enterprise and resolution had been exerted by him in a legal cause, he would have been entitled to lasting praise." P. 295.

The eighteenth Chapter collects and examines the various reports concerning a southern continent. The nineteenth Chapter details Drake's memorable voyage round the world. The twentieth, and last Chapter, contains original matter, and gives an account of the charts the author has introduced in his work; with miscellaneous observations on the geography of the sixteenth century. In this place he gives his opinion, that New Holland was discovered by Europeans within the above-mentioned period. It would be unjust not to give the author's conspicuous account of these charts.

"In giving an account of the manner in which the general chart to this volume was composed, it is intended to comprehend those of smaller extent, and by that means to prevent the necessity of repetitions.

"The part of the coast of Tierra del Fuego, without the Strait of Magalhanes, extending eastward from Landfall Island, round Cape Horn, and to Staten Land, is copied from the chart of Captain Cook; except in a few places, where some additions have been made, principally from the Spanish chart of the Southern coast of America, published in 1798, which additions seem warranted by the nearness of the track to the coast, as drawn in that chart.

"The

" The Strait of Magalhães is taken entirely from the Spanish chart constructed in 1788, as it is published in the *Relacion del Ultimo Viage al Eſtrecho*. The four fathoms bank is laid down from the chart of the Strait by Olmedilla, 1769.

" The coast on each side, to the north from the Strait, is taken from the Spanish chart of 1798.

" The longitudes in such a mixture of authorities might naturally be supposed not exactly to coincide: but the differences are greater than could have been expected. The greatest disagreement is in the position assigned to Cape Defeado, which is laid down—

By Captain Cook in	74° 40' west from Greenwich.
In the table of latitudes and longitudes, published with the requisite tables, by the Board of Longitude	} 74° 18'
By the chart in <i>Relacion del Ultimo Viage</i>	
	} 75° 13'

And by the Spanish chart of 1798 74° 56'

" The difference between the English and the Spanish longitudes appears to have arisen principally from the westernmost land seen by Captain Cook, being believed to be the Cape Defeado. The longitude, accordingly, between Cape Defeado and Landfall Island, in Captain Cook's chart, does not exceed $\frac{1}{4}$ of a degree; and by the Spanish charts it is $\frac{1}{4}$ of a degree. It likewise appears from the latitudes, that the westernmost land seen by Captain Cook was considerably to the south of Cape Defeado. By following the Spanish charts between Landfall Island, and the western entrance into the Strait, and making a proportional distribution of the remaining differences, the authorities above cited have been connected, without materially affecting the relative position of any part of the coast.

" The bay De San Francisco, near Cape Horn, is taken from the chart of Don Antonio de Ulloa.

" The west coast of South America, from the Strait of Magalhães towards the north, is taken from the Spanish survey, published in 1793, which extends as far as to the isthmus, and to Point de Burica, the south east point of Golfo Dulce.

" From thence to Acapulco, has been supplied from the chart of D. Ant. de Ulloa.

" From Acapulco to Cape Corrientes, the chart of Alzate y Ramirez, and a manuscript chart in the possession of Mr. Arrowsmith, have been consulted and occasionally followed; but that part of the coast is drawn chiefly from the descriptions of Dampier, and those in the account of Commodore Anson's Voyage. The descriptions by William Funnell are confused, and obviously too inaccurate to be trusted.

" The situations of Cape Corrientes and Cape San Lucas, having been settled by Captain Vancouver, serve for a base for the Gulf of California. For the eastern side near the entrance of the gulf, and for the Marias Islands, the accounts of Dampier and of Captain Vancouver, furnish some good materials; to which may be added the French plan of the Bay De Vanderas.

" For

" For the gulf itself, the charts in the *Noticia de California*, the chart of Miguel Costanso, and the narrative of Francisco de Ulloa's voyage to the head of the gulf, have each contributed: what degree of credit has been given to each, has been noticed in the account of Ulloa's voyage.

" To the materials which have been taken on the authorities here enumerated, it has been deemed necessary to make occasional additions on the authority of the original accounts. The instances are not numerous, and will appear in the perusal of the narratives.

" The exterior part of California, and the continuation of the coast to the north, have been drawn from the charts and remarks of Captain Vancouver, and from the chart of Costanso.

" The small portion of the coast of China, which appears in the chart, is laid down from Mr. Dalrymple's chart of the China Sea; and the Corea from M. D'Anville, with the corrections which the voyage of M. de la Perouse have furnished.

" The situation of the Japanese Islands is marked, on the east side, from the observations made in the ship *Resolution*, in Captain Cook's last voyage: and the Island of Tsushima has been taken for a governing point for marking the western parts of Japan.

" The longitude of the town of Nangasacki has for a great length of time been set down in the best tables of latitudes and longitudes, as settled by astronomical observations, to be in longitude $128^{\circ} 46' 15''$ east from the meridian of Greenwich. The observation which obtained this result, was of an eclipse of the moon in the year 1612; the following account of which is preserved in the *Memoires de l'Academie Royale des Sciences, depuis 1666, jusqu'à 1699.* tom. vii. partie ii. p. 706. Paris, edit. 4to. 1729.

" In 1612, the fathers D'Aleni and Ureman observed an eclipse of the moon at Macao, the 8th of November; the beginning $8^h 30''$, the end $11^h 45''$.

" The father Charles Spinola, *qui eut le bonheur d'être brûlé à petit feu*, who had the happiness to be burnt by a slow fire in Japan, for the Christian faith, which he went there to preach, observed at Nangasacki the beginning of this eclipse at $9^h 30''$.

" One hour from Macao; which, according to the longitude at present assigned to that place, gives for the longitude of Nangasacki $128^{\circ} 35' 15''$ from Greenwich.

" The old charts (which, properly speaking, are the only charts that have been made of the western parts of Japan) and modern observations, differ from the longitude of father Spinola: and it is reasonable, that the relative positions assigned for a length of time to places, should not be destroyed on the authority of a single observation, even of the most correct observer. The north end of Tsushima, is placed by the map of Japan to Kämpfer's history, $0^{\circ} 40'$ to the west of Nangasacki; and by Valentyn's chart in the *Oud en nieuw Oost-Indien*, $0^{\circ} 25'$ to the west. M. D'Anville, likewise places Tsushima to the west of the meridian of Nangasacki. The north part of Tsushima was seen by M. de la Perouse, and its longitude determined to be ($127^{\circ} 17'$ east from Paris) $129^{\circ} 37'$ east longitude from Greenwich; which

which is confirmed by Captain Broughton, in a more recent navigation, who observed the north end of Tifluma in $129^{\circ} 30'$ east.

"The father Spinola observed only the commencement of the eclipse, a part in which different observers have been very apt to disagree; and the manner of computing the time may be supposed to have been less correct then, than it is at present. Trusting therefore to the long established positions combined with the later observations, $130^{\circ} 06'$ has been assumed for the longitude of Nangasaki.

"The island Formosa is entered in the general chart of the discoveries made by Europeans previous to 1579, and is found in the *Theatrum Orbis* of Ortelius, though nothing concerning it has been met with in the accounts of the antecedent navigations. Some accounts of Formosa pretend that it was not known to the Chinese till the year 1430; but when it is considered that Formosa is a mountainous country, above 60 leagues in extent, situated within 25 leagues of the coast of China, inhabited, with inhabited islands *lying* between, and that both in China and in Formosa, navigation is practised; it is not in the least credible that the people of two countries so circumstanced, should have remained in mutual ignorance of the existence of each other to so late a period. Its first appearance in the history of the Chinese might possibly have been in the year 1430. The name Formosa or Hormosa was given to the island by the Portuguese, on account of the beauty of its appearance. The native name is Pekan.

"In placing the Philippine Islands, the longitudes given in Captain Robertson's chart of the eastern islands, have been followed in those parts which are approached by any good track there laid down. The longitudes of the eastern and south east part of Mindanao are laid down to accord with the remarks and observations of Captain Hunter in 1791.

"The chart designed for showing the track of the ship of Magalhães among the Philippine and Molucca Islands, is formed by connecting and adapting to the limits prescribed by the longitudes just mentioned, the following materials:

"The surveys of Mr. Dalrymple. The plans of Captain Forrest. The remarks of Captain Carteret and of Captain Hunter. The parts of Captain Robertson's chart which are sanctioned by the tracks he has laid down. To these have been applied many of the plans of ports and of particular portions of coast which have been published by Mr. Dalrymple. What remained to be filled up has been furnished from the chart of Pedro Murilo Velarde, and from a chart published in Madrid, date 1699.

"The position of the Ladrões has been regulated by the longitude observed of Tinian, in the voyage of Captain Wallis, and by that of the northern islands seen by M. de la Perouse.

"The other islands in the Pacific Ocean, are laid down upon data which will be found explained at length in the accounts of the several discoveries.

"The knowledge that had been gained, within the time to which the general chart is limited, of the north coast of Papua or New Guinea, does not seem to have been comprehended more than its general situation

situation and direction. The sketch given is answerable to this idea. Very little more is at present known with precision; and what has been seen by different navigators, has been too negligently described to admit, that, with the most careful examination, their discoveries can be satisfactorily connected. The general chart having been designed for the purpose only of exhibiting discovery at a particular point of its progress, to construct it on a scale of the same magnitude as would have been requisite for a more complete chart, did not appear necessary." P. 371.

The Appendix contains remarks on the projection of charts, and particularly on the degree of curvature proper to be given to the parallels of latitude.

Works of this description, composed by scientific men, who are careful to admit nothing among their materials that is superfluous, nor withhold any thing properly connected with the subject they profess to elucidate, cannot fail of being highly important to literature and the public. We shall be glad to see this outline, so skilfully drawn, ably filled up; and why not, at suitable intervals, by Captain Burney himself, who has shown himself so well qualified for the due execution of it? What he has performed is justly entitled to the most unreserved commendation; and we shall expect the continuance of his labours with great and anxious curiosity.

ART. II. *Transactions of the Royal Irish Academy. Vol. VIII.* 4to. 616 pp. Dublin. 1802.

WE resume with pleasure our account of this valuable work, in which we shall proceed as before, by giving a brief account of each article. These, in the present instance, are 22 in number; 18 under the general title of Science, 2 under that of Polite Literature, and 2 under the head of Antiquities.

I. *Observations on the Proofs of the Huttonian Theory of the Earth, adduced by Sir James Hall, Bart.* By Richard Kirwan, F. R. S. and P. R. I. A.

The contents of this paper may, in great measure, be deduced from its first paragraph, which is as follows.

"As some positions", this author says, "which I laid down in my examination of Dr. Hutton's theory of the earth, may seem questionable from the ingenious reasoning employed by Sir James Hall,

in the third volume of the Edinburgh Transactions, to corroborate some of Dr. Hutton's assertions, and may even be thought inconsistent with some of the curious results that occurred in the highly interesting experiments instituted by the worthy Baronet, inserted in the fifth volume of the Edinburgh Transactions, (a printed transcript of which he has had the goodness to send me) I think it a duty incumbent upon me to examine both the general reasoning employed by him, and the consequences fairly deducible from his experiments; fanciful and groundless as the Huttonian theory seems to me to be, it may, like the researches for the philosopher's stone, be highly useful, by suggesting new experiments." P. 3.

Of a subject so controverted as that of the theory of the earth, concerning which, many very different hypotheses have been advanced, though no one has been ascertained, it is impossible to give our readers a competent idea in a few pages; and, without a previous idea of at least Dr. Hutton's and Mr. Kirwan's theories, the particular propositions which are advanced, discussed, or refuted in the present paper, cannot be distinctly understood. We shall only observe, that, in their various works, those two gentlemen have repeatedly and vigorously opposed each other's theories, while they have strenuously defended their own; but we are sorry to add, that the controversy has been conducted with considerable acrimony. We shall not attempt to decide between those two able theorists; but we are rather inclined to view with a careless eye, all such theories, of which even the best must rest upon the evidence of partial and equivocal facts.

II. *An Illustration and Confirmation of some Facts mentioned in an Essay on the primitive State of the Globe. By Richard Kirwan, Esq. &c.*

In the sixth volume of the Transactions of the Royal Irish Academy, Mr. Kirwan advanced (and that proposition formed one of the principal supports of his theory relative to the primitive state of the world) that no petrifications were found imbedded and incorporated in masses of stone, in such countries as were elevated 8500 or 9000 feet above the actual level of the sea. But it is related by Gentil, that Ulloa found some of the above-mentioned petrifications in Peru, at a much greater elevation, namely, 14,220 feet above the level of the sea; which assertion would much invalidate Mr. Kirwan's theory. Mr. Kirwan, however, finds, from the altitude at which the mercury is said to have stood in the barometer on that elevated spot, and from the probable inaccuracy of the barometers, besides other considerations, that the above-mentioned height
must

must have been overrated; so much so, that, according to his reckoning, it could not have exceeded 8000 feet, and that of course it is within the limit by himself prescribed.

III. *An Essay on the Declivities of Mountains.* By Richard Kirwan, Esq. &c.

It is justly observed by Mr. K. that of the various causes which have produced the present wonderfully diversified appearance of the terraqueous globe, some, like the universal deluge, are general; while others, like earthquakes, are partial and local. Also, that a general uniformity or agreement, in some particular circumstance, in every part of the globe, seems to be a sure test of the operation of some general cause.

Bergman was the first who remarked, that in mountains that extend from north to south, the western flank is the steepest, and the eastern the gentlest; also, that in mountains which run east and west, the southern declivity is the steepest, and the northern the gentlest.

To this remark of Bergman, Mr. Kirwan subjoins the observations made on the same subject in different parts of the world, and by various able persons, whose conjectures are likewise properly noticed. He then says:

“ To assign the causes of this almost universal allotment of unequal declivities to opposite points, and why the greatest are directed to the west and south, and the gentlest, on the contrary, to the east and north, it is necessary to consider,

“ 1^o That all mountains were formed while covered with water.

“ 2^o That the earth was universally covered with water at two different æras, that of the creation, and that of the Noachian deluge.

“ 3^o That in the first æra, we must distinguish two different periods, that which preceded the appearance of dry land, and that which succeeded the creation of fish, but before the sea had been reduced nearly to its present level; during the former, the primæval mountains were formed; and during the last, most of the secondary mountains and strata were formed.

“ 4^o That all mountains extend either from E. to W. or from N. to S. or in some intermediate direction between these cardinal points, which need not be particularly mentioned here, as the same species of reasoning must be applied to them, as to those to whose aspect they approach most.

“ These preliminary circumstances being noticed, we are next to observe, that during the first æra, this vast mass of water moved in two general directions, at right angles with each other, the one from E. to W. which needs not be proved, being the course of tides which still continue, but were in that ocean necessarily stronger and higher than at present: the other from N. to S. the water tending to those vast abysses then formed in the vicinity of the south pole, as shewn
in

in my former essays. Before either motion could be propagated, a considerable time must have elapsed.

“ Now the primæval mountains formed at the commencement of the first æra, and before this double direction of the waters took place, must have opposed a considerable obstacle to the motion of that fluid in the sense that crossed that of the direction of these mountains. Thus the mountains that stretch from N. to S. must have opposed the motion of the waters from E. to W. this opposition diminishing the motion of that fluid, disposed it to suffer the earthy particles with which, in those early periods, it must have been impregnated, to chrysalize, or be deposited on these eastern flanks, and particularly on those of the highest mountains, for over the lower it could easily pass; these depositions being incessantly repeated at heights, gradually diminishing as the level of the waters gradually lowered, must have rendered the eastern declivities or descent, gentle, gradual, and moderate; while the western sides, receiving no such accessions from depositions, must have remained steep and craggy.

“ Again, the primæval mountains that run from E. to W. by opposing a similar resistance to the course of the waters from N. to S. must have occasioned similar depositions on the northern sides of these mountains, against which these waters impinged, and thus smoothed them.

“ Where mountains intersect each other in an oblique dissection, the N. E. side of one range being contiguous to the S. W. flanks of another range, there the afflux of adventitious particles on the N. E. side of the one, must have frequently extended to the S. W. side of the other, particularly if that afflux were strong and copious; thus the *Erzgebirge* of Saxony, which run from W. to E. have their N. E. sides contiguous to the S. W. side of the *Riesengebirge*, that separate Silesia from Bohemia; and hence these latter are covered with the same beds of Gneiss, &c. as the northern sides of the Saxon, and thereby are rendered smooth and gentle, comparatively to the opposite side, which being sheltered, remains steep and abrupt, which explains the seventh observation.” P. 45.

The rest of the paper explains several other peculiar appearances of mountains, and of their strata, on the same theory.

IV. *Of Chymical and Mineralogical Nomenclature.* By Richard Kirwan, Esq. &c.

When the new, or present chemical nomenclature was, not many years ago, proposed by an association of French chemists, and was almost universally adopted, Mr. K. made some exceptions to those general rules, agreeably to which that new nomenclature was regulated.

“ The exceptions” he says, in the present paper, “ that appeared to me reasonable to the general rules laid down by this highly respectable association, or to some of the terms they introduced, I thought

of too little consequence to mention, knowing that the few ancient denominations I retained, and the still fewer new ones I introduced, were perfectly intelligible; nor should I attempt at present to vindicate them, had I not perceived they attracted the censure of many on whose esteem I set the highest value. Thus circumstanced, I feel myself justified in examining the general propriety of those rules and assumed principles from which I thought proper to deviate, and of the denominations which I reject." P. 55.

The examination of those numerous particulars, or objections to the above-mentioned rules, are not susceptible of a clear abridgment.

V. A Description of a reflecting Level, or an artificial Horizon, for taking Altitudes of the celestial Bodies, &c. on Land, by Hadley's Quadrant; with some Remarks on different Levels. By the Rev. James Little.

Previous to the description of this new Level, or artificial Horizon, this author objects to the use of such other instruments of this sort as are constructed with fluids, namely, where the object is reflected from the surface of water, or quicksilver, or other fluid: he then describes his new contrivance in a very particular manner, and the description is illustrated by very distinct figures on an annexed copper-plate engraving.

Two modes of constructing this instrument are described in the present paper, the second of which seems to be the less exceptionable; they both, however, depend upon the same principle, of which we shall endeavour to give some idea.

In this instrument, the object, whose angular altitude above the horizon is to be measured, is reflected by the upper surface only of a piece of plate glass, the lower surface of which has been deprived of its polish, and consequently of its reflecting power. This glass plate is cemented with its lower surface to a metallic frame. The frame may be made of iron, or steel, or other metal; and the lower surface of the upper plate of this frame, namely, that which is contiguous to the glass, has a conical cavity, like the cap which is usually placed in the middle of a magnetic needle. The lower part of this metal frame is furnished with a pretty long and pendulous prolongation. It will be easily conceived, that as the metallic frame, with its plummet, or pendulous prolongation, is situated perpendicular to the glass plate; when the former, resting with its conical cavity upon a pointed wire, stands perpendicular to the horizon, which direction the force of gravity will compel it to take, the glass plate must be in the plane of the horizon, namely, in the situation proper for reflecting those objects
whose

whose angular elevation above the horizon is required to be measured.

Such must be the case when the glass reflector is truly horizontal; but any deviation from that situation will evidently render the angle of observation more or less inaccurate. In order to correct any possible error of this kind, Mr. L. has furnished his artificial horizon with adjusting screws; and he has given, in the present paper, a proper explanation of the theory of such reflectors, together with the method of observing and of correcting the above-mentioned error, or deviation from the truly horizontal situation. But this theory is by no means new, nor is the instrument free from very weighty objections. Upon the whole, we do not think that this new artificial horizon is at all preferable, or even equal, to some other instruments which are now commonly used with the Hadley's sextant, for astronomical observations upon land. Two of those instruments are as portable, as simple, and as accurate as can be reasonably desired. One of them is described by Mr. Vince, in his *Practical Astronomy*. The other consists of a small wooden stand, having three adjusting screws, a flat reflector of opaque glass, which is laid upon the above-mentioned stand, and a spirit level, which is to be placed in various directions upon the opaque glass, in order to render its situation truly horizontal.

VI. *On the Naturalization of Plants.* By John Templeton, A. L. S.

The importance of the subject, and the very imperfect knowledge, which mankind at present possesses relative to the naturalization of plants in foreign soils, are the particulars which are principally set forth in the commencement of this paper. That plants of different climates require different degrees of temperature for their vegetation, needs hardly be mentioned; but this author remarks, that in this respect the powers of vegetation admit a considerable range of latitude;

“ those plants which cannot bear frost, being found to extend from the northern to the southern verge of the torrid zone, and many of those which grow on the southern limits of the temperate to approach the borders of the frozen zone. Thus of the Lapland plants near 300 are found in the environs of Paris, many of them much farther south, and some, as the water lilies (*Nymphaea*) sundew (*Drosera*) arrow-head (*Sagittaria*) &c. even natives of India.”

Besides the temperature, several other circumstances must be kept in view, by those who wish to naturalize foreign plants.

K k

Those

Those circumstances, this author observes, are mostly suggested by the nature of the plants themselves.

The particulars which seem most essentially necessary to be attended to, are the determination of the proper soil, the choice of situation, and the proper nourishment which each particular plant may seem to demand. The nature of those particulars is judiciously examined in the present paper, and various instances of their peculiar influences are mentioned. The following may be taken as a specimen.

“ By the appearance of the roots and leaves, we may nearly determine in what kind of soil the plant is most likely to thrive. Robust roots, and fleshy or rigid leaves, require a dry soil, according to their thickness; stiff clay, or sandy loam, as beans, peach, and apple trees; robust spongy roots, which have a tendency to mat near the surface, with thin leaves, as the alder (*Betula Alnus*), willows (*Salix*), require a somewhat stiff soil with moisture; many of the *Salix* genus will not grow with their accustomed vigour, in a light turfy or peat mold soil, for want of the necessary resistance to the roots, although suitable in respect to moisture. Slender, hard, and wiry roots, as those of the pine, *Cistus*, &c. require dry, sandy, or gravelly soils. And extremely fine and hairlike roots, as those of *Erica*, *Halmis*, *Rhododendron*, &c. must have a soil whose particles will not impede the shooting of their tender fibres, and with a small but regular degree of moisture, that the roots, which by their form cannot resist the slightest drought, may not be destroyed. Plants in a warm climate perspire more than in a cold one; so in a warm they require much, and in a cold one little moisture. Therefore, when transplanted from a warm to a cold climate, they should have a dryer soil, and from a colder to a warmer, a moister one than their native station.

“ In the first case, not being able to perspire the superabundant moisture, they will be rotted; and in the last, not having moisture sufficient to supply the loss by perspiration, the growth will be slow, disease and death will follow, unless they receive a timely supply of moisture: by the red or yellow colour of the leaves, we may discern the approach of the first evil; and, by the stunted growth, and small curled leaves, that of the last. A large quantity of pure circulating fluid seldom injures plants, but stagnant water is certain destruction to almost every vegetable.” P. 115.

Accounts of the introduction of certain plants into Ireland, and other countries, as also the peculiar advantages which may be derived from the use of certain peculiar situations, are very properly inserted in the present paper. Thus, speaking of the influence of the winds upon the tops and sides of rocks, this author says,

“ On the top of the rocks the wind rages with the greatest fury, even the grass seeming blighted, whereas below the rocks every plant appears in a thriving state, and some houses situated on the lower part never have their thatched roofs disturbed by the storms. In every
other

other part along the coast where land is of the same form, it is covered with thriving wood, but where the land is nearly level for a length of way inland no wood appears, and every hedge is seen never to rise higher than the top of the bank which protects it from the wind. Therefore in order to plant near the sea on a low shore, it is necessary to commence the plantations a considerable way inland; and to allow the young trees to have others several feet taller than themselves behind them: these will have the same effect as high land, for by means of the opposition offered by innumerable stems and branches the force of the wind will be greatly lessened; as we may find by standing on the windward side of a thick wood during a storm, where, if the trees are lofty, the wind is much less violent than on an open plain. In water the effect of this kind of opposition is visible, for if into the bed of a swift stream we drive a number of stakes, the water, although it continues to flow, yet has its velocity diminished considerably.

“ Our first plantations in an exposed place ought always to be of such trees as are natives of mountains, for these are fitted by nature to bear the rude blasts of winter, and by the stiffness of their leaves, or flexibility of their footstalks, to remain uninjured by a summer storm. Of the first, we have the various race of pines: of the last, the birch, the aspen and the mountain ash.

“ Thus by a careful inspection of the operations of nature, is the hand of man enabled to collect the productions of distant countries around his home, cover the arid heath with waving green, and make the lonely wilderness assume a pleasing gloom.” P. 127.

VII. *Description of an Apparatus for impregnating Water, and other Substances, Strongly with Carbonic Acid Gas.*
By the Rev. Gilbert Austin, M. R. I. A.

This short paper describes an apparatus for impregnating water highly with carbonic acid gas. The apparatus is delineated on an adjoining plate. The principle of it is briefly as follows. The carbonic acid gas, being produced in the usual manner, from calcareous stone and sulphuric acid, is received under a jar which stands on the shelf of a pneumatic tub. The upper part of the jar communicates, by means of a tube, with a globular glass vessel, which is filled almost entirely with the water that must be impregnated with the gas. The above-mentioned tube is furnished with two valves, each of which opens towards the globular glass vessel. Between those two valves the tube has a lateral opening, to which a condensing syringe is applied, and it is by the action of this syringe, that the gas is drawn from the jar, and is forced into the globular glass vessel; where, by means of agitation, it is caused to be more readily absorbed by the water. It is evident, that after the same manner other fluids may be impregnated.

After the description, this author points out two imperfections of his apparatus; namely, the quality of the metal of

which the syringe is formed, and the brittle nature of the globular glass vessel. In order to obviate any accident which may arise from the bursting of that vessel, he says,

“an ingenious mechanical friend has suggested to me the propriety of enclosing it in a strong copper case. It may consist of two hemispheres with a broad rim, screwed together.”

With respect to the former imperfection, he says,

“The apparatus I have constructed is of brass, and however carefully cleaned perceivably imparts a taste of the metal to the water. It is advisable therefore to make it of some metal which either may not possibly impart any sensible taste to the water, or which may not be considered injurious even if dissolved in it in very small portions; silver or tin appear the best adapted for this purpose, but as the former may be too expensive for general use, and as the latter is too soft to bear well the frequent screwing and unscrewing necessary in the use of the apparatus, the channels through which the gas passes may be well coated with silver or tin, which may answer the purpose; the pipes and cocks may have a thick silver wire folded in the centre which may be perforated, and the condenser may be well plated or tinned on the inside.

“But as glass appears to be the most unexceptionable material, I have ordered an apparatus to be constructed entirely of glass, and have hopes that I shall have it so executed as not to admit any thing else to come in contact with the gas.” P. 133.

VIII. *Analysis of Turf Ashes.* By Lord Tullamore, M. R. I. A.

After some general observations on the extensive bogs which predominate in Ireland, and on the propriety of endeavouring to fertilize them by removing and making proper use of the turf they produce; this noble author says,

“We are taught by the observations of most experimental chemists, that ashes of all vegetables afford more or less potash: and considering bog or peat as now universally allowed of vegetable origin, I was led by analogy to suppose, that, after it had undergone a similar process of incineration, a similarity of product, though proportionally small, might be the result.” P. 136.

But, upon examination of a quantity of turf, which underwent the usual chemical operations; namely, combustion, lixiviation of the ashes, evaporation of the lixivium, &c. the author found that it did not contain any kind of disengaged alkali, whence, he concludes, that nearly the whole mass of salts, thus procured, must consist of sulphat of soda with little or no intermixture. In a Postscript, Lord T. says,

“I was induced, since I wrote the above, to try the ashes of a different though neighbouring bog which were of a deep red colour, whereas

whereas those I had at first used were *white*. The result varied; as the red ashes produced the *muriate* of soda only, but in much smaller quantity than I had before procured of *sulphat* of soda from the *white* ashes, which was about one sixty-fourth of the original weight. This appeared to me rather interesting, as it may in some degree account for the higher efficacy of red ashes as a *manure*. I also find that *sulphat* of soda has been already detected in turf ashes." P. 138.

IX. *A Memoir of the Mines of Glan, the Royalty of Richard Martin, Esq.* By Monsieur Subrine.

The territory of Oughterard in Ireland is bounded on the north by the mountains of Glan, which, this author says in p. 141, "are entirely composed of slate, and in which the mines, that make the principal object of these observations, are found."

But though the mountains of Glan consist entirely of slate, yet from the descriptive paragraphs which follow this assertion, it appears that slate forms a very inconsiderable portion of those mountains. By way of specimen, we shall subjoin a few of those paragraphs.

"1st. The granite that forms the south side of the mountains of Glan, and extends across the river of Oughterard as far as the foot of Mahiramore, does not seem to be covered or interrupted any where with any other substance.

"2d. It is not intersected with any perceptible vein; but one may remark, about two hundred paces above the bridge of Oughterard, some veins or threads of spar, so minute as to be almost imperceptible, through which some crystals are interspersed, whose greatest thickness does not exceed half an inch.

"3d. Thirty feet above the river, on the right side, there are several beds of granite, which seem to have been fractured by some violent force. The space between their numerous ruptures is filled with spar, which holds a great quantity of lead.

"4th. All the country in the neighbourhood of Oughterard abounds with scattered lumps of rolled granite, some of which are more than six feet in diameter. On the top of the mountain there is one that is monstrous. It is placed on the very summit; and it is so placed, that though it is nine or ten feet in length, it has not four in the base: all those stones are of the same nature with the fundamental granite of the country.

"5th. Immediately above the granite towards the grotto of Calypso three or four beds of slate are to be seen, the uppermost of which is so chequered with quartz that it may be easily mistaken for argillaceous clay.

"6th. Above these beds of slate are to be seen the calcareous shelly beds which are extended down the river towards Loughcorreb, and continue some miles on the Galway road." P. 144.

The remaining part of the paper continues to describe the strata of stone, the metallic substances, and various other particulars relative to the construction of those mountains.

X. Remarks on some sceptical Positions in Mr. Hume's Enquiry concerning the Human Understanding, and his Treatise of Human Nature. By Richard Kirwan, Esq. &c.

"Though numberless treatises", Mr. K. says, "of the ever jarring sects of scholastics had in all countries and for several ages obscured and disgraced the sublimer regions of speculative philosophy, and have been the fruitful parents of many absurdities in the sciences connected with it, yet, to the honour of the philosophers of that denomination, it must be owned, they confined their reasoning rage within the limits of pure speculation, and refrained from meddling with those principles that have an immediate influence on the conduct of human life. We have lived however to see an attempt made in our own days by a modern philosophical sect to subvert these also, or at least to involve them in all the darkness of the most dreary scepticism. For after the mists that overspread the region of mere speculation had been in great measure dissipated by the luminous researches of Mr. Locke towards the end of the last, and of Dr. Berkeley towards the commencement of the present century, Mr. Hume about the middle of it advanced and diffused, with no mean degree of success, many paradoxical opinions avowedly subversive of the primary principles of human reason, and tending to prove that most of its conclusions, even those of a practical nature, would, when traced to their source, be found destitute of any solid foundation, and in a word merely empiric. Of those opinions I have selected a few, namely:

"1°. That beings of any kind may start into existence without the intervention of any efficient cause:

"2°. That the connexion between phenomena and their supposed causes can in no case whatsoever be traced by reason, but in all cases is interred merely from experience:

"3°. That inferences from experience are themselves unsupported by any solid reason, for that none can be assigned for expecting similar effects from similar causes, but the mere custom or habit of seeing them conjoined;

"4°. That belief is not an act of judgment, but a particular species of sentiment or feeling;

"Lastly. That fallacious as all experimental reasoning may be, yet the violations of the laws of nature (the existence of which laws can be known and inferred only from experience) cannot be rendered credible in any case by any human testimony whatsoever," P. 157.

The examination of those particulars is arranged in five sections; the titles of which are, I. Of the Necessity of Causes. II. Of the Source of our Knowledge of the Relation of Cause and Effect. III. Of the Grounds of reasoning from Experience. IV. Of the Nature of Belief. And, V. Of Miracles,

. These

These important topics are handled with great skill, and sagacity; but for further particulars, we must refer our readers to the paper itself.

XI. Synoptical View of the State of the Weather at Dublin in the Year 1800. By Richard Kirwan, Esq. &c.

This view consists of a table on a single half sheet page, wherein for each month of the year 1800, there is one statement of each of the following particulars; namely, the highest and lowest altitudes of the barometer, with the days when they were observed, and a mean of the barometrical altitude; the like particulars of the thermometer; the number of rainy days, together with the quantity of rain; and, lastly, the storms.

The result for the whole year, which is stated at the bottom of the table, shows, that the greatest height of the barometer was 30,478 inches, the least 29,436, and the mean 29,978. The highest, lowest, and mean altitudes of the thermometer were, respectively, 61°, 91; 34°, 3; and, 47°, 819. The number of rainy days amounted to 197, on ten of which some snow fell. The total quantity of rain was 23,567 inches; and the number of storms was 24.

(To be concluded in our next.)

ART. III. *Scenes of Infancy, descriptive of Teviotdale. By John Leyden. 12mo. 184 pp. 6s. Longman and Rees, 1803.*

ALTHOUGH it cannot be contended, that the poetry of modern times has produced many great works of superlative beauty, it will be admitted, that the art of versifying has been cultivated with considerable success; that it has been improved, like other arts, by frequent experiments; and that descriptive poetry, in particular, has produced many compositions which rise far above mediocrity; and some, as, for instance, the Traveller and Deserted Village, which may be exhibited as models of very uncommon excellence.

The poem now before us cannot certainly stand a competition with those elaborate and highly-finished productions; yet it possesses, in our opinion, a very great share of merit. It abounds with just and accurate descriptions of nature; it is full of variety, and rich in illustrations, which could only have been furnished by a vigorous mind improved by extensive reading.

reading. Its beauties are numerous, while its defects are such as the most common attention would have been sufficient to remove; and yet we are apprehensive, that these defects, trifling as they are, may be sufficient to discourage the indolent, a class of readers who are perhaps not the least numerous of the admirers of poetry.

Every poem, it may be presumed, is undertaken from some motive, and is composed according to some plan, which ought to be developed, as clearly as possible, to the reader. In short compositions, indeed, the connection and train of the author's ideas can always be traced with sufficient facility; but in works of a certain length, and which are therefore distributed into separate parts, some preliminary explanation becomes necessary, either in the shape of an Argument prefixed to each Canto, or of a general Preface to the whole; because it is essential, that the reader should perfectly sympathize with the poet, and that he should not only survey the same objects in the same succession, but that he should examine them from the same point of view, and in a similar disposition of mind. But in the work before us, though comprising more than 2000 lines, divided into four Parts, we are provided with no such assistance. The only addition to the very imperfect information conveyed by the title-page is contained in four mottoes, prefixed to the several Parts, which tell us, that the first Canto contains a farewell to the country and to a mistress; that the second is chiefly dedicated to rural descriptions; and that the third and fourth are intended to show the folly of running away from domestic happiness, the only happiness which is ultimately worth having.

Our critical experience has furnished us with very few examples of poets who have shown this sort of indifference to the fate of their works; and, as we have already declared our opinion, that this poem is far from deserving to sink into oblivion from the strange carelessness of its author, we have endeavoured to obtain some little information concerning its history, and that of Mr. Leyden; and, though our enquiries have not been so successful as we could have wished, their result may be of some interest to the readers of the work.

It seems that Mr. Leyden, who describes himself (whether historically or poetically, we cannot say) as a *peasant's* son, was born and educated near the banks of the Teviot, and set off alone, from his father's cottage, to seek his fortune. Such an education does not seem remarkably propitious for the acquirement of learning; but perhaps the fruit of the tree of knowledge still appears more tempting when it is a forbidden fruit, or at least when it is of very difficult attainment. The author could only find, in the contracted library of his father,

a Bible,

a Bible, and some books of devotion, all of which he read, and consigned to his memory, as carefully as if each was the last work which the world could furnish. Some additional volumes were obtained, as a precious loan, from different collections in the vicinity; a neighbouring school taught him the rudiments of the Latin language; and young Leyden set off for Edinburgh, with the resolution of acquiring the Greek and Hebrew tongues, and of completing the course of study necessary for his admission into the ecclesiastical profession, to which, by his own inclination, and the wishes of his family, he was originally devoted. At Edinburgh he pursued his object with passion; but he found that there, as every where else, something besides learning was necessary to success in a profession. He had formed some friendships, among which, he had the good fortune to include that of Mr. Walter Scott, and was advised to relinquish his former design, and to employ his industry and genius in some path where he was likely to meet with fewer competitors. His own wishes would have led him to explore the continent of Africa; a country, respecting which he felt an insatiable curiosity, and of which he had already begun a most elaborate history, derived from the researches of all former travellers. His friends again overruled this project; and pointed out to him, in our Asiatic provinces, another field, no less advantageous for the display of his talents, and attended with less hazard. A post was offered to him on the medical establishment at Madras; and, as the necessity of engaging in a new course of study was rather a temptation than an obstacle to his active and ardent mind, he readily acquiesced; and soon found himself entitled to claim, without the fear of disgracing it, the medical diploma. But, on the near prospect of realizing all his expectations, he very naturally found, that to a warm and grateful temper, the moment of separation from the place of our nativity, from our relations, and from our friends, is infinitely painful; and a young poet could scarcely refrain from an attempt to retrace in verse his strong and various sensations. The poem, thus conceived and hastily begun, travelled, we believe, with its author to London; where it was finished, and consigned to the press, amidst the various avocations of preparing for an East-Indian voyage; of collecting, from our public libraries, such materials for the history of Africa as Edinburgh could not furnish; and of cultivating a numerous and respectable society of friends, whom he had attached during his short stay in this metropolis, where he arrived almost alone and friendless.

Such, we believe, were the untoward circumstances under which the poem before us was produced; and to these, which would

would excuse much greater inaccuracies and imperfections than are to be found in the work, we must add, that the subject is, in some respects, unfavourable to a very plain and obvious arrangement. Mere hills and dales, rocks and woods, rivers and green fields, all the materials, in short, of *general* landscape may be varied, almost to infinity, in a descriptive poem, without interrupting the progress of the work any more than the changes of scenery on a theatre interrupt the action of the piece. But, when the features of the landscape are very peculiar and characteristic, and when (as generally happens in the survey of Scottish scenery) each spot recalls to the imagination of the writer important and striking events of real history, the reader is no longer engrossed by his guide; but, in the contemplation of a Wallace or a Douglas, forgets the poet, in whose feelings he had hitherto sympathized, and is unprepared to direct his attention to a new and different succession of images.

We will now offer to the reader a few extracts, which we do not select as the most beautiful passages in the poem, but as particularly illustrative of the author's manner. The first is a very common picture; the description of the vapours rising at sun-set in a mountainous country; and gradually absorbing the whole landscape.

“ The mists ascend ;—the mountains scarce are free,
Like islands floating in a billowy sea ;
While on their chalky summits, glimmering dance
The sun's last rays, across the gray expanse :
As sink the hills in waves, that round them grow,
The hoary surges scale the cliff's tall brow ;
The fleecy billows o'er its head are hurled,
As ocean, once embraced the prostrate world.

So, round Cassraria's cape, the polar storm
Collects black spiry clouds, of dragon form :
Flash livid lightnings o'er the blackening deep,
Whose mountain-waves in silent horror sleep ;
The sanguine sun, again emerging bright,
Darts through the clouds long watery lines of light ;
The deep, congealed to lead, now heaves again,
While foamy surges furrow all the main ;
Broad shallows whiten in tremendous row ;
Deep gurgling murmurs echo from below ;
And, o'er each coral reef, the billows come and go.” P. 34.

The following specimen is chosen partly as a contrast to the preceding, and partly because the author has, in our opinion, made a very ingenious use of an untoward circumstance in the natural history of this island. Our readers are probably aware, that the nightingale, a bird which is considered as the natural patri-

patrimony of poets, is unluckily a stranger to Scotland. Mr. Leyden thus concludes a pathetic tale of three lovers, who died of the plague in the vale of Dena.

" A veil of leaves the redbreast o'er them threw,
Ere thrice their locks were wet with evening dew.
There the blue ring-dove coos, with rustling wing,
And sweeter there the throistle loves to sing;
The woodlark breathes, in softer strain, the vow;
And love's soft burthen floats from bough to bough.
But thou, sweet minstrel of the twilight vale!
O! where art thou, melodious nightingale;
On their green graves shall still the moonbeams shine,
And see them mourned by every song but thine;
That song, whose lapsing tones so sweetly float,
That love-sick maidens sigh at every note!
O! by the purple rose of Persia's plain,
Whose opening petals greet thine evening strain,
Whose fragrant odours oft thy song arrest,
And call the warbler to her glowing breast,
Let pity claim thy love-devoted lay,
And wing, at last, to Dena's vale thy way!
Sweet bird! how long shall Teviot's maids deplore
Thy song, unheard along her woodland shore?
In southern groves thou charm'st the starry night,
Till darkness seems more lovely far than light;
But still, when vernal April wakes the year,
Nought save the echo of thy song we hear.
The lover, lingering by some ancient pile,
When moonlight meads in dewy radiance smile,
Starts, at each woodnote wandering through the dale,
And fondly hopes he hears the nightingale.
O! if those tones, of soft enchanting swell,
Be more than dreams, which fabling poets tell;
If e'er thy notes have charmed away the tear
From Beauty's eye, or mourned o'er Beauty's bier;
Waste not the softness of thy notes in vain,
But pour, in Dena's vale, thy sweetest strain!" P. 57.

We shall close our extracts, with a passage near the end of the poem, descriptive of the deep impression which the religious persecution, carried on during the reign of Charles II. has left in the minds of the Scottish peasantry.

" With solemn pause,
An ancient sword the aged peasant draws,
Displays its rusty edge, and weeps to tell,
How he that bore it, for religion fell,
And bids his offspring consecrate the day,
To dress the turf, that wraps the martyr's clay.
So, when by Erie's lake the Indians red
Display the dismal banquet of the dead,

While

While streams descend in foam, and tempests rave,
 They call their fathers from the funeral cave,
 In that green mount, where virgins go, to weep
 Around the lonely tree of tears, and sleep :
 Silent they troop, a melancholy throng,
 And bring the ancient fleshless shapes along,
 The painted tomahawks, embrowned with rust,
 And belts of wampum, from the sacred dust,
 The bow unbent, the tall unfurbiſhed ſpear,
 Myſterious ſymbols! from the grave they rear.
 With ſolemn dance and ſong, the feaſt they place,
 To greet the mighty fathers of their race ;
 Their robes of ſur the warrior youths expand,
 And ſilent ſit, the dead on either hand ;
 Eye, with fixed gaze, the ghaily forms, that own
 No earthly name, and live in worlds unknown ;
 In each myſterious emblem round them, trace
 The feuds and friendships of their ancient race ;
 With awful reverence, from the dead imbibe
 The rites, the cuſtoms, ſacred to the tribe,
 The ſpectre forms, in gloomy ſilence, ſcan,
 And ſwear to finiſh what their fires began." P. 142.

As we have thus enabled our readers to comprehend the deſign, and obſerve the ſtyle of this poem, we ſhall not undertake to criticize it with much minutenefs, nor think it neceſſary to ſpecify the few defects to which we have alluded, nor to enumerate the frequent beauties which cannot fail to ſtrike the attentive reader. Mr. Leyden, we apprehend, is now occupied by ſubjects of more importance to himſelf and to literature than a deſcriptive poem, however beautiful ; and whenever, at an interval of leiſure, his mind ſhall revert to his "*Scenes of Infancy*", he will doubtleſs reviſe his own work with more ſeverity than we ſhould be diſpoſed to employ. We ſhall, therefore, now diſmiſs it, after remarking, that ſuch travellers as may chooſe to viſit the romantic country of Teviotdale will find, in this poem, more correct topographical information, and more curious anecdote reſpecting the paſt and preſent manners and hiſtory of the country, than can be eaſily gleaned from any other publication, excepting Mr. Scott's juſtly celebrated "*Minſtrely of the Scottiſh Border*".

ART. IV. *An Introduction to the Theory and Practice of plane and spherical Trigonometry, and the orthographic and stereographic Projections of the Sphere; including the Theory of Navigation. Illustrated by a Variety of practical Examples, and applied to the Mensuration of Heights and Distances; to determining the Latitude by two Altitudes of the Sun, the Longitude by the Lunar Observations, and to other important Problems on the Sphere, and in Nautical Astronomy. By Thomas Keith, private Teacher of the Mathematics and Geography. 8vo. 10s. 6d. The Author; and Longman and Rees.*

THE Treatises of Trigonometry written by *Briggs* and *Emerson*, are among the productions of the most eminent mathematicians of this island, and will show to future ages the state of that art at the times in which they were written. Of these Treatises, however, the one is by much too voluminous for common use, if it were written in English instead of Latin; the other is too concise and profound for that purpose. Some other Treatises, therefore, better adapted to common use, have been written on that art; among which, those of *Thomas Simpson* and *Baron Maseres* seem to claim the preference. But during the latter half of the last century, very few books on trigonometry, worth notice, have been written in our language; notwithstanding this art is absolutely necessary in measuring inaccessible heights and distances, and navigation depends almost entirely upon it. This paucity of writers on an art so eminently useful, is not to be ascribed to a want of mathematical genius in this country, but to the deficiency of encouragement and patronage. Various are the ways in which profusion scatters the superfluities of abundant fortune; but, among them, we cannot find that the encouragement or protection of learning, and particularly of mathematical learning, has often borne a part. Genius must find its own way, and its own means, or perish unassisted.

We are aware of the rewards offered by Act of Parliament for the discovery of the longitude at sea, some of which are appointed for improved tables of the moon's motion, a subject which is well known to require the greatest skill in the mathematics. But, for this encouragement, old men, who recollect what passed in Parliament while the Bill was pending, are satisfied that little is due to any prevalent zeal for science. Besides, if encouragement is evidently calculated to call forth the exertions of genius already grown to maturity, rather than to foster that
which

which is rising, which is what we heartily wish to see. But we check these reflections, into which we have been irresistibly led, by finding on our mathematical shelves many more books on trigonometry, navigation, astronomy, and other important branches of the mathematics, which have been written in France and Russia, in the last fifty years (in consequence of the encouragement given in those countries to mathematical learning) than in our own country: and we observe this with the more regret, as the monuments by which *Euler* and *Lagrange* have immortalized their memories, are raised on a basis borrowed from this country!—the *Principia Mathematica* of Sir ISAAC NEWTON.

The matter contained in the volume now before us, is disposed in five Books, of which the first two treat of Trigonometry. This is the third treatise * on that particular branch which has lately issued from the British press, and of which, as well as of the other tracts contained in this volume, we are now to make our report.

BOOK I. *Of Plane Trigonometry.*

This Book is divided into five Chapters, of which the first contains definitions, and general properties of sines, tangents, &c. of arches. Here the division of the circle into 360 degrees, for the purpose of measuring angles, is described; the usual definitions are given; and not only the common proportions and equations which subsist between the sine, cosine, tangent, and secant, of an arch, but the equations also which are formed by the rectangles under the sine and cosine, &c. of the sum and difference of two arches, and of three arches, when their differences are equal, are demonstrated in eight propositions; from which many others (as the author observes) may easily be derived. Here also the method of computing the sines and cosines (and thence the tangents and secants) of every minute of the quadrant, which is commonly called the *construction of the trigonometrical canon*, is described, and illustrated by the calculations of the sines and cosines of the first five minutes of the quadrant.

This Chapter, which is the foundation of both plane and spherical trigonometry, contains a considerable quantity of good matter. The definitions are, for the most part, clear;

* See Brit. Crit. vol. xvii. p. 377, and vol. xxi. p. 275.

† We here use the word *arch*, to accommodate ourselves to the author; but *arc* is more usual, as a trigonometrical term; and we prefer it.

and the demonstrations are geometrical, although not made in the manner of Euclid. But we have observed several press-errors not noticed among the *errata*, and many faults in the punctuation; and that one or two of the enunciations are indistinct. For instance, the proposition marked O, in p. 13, wants the words which we have here inserted within brackets, and should be expressed thus:

The Sum of the Tangents of two Arches is to their difference as the Sine of the Sum of the Arches is to [the Sine of] their Difference.

The enunciation of the proposition number VII, in p. 18, is also confused; it should run thus:

The Difference between the Rectangle of the Sines, and [the Rectangle of the] Cosines, of two Arches, is equal to the Rectangle of Radius and the Cosine of the Sum of these Arches.

We observe also, that the demonstration of the proposition referred to by the letter S, in p. 19, might have been made in a simpler manner.

But, notwithstanding these little blemishes, this Chapter (as we observed before) contains much valuable matter in a small space. Although the author has here numbered no more than eight propositions, there are, in fact, above twice that number; the truth is, that he is much better acquainted with the art of trigonometry, than with the art of writing books.

In the second Chapter, the general rules for calculating the sides and angles of plane triangles, are clearly investigated by the principles of geometry.

In the third Chapter, the nature of logarithms is briefly explained; and the learner is taught how to find these numbers in the tables annexed to this work, and apply them to use. The description and use of the plain and Gunter's scales here given, will also afford desirable information to the junior students of the mathematics.

The fourth Chapter is professedly written for the use of those who have no previous knowledge of geometry; and it seems well calculated to answer their purpose.

In the fifth Chapter, the use of plane trigonometry is shown in forty-one examples of measuring heights and distances, most of which are well chosen; among them are several of inaccessible altitudes and distances; and the last is an example of computing the moon's parallax. To several of the problems here proposed, solutions are given by calculation, by construction, and by Gunter's scale. This Chapter, therefore, will prove very instructive to learners. We have to remark, however, that Examples 34 and 35, of computing the height of a cloud or balloon, by means of the angles of its elevation only,

only, without its bearings, taken at the same instant by two observers, can be of but little use: they are given upon a supposition that a plane perpendicular to the horizon passed through the object observed, and the stations of the observers, a circumstance which will seldom be found in practice.

BOOK II. Of Spherical Trigonometry.

This Book is divided into seven Chapters, of which the first contains the definitions and general properties of spherical triangles.

We like the matter in this Chapter, but not the manner in which some of it is described. For instance, in p. 95, the author speaks of *two sides* of a spherical triangle, which are greater than *two right-angles*, instead of a *semicircle*; and there are other instances of this improper use of words, but our limits will not allow us to specify them. Mr. Keith may, perhaps, plead the example of others for this use of the words; but it is, nevertheless, an improper use.

In the second Chapter, the general rules for calculating the sides and angles of spherical triangles are clearly investigated; and the investigations are followed by several useful corollaries.

Chap. III. is wholly filled with the investigation and use of Baron Napier's universal rule for computing the sides and angles of spherical triangles, by what he called *circular parts*; and this rule is here applied to the solution of the several cases of oblique, as well as right-angled triangles.

This Chapter will be very acceptable to some students. Mr. Keith* thinks it singular, that Bishop Horsley has not even mentioned this rule in his Trigonometry lately published, in his Elementary Treatises. We are not at all surpris'd at this omission, as we consider the rule in no other light than a *memoria technica*; and it is undoubtedly better for a learner (at least) to accustom himself to the use of rules of which the grounds are most distinctly seen. See the Bishop's remark in p. 216 of the *Elementary Treatise*†.

Chap. IV. contains, in twelve propositions and their corollaries, many curious and useful analogies for solving the more difficult cases in spherical trigonometry, which our limits will not permit us distinctly to enumerate. From a perusal of this Chapter, those who have made a considerable progress in trigonometry may derive further information.

* Preface, p. v.

† See also Brit. Crit. vol. xxi. p. 278.

Chap. v. is, like Chap. iv. of plane trigonometry, designed for the use of such as would acquire only a practical knowledge of the solutions of the several cases of spherical trigonometry; and seems well calculated for that purpose, as the rules are plain, and illustrated by a number of Examples, wrought both by logarithms and by Gunter's scale.

Chap. vi. contains the practical rules for solving the several cases of oblique-angled spherical triangles, by drawing a perpendicular from the vertical angle to the base; together with the numerical work by logarithms.

Chap. vii. contains the practical rules for solving the several cases of oblique-angled spherical triangles, without making use of a perpendicular; together with the work by logarithms.

Book iii. contains the application of spherical trigonometry to the solution of astronomical problems, and is divided into two Chapters.

The astronomical definitions, and the description of a celestial sphere, given in the first Chapter, are for the most part clear, and will be found very useful to learners. A number of problems in astronomy then follows, by which the use of right-angled spherical triangles is fully shown. This Chapter contains also a Table of the sun's right ascension and declination, and some other Tables of less extent, which are requisite to the solution of such problems as are here treated of.

We have here to remark, that in this Chapter (p. 217) there are two erroneous statements of the earth's motion. Mr. Keith says (after other authors) that the earth turns round its axis in 24 hours, meaning *solar time*. This is not true. The earth turns round its axis in 24 hours of *fidereal time*, which is very nearly equal to 23h. 56' 4" of mean solar time*.

He then states the time in which the earth performs its motion round the sun at 365d. 5h. 49', instead of 365d. 6h. 9', 17"; mistaking the *tropical year* for the *fidereal year*.

In the second Chapter, an application of oblique-angled spherical triangles is made to the solution of a considerable number of useful problems in astronomy and navigation; among which, are several that occur in finding the longitude

* See the Cambridge edition of Sir Isaac Newton's *Principia*, p. 3798 or Bishop *Hershey's* edition of his works, vol. iii. p. 36.

† See Dr. *Maskeleyne's* statement of it, at the end of *Taylor's Logarithmic Tables*.

at sea, by the method of late years brought into use by the Rev. Dr. Maskelyne, the present learned Astronomer Royal at Greenwich.

BOOK IV. *Of the Theory and Practice of the Orthographic and Stereographic Projections of the Sphere.*

This Book is divided into two Chapters, the first containing the orthographic, and the second the stereographic projection: and in these two Chapters the theory is concisely described, and the practice illustrated by a number of Examples, which is a very commendable way of teaching.

BOOK V. *Of the Theory of Navigation.*

This Book is divided into three Chapters, in which the principles of *plane sailing*, *middle latitude sailing*, and *Mercator's sailing* are distinctly treated of.

We do not recollect that we have seen any other Book in which the theory of navigation is so perspicuously described in so small a space; excepting, however, a few sentences, among which is one in p. 362, where the author talks of "expressing the radius of a sphere in minutes".

"The work concludes", as the author says in his Preface, p. vii, "with a Table of the logarithms of all numbers, from an unit to ten thousand; a Table of natural sines; a Table of logarithmical sines and tangents to every degree and minute of the quadrant. These Tables occupy only 48 pages, and will be found a valuable acquisition both to the teacher and the learner, as they will save the expence of a larger set of Tables, and answer every purpose of instruction with equal advantage."

Upon the whole, this volume, which appears under the modest title of an Introduction, contains much valuable matter; and, as the greater part of it is of practical utility, we doubt not that a second edition of it will soon be called for. We would therefore persuade the author to revise it, before it is again sent to the press, calling to his assistance some friend who is able to remove from a meritorious work such blemishes as we have now specified.

ART. V. *Remarks on a Pamphlet, by Thomas Kipling, D.D. Dean of Peterborough, entitled "the Articles of the Church of England proved not to be Calvinistic". By Academicus.* 8vo. 32 pp. 1s. Deighton, Cambridge; Cooke, Oxford; Todd, York; Hatchard, &c. London. 1803.

WHEN the object is victory and not truth, any theological controversy may be protracted *ad infinitum*. We really thought, and we still think, that the Dean of Peterborough had proved, to the conviction of all who do not look upon the English reformers as a set of knaves, who meant to inculcate one system of doctrines on the clergy and another on the laity, that the creed of our church is not Calvinistic. We have here, however, a nameless wight, who has undertaken to "defend those parts of the writings of Calvin which the Dean has attacked, and to reconcile them both with the Articles of our church, and with the declarations of holy writ". P. 5.

How Calvin's doctrines can be *defended* without being *reconciled with holy writ*, a lover of truth will not readily conceive; but truth is one thing, and a favourite system, very often, another. We admit, however, that our champion, though in concealment, wields his weapons with considerable dexterity.

The Remarks under review are divided into three Chapters, of which the first is very short, and not much to the purpose. The author indeed builds a great deal on what he calls Dr. Heylin's confession; but, as we shall soon have a better opportunity of considering what can fairly be inferred from it, we pass on to the second Chapter, in which the Calvinistic doctrines are said to be compared with some of the Articles of the Church of England.

After some skirmishing with single sentences, and clauses of sentences, of which the real import can be ascertained only from the context, which our limits will not allow us to transcribe, Academicus proceeds to the doctrine of *original or birth-sin*.

Dr. Kipling having shown, that, according to Calvin, every descendant of Adam, *solely* on account of that corruption of nature (ob talem duntaxat corruptionem) which he inherits from his first parents, is *actually* convicted and *damned*, observes, that there is no such assertion in our ninth Article, which he therefore infers is *not Calvinistic*. To this the author replies:

498 *Remarks of Academicus on Dr. Kipling's Pamphlet.*

to the knowledge of Christ, and constituting them the children of faithful Abraham, instead of the unbelieving Jews, who rejected their Messiah. Considered in this sense, the doctrine of predestination is indeed full of comfort, and all the parts of the Article are in harmony with each other; but this is not the doctrine of Calvin, nor of his two followers, whom Dr. Kipling attacked.

"Before I dismiss the subject of this Article", says the author, "it is proper that I should notice an assertion of the Dean, p. 23; that, according to Calvin, the elect, *do what they will*, cannot fail of being saved, the reprobates, *how much soever they may exert themselves for the purpose*, cannot attain to everlasting salvation. If the reader will examine all the quotations from Calvin which are there subjoined in support of this assertion, he will be convinced, that Calvin is grossly misrepresented, and that the words which I have put in Italics are not taken from him." P. 15.

This is a heavy charge against the learned and venerable Dean of Peterborough; but, fortunately for his character, it is not founded in truth. The quotations *subjoined* by him, in support of his assertion, are made, not from Calvin, but from the anonymous Presbyterian against whom he was writing; and, if there be any precise meaning in that Presbyterian's words (which we confess is not always the case) they are certainly of the same import with the words which the author has printed in Italics. Elated, however, with his victory, Academicus proceeds thus:

"I challenge the Dean to produce any passage from the Institutes which affirms, that the salvation of the elect is secured in such a manner as to be attainable without a holy life; or that the damnation of the reprobate is not, in every case, the consequence of their wilful sin."

Whatever may be thought of the prudence of this challenge, its boldness cannot fail to be admired; and boldness is often crowned with success in literary contests, as well as in actual warfare. It will be incumbent, however, on the author, before he claim the victory, in the present case, to explain the following passage from Calvin's Institutes.

"Hæc itaque duo distincte observanda; nempe quod sic omnibus naturæ nostræ partibus vitiatæ perversque, jam ob talem duntaxat corruptionem damnati merito, convictique coram Deo tenemur, cui nihil est acceptum nisi justitia, innocentia, puritas. Atque adeo INFANTES quoque ipsi SUAM SECUM DAMNATIONEM A MATRIS UTERO EFFERUNT: qui temetipsi suæ iniquitatis fructus nondum præstolorum; habent tamen in se INCLUSUM SEMEN. Imo tota eorum natura quoddam est peccati semen: ideo NON ODIOSA ET ABOMINABILIS DEO ESSA NON POTEST." Lib. iv. Cap. 15, § 10.

Of infants, a great majority, according to Calvin, are reprobates and damned. Is that damnation, which they are here said to bring with them from their mother's womb, "the consequence of their own wilful sin"?

Of the elect it may be true, that Calvin nowhere says, in so many words, that their "salvation is secured in such a manner, as to be attainable *without a holy life*"; but speaking of the elect and the reprobate, he thus expresses himself:

"Si causa differentiae requiritur, cur alii constanter perseverent, alii instabilitate deficient, non alia nobis constat, nisi quod illos SUA VIRTUTE ROBORATOS SUSTINET DOMINUS NE PEREANT: his quo sint inconstantiae documenta, non eandem virtutem administrat*." But if this be so, is it not true that the elect cannot, through any perversity of their own, "fail to be saved"?

Again, after much reasoning on the words of our blessed Lord, and some of his Apostles, Calvin says, "Ex quo eliciamus, EXTRA PERICULUM DEFLECTIONIS ESSE (electos), quia eorum pietatis constantiam postulans Filius Dei REPULSAM PASSUS NON EST. Quid hinc nos discere valuit Christus, nisi ut confidamus PERPETUO NOS FORE SALVOS, quia illius SEMEL facti sumus". The consequence of this assurance on the lives of those who fancy they possess it, may be more than guessed at; and indeed often seen "in wretchedness of most unclean living".

The doctrine of our thirty-first Article is so totally irreconcilable with Calvin's doctrine of election and reprobation, that the Dean thought it sufficient to quote, in proof of this contrariety, a few detached sentences from the Institutes, such as, "morte æterna non multos eripit". But, says the author,

"These words appear to me perfectly consistent with the Article. For though it is true, that Christ's death is a perfect propitiation for all the sins of the whole world, does it follow that all, or even the greater part, are actually saved from eternal death; or that *any are saved, except believers*†?" P. 16.

But

* Inst. Lib. ii. Cap. 5, § 3.

† Lib. iii. Cap. 24, § 6.

‡ It seems to us in the highest degree presumptuous in any man to affirm that they, who never heard the glad tidings of the gospel, cannot be saved because they are not believers. It is true that our Saviour, when he commanded the eleven to "preach the gospel to every creature", added, "he that believeth and is baptized, shall be saved; and he that believeth not shall be damned"; but there is surely an immense difference between *rejecting* the truths of the gospel, when preached with

But with your leave, good Sir, we apprehend that this is not the question at issue between the Dean and you. The Article pronounces the offering made by Christ to be a "perfect propitiation and satisfaction for all the sins of the whole world, both original and actual". Calvin declares, again and again, that by an eternal and irreverfable decree, the greater part of mankind are doomed to *eternal perdition*, for which indeed *they were created*. Hence, the Dean infers, that Calvin taught not, as our church teaches, the doctrine of universal redemption; becaufe he could not furely fuppofe that Chrift *really made an offering* of his life for thofe, whom he himfelf had from all eternity ordained to everlasting deftruction. Whether the Dean's inference be fairly drawn, let the reader judge for himfelf.

"Nunc de re tota pronuntiet supremus eognitor et magister", fays Calvin, "tantam in fuis auditoribus duritiem cernens, ut apud turbam verba prope fine fructu funderet, ut medeatur huic scandalo, exclamat, quicquid dat mihi Pater, ad me venit. Hæc enim eft voluntas Patris, ut quicquid dederit mihi non perdam ex eo quicquam. Obferva, a Patris donatione fieri initium, ut in Chrifti fidem et clientelam tradamur. Revolvat hic forte quispiam circulum atque excipiet, cenferi in patris peculio eos duntaxat quorum voluntaria ex fide fuit deductio. Atqui in eo tantum laborat Chriftus, etiamfi defectiones ingentium turbarum totum mundum concutiant, *firmum tamen cælisque ipsis stabilis fore confilium Dei, ne unquam LABASCAT ELECTIO. Electi* dicuntur ante fuiffe Patris quam eos donaret unigenio filio. Queritur an natura: imo qui alieni erant, trahendo fuos facit. Major eft in Chrifti verbis claritas, quam ut tergiverfando ullis nebulis obduci queat. Nemo (inquit) poteft venire ad me, nifi Pater traxerit eum. Qui autem audivit et didicit a Patre, ille ad me venit. Si promifcue omnes coram Chrifto genu flecterent, *communis effet electio*: nunc in *paucitate credentium manifesta apparet diverfitas*. Itaque poftquam difcipulos qui fibi dati funt, afferuit Chriftus fuiffe Dei Patris peculium, paulo poft addit, non pro mundo rogo, fed pro his quas dedifti mihi, quia tui funt. Unde fit ut *totus mundus ad suum creatorem non pertineat, nifi quod a MALEDICTIONE, ET IRA DEI, AC MORTE ETERNA NON MULTOS ERIPIT GRATIA*, qui alioqui perituri erant: *mundum autem in suo heritu, cui DESTINATUS EST*, relinquit. Interea quamvis fe medium Chriftus inferat, fibi tamen jus eligendi communiter vendicat cum Patre. Non de omnibus, inquit, loquor; fcio quos elegerim. Si quis roget upde elegerit, alibi refponder, ex mundo." *Inf. Lib. iii. Cap. 22, § 7.*

with "demonstration of the spirit and of power", and not believing them only becaufe they were never heard. In our Father's houfe are many manfions, into fome of which a virtuous heathen may be admitted for the fake of our Redeemer whole gofpel was never preached to him.

On this passage we make no remark, being fully satisfied that it will finally decide, in the opinion of every competent reader, the question at issue between Academicus and the Dean of Peterborough.

In his third Chapter, the anonymous author professes to compare the *Liturgy* of the Church of England with the Calvinistic doctrines; but he has overlooked two or three of the prayers in that Liturgy, which to us seem utterly irreconcilable with these doctrines*; while, wandering in some degree from his subject, he compares the difficulties of the Arminian, with those of the Calvinistic scheme, and then labours, in opposition to the common sense of mankind, to confound the *permission* of evil with the decreeing of it.

The origin and continuance of evil in the world, is the most difficult question that has ever been agitated in the schools of philosophy; but, though it may be impossible for a creature short-sighted like man to answer all the cavils of Atheism, deduced from this topic, against the attributes of God, yet every unsophisticated mind *feels* the difference between *permitting* a certain quantity of evil, which could not perhaps have been avoided, without preventing, at the same time, a much greater quantity of positive good, and the *creating* of a vast number of sensible and intelligent beings, for the express purpose of plunging them into endless misery. The author affirms, indeed, that Calvin has nowhere maintained, that "the ultimate end for which the reprobate were created, was (is) their damnation" (p. 19); and he compares them to the detachment of an army employed on a service, which "the General foresees will be attended with their inevitable destruction". This is similar to the account of the existence of evil, which was so elaborately given by Archbishop King; but it is an account which Calvin rejects with indignation.

"Hic ad distinctionem voluntatis et permissionis recurritur, secundum quam obtinere volunt, permittente modo, non autem volente Deo perire impios. Sed cur permittere, dicemus, NISI QUIA ITA VULT. Quanquam nec ipsum quidem per se probabile est, sole Dei permissione, NULLA ORDINATIONE hominem sibi accessisse interitum. Quasi vero non constituerit Deus qua conditione præcipuam ex creaturis suis esse VELLE. Non dubitabo igitur cum Augustino simpliciter fateri, VOLUNTATEM DEI ESSE RERUM NECESSITATEM, atque id necessario futurum esse quod ille voluerit.—Ex Dei prædestinatione pendet eorum (reprobarum) *perditio*, ut causa et materia in ipsis reperietur. LAPsus EST ENIM PRIMUS HOMO, QUIA DOMINUS ITA EXPEDIRE CENSUERAT; cur censuerit nos latet. Certum tamen est non

* Brit. Crit. vol. xxi. p. 489.

368 *J. Bowles's View of the Moral State of Society.*

alitur censuisse, nisi quia videbat NOMINIS SUI GLORIAM INDE MERITO ILLUSTRARI." Lib. iii. Cap. 23, § 8.

In a preceding section he says, "decretum fuisse à Deo ut sua defectione PERIRET ADAM", and he repeats, it is hard to say how often, that the reprobate "fuscitati sunt ad GLORIAM ejus SUA DAMNATIONE ILLUSTRANDUM"; but he nowhere represents evil as permitted for the sake of greater good.

Before we take leave of this author, we beg leave to ask him, whether he thinks it credible, that inquiries into the *origin of evil* can be any part of that gospel which our blessed Lord preached himself, and commanded his disciples to preach to the *poor*? If they be not, how comes the system of Calvin, in which, by his own account of it, they are involved, to be the standard of orthodoxy? And why do the preachers of that system stigmatize as heretics all their brethren, who find it not in the Articles and Liturgy of the Church of England? His own language is indeed temperate; but such is not the language of Mr. Overton and the Presbyter, who, arrogating to themselves and their adherents the exclusive title of *true Churchmen*, have libelled all the rest of the clergy, and have therefore no cause to complain of the severe castigation which they have received from the Dean of Peterborough.

ART. VI. *A View of the Moral State of Society, at the Close of the Eighteenth Century, much enlarged, and continued to the Commencement of the Year 1804. With a Preface, addressed particularly to the higher Orders. By John Bowles, Esq. 8vo. 142 pp. 2s. 6d. Rivingtons, &c. 1804.*

THE very able pamphlet of this author, entitled "*Reflections on the Political and Moral State of Society at the Close of the Eighteenth Century*", was reviewed at large in our seventeenth volume*, for which reason, we should not have dwelt particularly on the present publication, had we not found, on examination, that the new and important matter contained in it amounts to more than half of its contents. This is too much to pass by, when it proceeds from an author so truly patriotic, and so truly zealous for good principles as Mr. Bowles.

The Moral View of Society, as of more extensive use and influence, is here separated from the political; and augmented

* Pages 144 and 299.

by many arguments and reflections drawn from recent circumstances. Left, however, the motive of the author, for making this separation, should at all be misunderstood, we shall, in justice to him, insert a note which appears in an early part of his tract.

" In detaching the moral from the political part of the publication in question, the author must not be supposed to retract any of the political sentiments therein contained. On the contrary, he sees, unhappily, but too much reason to adhere to all the political sentiments, which he thought it his duty to avow throughout the last war. It is with real concern that he finds confirmed, by the most direful experience, the reasonings which, from the very commencement of *that war*, a solicitude for the safety of his country impelled him so frequently to obtrude upon the public, and the main design of which was to shew, that a war of so extraordinary a nature would admit of no safe termination, unless, by being made subservient to the restoration of the lawful Government of France, it should effect the overthrow of that Revolutionary Power, which sought the subversion of all legitimate authority; and that peace, if pursued in any other course, would prove but a glittering dream, from which the country would awake, only to see herself involved—either in a still more furious and desperate conflict—or in inevitable ruin—These opinions, alas! are now become indisputable truths! We have awaked from such a dream, and we may thank Heaven, that it is the former part of the above alternative which is realized. The author can moreover review, without any desire of retraction, the sentiments which, in his " Reflections at the Conclusion of the War", he expressed in regard to the Peace of *Amiens*; and in which he steered a middle course between those persons, who indulged hopes, since proved to be illusory, that the above peace was consistent with security and capable of permanence—and those who, in their *well-founded* alarm at the dangers with which it was fraught, laid the whole blame of the transaction at the door of Ministers, without making any allowance for the state of the public mind—without remembering that the country had been induced to support the war, chiefly by the confidence it placed in the pacific dispositions of Ministers; a truth to which a Right Hon. Gentleman, whose eminent talents have been brilliantly displayed in condemnation of the peace, bore testimony, when he observed that *no war was ever carried on with so universal a cry of peace as the last.*" P. v.

The Preface, to which this note is subjoined, is entirely new; and contains a powerful call upon the people, and especially the higher ranks, to imitate that moral and religious example of the Sovereign, which has long excited so just an admiration and attachment. The conclusion of it touches on our political situation, with a particular effort to excite those virtues, public and private, which are necessary to the strength and union of a state at such a moment of trial.

The new matter, in the body of the tract, is occupied chiefly in illustrating former observations (as p. 33) or in expatiating
more

more particularly upon some virtues, with which the *liberality* of modern times is too much inclined to dispense; such as female chastity, and the great land-marks of morality, formerly called Cardinal Virtues. With respect to each of these Mr. B. laments, with feeling, the progress of corruption, and the influence of relaxed doctrines. But the dignity of the admonition rises still higher, when the author comes to speak of the importance of Religion.

"Of all the principles that can operate upon the human mind, the most powerful is—Religion. As a desire of happiness is the universal motive to action, Religion must infinitely exceed in strength all other motives, because it presents to the mind *eternal* happiness, or *eternal* misery, as the consequence of our actions. Every other consideration involves only interests which, however important, cannot survive the short period of the present life; but Religion opens to the view "the vast concerns of an eternal scene," and stimulates to virtue, or deters from vice, by promises of endless felicity, as the reward of the former, and by threats of endless woe, as the punishment of the latter.

"Religion is, therefore, the only principle of human conduct that can afford any solid security to virtue, any effectual preservative from vice. Every other principle may be counterbalanced by temporal motives. Ambition, avarice, sensual gratification, may press so strongly as to overpower all moral feeling, all sense of duty. Hence it is, that the universal voice of mankind, in all ages and countries—that the concurrent testimony of theory and experience—nay, that even the unwilling acknowledgments of infidels and atheists—have recognized the sacred truth, that Religion is the main pillar of society; that, without the belief of a Supreme Being, who will recompence every one according to his works—without the expectation of a future state of rewards and punishments—the motives to virtue would be so languid, the force of conscience would be so feeble, and the state of morals so corrupt, that Government would be unequal to the preservation of social order, and laws would be incapable of restraining the unruly passions of mankind. Hence, too, it is, that so many instances daily occur, both in public and private life, of a violation of trust, because men are selected as the objects of confidence, who do not possess the only safe foundation of confidence—religious principle; nay, sometimes, although their lives exhibit the most glaring proof that such principle has no influence upon their minds*. But when Religion is made a fixed and invariable rule of action, then, and then only, can there be any real security for virtue, any solid ground for confi-

* "Through inattention to considerations of this nature, a great corporation in the city of London has lately lost the enormous sum of three hundred thousand pounds; and the unhappy individual, whose abuse of confidence occasioned this immense loss, is a melancholy proof, that neither a high reputation, a dread of disgrace and ruin, nor the fear of capital punishment, can, without religious principle, afford any adequate security against temptation."

dence. Then, and then only, does there exist a motive, fully adequate to the conquest of passion, and the resistance of temptation.

"The importance and value of Religion do not, however, consist merely in its being the only effectual *motive* to virtue. This sacred principle must also be considered as the great, nay the only authentic, moral instructor of mankind—the only sure standard of morality. Our state of dependence and responsibility implies an indispensable obligation of obedience to the Great Being on whom we are dependent, and to whom we are responsible. A strict conformity to the will of that Being, as far as such will is known, is, therefore, at once the great duty of Religion, and the very essence of virtue; and it is only in the school of Religion that sound morality can be learned.

"Such being the power of Religion on the human mind, and such its efficacy in favour of virtue, it must be considered as affording the only remedy to correct the depravity of the world. If this fail, our case is hopeless. If it be possible to deliver mankind from the dominion of vice, and to render them virtuous, it must be by the all-powerful influence of Religion, subjecting them to the authority of conscience, disposing their minds to study and obey the will of their Maker, and instructing them in that will, according to the various means by which it has pleased the Almighty to reveal it. In all ages of the world, the light of what is called Natural Religion, aided by the moral sense and uniform experience, has been sufficient to teach men their great moral duties; of which the concurrence of sentiment, which has generally prevailed on questions of moral obligation, affords ample proof. In all ages it might truly be said by every individual who quitted the paths of virtue, *video meliora proboque, deteriora sequor*. But it is our inestimable privilege to possess the most complete, comprehensive, and explicit revelation of the divine will, that the most anxious solicitude for the temporal or eternal happiness of man could possibly desire. Such a revelation is Christianity." P. 81.

Adverting afterwards to the lamentable deficiency in the effects of those admirable doctrines upon the actual morals of society, Mr. B. expatiates largely on the subject of religious education; and, acquitting our principal schools of the neglect which has been attributed to them, he particularly remonstrates with parents on the necessity of displaying a good example at home, and preparing the minds of their children for that improvement which may afterwards be expected from more extensive instruction. He urges also, in strong terms, the duty of maintaining the respect due to the Lord's Day. The conclusion of the tract, though not among the parts now added, contains so good an abstract of the preceding matter, and an admonition so just, as well as solemn, that we cannot withhold it from our readers.

"Let then the awful warning which, from all sides, is now sounded in our ears, excite us to the most serious reflection; let the severe chastisement, with which we are now visited, inspire us with heartfelt compunction for the impiety and the vices, which have drawn down
such

such judgments on our heads, and make us to loathe, and for ever to abjure, those irreligious systems, and those immoral practices, which have been suffered to acquire so dreadful an ascendancy; let us determine, with unalterable resolution, to adhere to that Holy Religion, which is given us as the rule of our faith and conduct—as the unerring standard of our principles; let us, by means of education, render *that* Religion an object of early veneration and attachment, and, by thus establishing its empire in the youthful heart secure its influence in society; then may we hope that this night of blackness, and tempest, and horror, will be followed by a bright and glorious day;—then may we hope, not merely to be ourselves preserved, but, by setting an example of reformation, to become the means of rescuing, from impending destruction, the whole civilized world; the preservation of which depends, in all appearance, on the triumph of this country over vice, revolution, and anarchy.” P. 119.

We have now attended Mr. Bowles for many years in his career of public admonition; and we must say, in justice to him, that, in all that period, we have never found another author who has watched with equal diligence the state of public morals, or endeavoured with equal zeal and ability to counteract the evils which at various moments have appeared to threaten the most pernicious consequences.

ART. VII. *Travels from Hamburg, through Westphalia, Holland, and the Netherlands, to Paris.* By Thomas Holcroft. Two Volumes. 4to. 6l. 5s. Phillips, 1804

A MAN sets off from Hamburgh, on his way to Paris, by the most common of all conveyances, and without deviating a furlong from the beaten tract. He arrives at the place of his destination; possesses himself of the most popular books which describe it; purchases well-known plates, representing the principal public edifices; gleans, from various publications, and different sources of private communication, anecdotes of the most celebrated public characters; and these, with the addition of very large extracts from books, are swelled together to the inordinate size of two thick quarto volumes, dignified with the name of Travels, and the unconscionable price of five guineas demanded for them; nay, for the larger impression of the plates, even eight guineas!!! We do not feel, that because an author, to justify his avarice or his rage for writing, chooses to dilate into two massy volumes, what might be better compressed into one, of moderate size, we are under the necessity of dilating our observations in proportion. Indeed, the character

of these two volumes may be given in a very short compass. The style is sufficiently quaint and affected; but the observations are occasionally acute, and many of the anecdotes very entertaining. We shall give a few of these.

"The present manners of the populace of Paris, however, are far indeed from refined. There is a common species of pear, which is called *Anglais*; and, in 1783, the women who sold them, when I passed, took delight in looking at me and calling—" *Trois pour un liard, tous les Anglais: tenez Monsieur, en voilà*." In the summer of 1801, while peace was negotiating, I remarked that I heard no such cry, and was told it had been forbidden by government. I scarcely could suppose that to be true; yet, in 1802, when the *Moniteur* was returning angry invectives to that which was often free and laudable inquiry, but sometimes indecent and reprehensible abuse, in the English newspapers, the cry of *trois pour un liard, tous les Anglois*, was again heard. Still it must have been accident.

"The half great coat, called a Spencer, excites the derision of the common people. I used daily to pass through *la Rue Mazarine*, to a reading-room; and attracted the notice of a girl, who often idled her time in joking with the hackney coachmen, that frequented the stand in that street. As I was walking one day, having on my Spencer, she began to laugh aloud, point to me, and call to her companions; and, as I passed, among other of her witticisms, asked " *Où est-ce que tu a vendu le pan de ton habit? Dis donc!*"

"I went on, and a barber with his shaving basin walked some paces by my side, examining me; after which, he crossed and left me, exclaiming with a laugh—" *Voilà un vrai polichinelle!*"

"I laughed outright myself; for the fellow who made this remark was long legged, hump backed, had a wry nose, a powdered face, and a short jacket: he was, in fact, the very portrait of Punchinello; and the coincidence might well excite laughter.

"So little does a delicate sense of politeness prevail through the lower orders, that it is frequently wanting in persons who cannot be so classed. The actors not only often deliver their parts, or at least certain speeches in them, with extreme volubility, but many of them do not speak loud enough to be heard by the whole audience: when I went to the theatre, I therefore generally purchased the pieces of the evening. My neighbours made no scruple to ask the loan of my book; and, which certainly was not very polite, would have made no scruple to keep it during the whole performance, had I forbore to desire it might be returned.

"Of this, by way of experiment, I made two complete trials: one man kept the book an act and a half; and another, on a different

" * Three Englishmen for half a farthing: here they are; look, Sir. This was a pun that highly diverted them.

" + Where hast thou sold the skirt of thy coat, hey?

" † A true punchinello!"

evening, nearly an act; nor was either of them given back till they were demanded.

"The behaviour of the Parisians at the theatre is altogether remarkable: it is the very place at which they pretend publicly to enforce the strict rules of decorum; while, by the execution of their own laws, they are guilty of the excess of rudeness.

"Should a lady in the boxes throw her cloak, or even her handkerchief, over the front of the box, the moment it is noticed by man or boy in the pit, the alarm is given; and, if the obnoxious thing be not immediately removed, cat-calls, groans, and shouts join in a general halloo. Our galleries are never more vociferous, nor are their manners more insolent than those of the pit of the opera itself, or the *Théâtre de la République*. On the theatres of the *Boulevards*, indeed, politeness makes no such high pretensions.

"In the principal theatres, women not being admitted into the pit, turbulence is there stationary; and its excesses would indeed be great, were they not repressed by the military. A nation cannot be sufficiently advanced in politeness and good behaviour, when the bayonet is obliged to be their guardian.

"I and my wife were present one evening, when there was a quarrel, concerning a seat in the upper boxes, between an old man and woman, both decent in their dress and appearance, in the course of which they came to blows: the man struck first; and the insult was returned, and several times repeated, till the police, that is to say a soldier, interfered.

"I have before noticed two examples of girls in the *Palais Royal* kicked by waiters, in the presence of gentlemen spectators.

"The English, like other nations, stand in need of humanizing, but not to this degree. Instead of being half a century in arrear, I rather believe, that the gentlemen of England, in the reign of Queen Anne, would not have stood with unconcern while waiters should have kicked women, though of that unfortunate description. A gentleman beating a lady, to force her from her seat in a box, and in the presence of an audience, appears to be a still more backward step in civilization.

"I must not however omit to observe that the audience expressed great indignation against the man, and would not suffer him in their sight: yet not so general but that I heard discussions round me, concerning the right and the wrong. It must also be remarked that a blow with the fist injures only because it insults: I never in France saw a mark that it had left.

"An incident, that brought English politeness into disgrace about this time, deserves to be related.

"There is a single feature of ignorance and ill breeding, that marks the major part of young Englishmen, unaccustomed to foreign manners, when they begin their travels; which feature is a kind of insanity, and is composed of self-sufficiency, national vanity, a contempt for things which to them seem strange, and a supposition that Englishmen are so very free that they are above controul.

"The summer of 1802 was remarkable for uncommon heat. Some English youths had dined, in company with Frenchmen of their acquaintance,

acquaintance, in a room at a *restaurant*'s; where the Frenchmen had set the example of stripping off their coats. In the evening, the English made a party, either to the play or opera; where the heat being excessive, in imitation as they supposed of their free and easy companions, they thought proper to exhibit themselves without their coats. It was surprising that they should all be so ignorant of the ideas entertained on the subject of decency in all the theatres of Europe, as to commit an offence so flagrant. I am not certain that they did not add the insult of sitting on the front of the box with the back to the audience, which the pit considers as an unpardonable affront. The cries and cat-calls soon began to be loud; the tempest increased to howling; the English obstinately refused compliance, and even threatened to oppose, and as I heard the tale actually did oppose, force to force. Such a resistance was childish, and exceeded their former folly: the pit would not be appeased till they were expelled, and the comments which were made through all Paris, on the incredible ill breeding of the English, were not soon exhausted. The whole nation was in disgrace: of a people capable of such indecency any tale might be credited. Paris was triumphant. What man could doubt that it was the first of cities; or that the French alone were in possession of fine taste, good breeding, and the *savoir vivre*? From the behaviour of these thoughtless persons, it was supposed that the English sit stripped to the shirt in public, whenever fancy prompts them to such an extravagance." Vol. ii. p. 178.

The following passages have, at this period, a particular interest.

"Beside the proofs already given, I had reports of many others that exhibit the increasing state of irritability to which this man has been subject, especially from the period that he appointed himself Chief Consul.

"After this pretended solemnization of the *Concordat*, on Easter day, he asked one of the generals who attended him what he thought of the ceremony? To which the general sarcastically replied, "*C'étoit une vraie capucinade*."

"Bonaparte appeared not to notice this sneer; and the same general was imprudent enough to venture another, a few days afterward, on the same subject: Bonaparte regarded him with one of those frowns of terror, which it is said he can so effectually put on; and the general fell into disgrace.

"The military are the only men who can take the least liberty with the Citizen Consul. It is said that *Morreau* was invited to be present at *Nôtre Dame*, to assist at the consecration of the colours, and to dine with Bonaparte: to which he answered, "Of your three invitations, General, I shall only accept one; I will dine with you; but I will neither go to *Nôtre Dame* nor consecrate colours."

"On this last question he was joined by the majority of the army; by whom a remonstrance and a refusal were signed, affirming that they

" * It was a true capuchinade: that is, a farce; a pantomime."

M m

had

had gained many victories without colours that had been conjured by priests, and that they would not now submit to such fooleries. Those were not their literal words; but, as I heard them reported, it was their true spirit.

"There are many of the enemies of Bonaparte who have wished to engage *Moreau* in raising a faction, of which he should be the head; but which he has constantly and firmly refused. He has answered: "If the people are, as you represent, anxious for change, let them speak and act for themselves; I neither desire the risk, the honour, nor the vices of such an attempt."

"I give these as common reports, rendered probable by many circumstances. In every society, *Moreau* is praised, and advantageously contrasted with Bonaparte.

"Their busts, in plaister of Paris, are exposed for sale on every stall; and, before I left France, that of *Moreau* was said to sell much the best.

"Among the heads, etched as studies for young artists, is that of *Moreau*, in several sizes; and under one of them is inscribed *le d'un homme*". In the plot to assassinate Bonaparte on the parade, as I have mentioned, there were persons who insinuated that *Moreau* had taken a part; and rumour said, the First Consul sent for him, and told him: "I have heard you have joined assassins: I give no credit to any such tale; I know you to be incapable of a base action; but, such is the effervescence of mind among the military, that you will greatly oblige me if you will pass two or three days at your country house."

"With this request *Moreau* willingly complied; but carefully returned on the third day; that no misconstruction, by any party, might be put on his conduct. This, I say, was the general conversation of the polite circles of Paris; in which it was added, that these signs of defection in the army exceedingly agitated the mind of Bonaparte.

"He appears to have been guilty of a mistake, very unworthy the penetration of a great mind; which was that, in the disposal of preferments and favours, he showed a decided partiality for the army of Italy; and a neglect for the army of the Rhine; to which, and to *Moreau*, all men whom I have heard speak allow France is much the most indebted for the proud rank she now holds,

"If this were the result of habits of intercourse with the army of Italy, some might call it amiable: I should think it an act of pitiful injustice. If it be jealousy of the renown of *Moreau*, it will deserve a worse name.

"The following anecdote I give on hearsay: it scarcely could have been wholly invention; how far the colouring may have been false I cannot answer.

"When General *Richempanse* returned to Paris, he went to the levee of Bonaparte, and there presented himself. He was taken no notice of; a side glance from the Chief Consul excepted, who continued his conversation with another general. *Richempanse* made a second attempt,

"* The head of a man! Noble title. I am so fearful of mistake, that I think it right to say I quote the inscription from memory, which scarcely can have deceived me, and not from a written memorandum."

and

and met with the same reception. Highly offended, *Richpanse* then, in a louder tone, said: "Citizen General, when you are at leisure."—On which Bonaparte turned round, as if in reply to a troublesome person, and asked "What do you want, sir? Who are you? What is your name?" *Richpanse* as instantly put his hand to his sword, and answered: "My name, Citizen Consul, is *Richpanse*: a name, which, if forgotten by you, has the honour of being known to all Europe." Bonaparte, on this, recollected himself; and, with that affability he can so readily assume, made a gracious apology for absence of mind, treated *Richpanse* afterward with distinction, and soon appointed him commandant of *Guadeloupe*.

"While at Paris, I received information at the third hand, that is from the person who received it from the secretaries themselves, that the temper of Bonaparte was become intolerable; and that they so hated their servitude, that they were only prevented from quitting it by fear. The person who told me this had been the enthusiastic admirer but was become the continual accuser of Bonaparte, and therefore might exaggerate, but certainly spoke on a strong foundation of truth.

"An English gentleman, whom I left in Paris and have seen since his return to England, was questioned by me concerning the Chief Consul; for the company this gentleman frequented was such as might certainly afford good information. According to him, the ungovernable anger of Bonaparte is become so excessive that, when a messenger brings unpleasant news of any kind, but especially if it relate to foreign affairs, the persons in waiting are each afraid of being the reporter. His fits of passion are so violent that it is said he is now frequently provoked to strike; and that it is very common for his footmen to receive blows." P. 298.

"Of the lives of his soldiers, in the field, it is unequivocally allowed, by all military men, that no commander was ever more prodigal. It is most painful to state truths, the nature of which is not only hateful but horrible: but it is suffering that must be endured: and it may most truly be said of Bonaparte that, at his first entrance into public life, at *Toulon*, and at the slaughter of the 13th *Vendémiaire*, when the sections rose, he learned to quaff human blood with pleasure. At the bridge of *Lodi*, the sacrifice of lives was equally wanton, but still greater. It has been so repeatedly the same that to cite instances is almost superfluous; except that such things ought not to sleep in forgetfulness, and without the stigma which they so unhappily deserve.

"I have already noticed his favourite means of celerity; and falling upon the enemy when least prepared to resist; because that such attacks were out of all common calculation. Various instances of this kind were related to me, by various people; some of whom had served under him, in Italy, or in Egypt.

"During the extreme summer heats, it happened that the enemy was certain on such a day that his army was at such a distance. It was well known that forced marches were with him common occurrences: but the season would not admit of them, without an absolute and cer-

tain loss of men ; which must be excessive in proportion as their speed should be great.

" Bonaparte was not to be retarded by such motives : on this very occasion, he issued his orders as he lay in the warm bath, of which he makes a frequent use, and the men were driven forward, the foot by the horse, with such violence that thousands perished on the march. Some remonstrances were attempted, by the officers ; but they were repulsed with contempt and threats. The horse and advanced troops secured various passes, the supposed impossibility was overcome, the enemy attacked, and the end of the conqueror obtained. A whole district fell the common prey ; and the living, in the triumph of victory and the revel of plunder, thought no more of the dead.

" On the same authority I can state, that is, on the report of numbers who had served under him, and the citement they gave of facts, that, every where, the rapacity of Bonaparte had no limits. The contributions he laid were without mercy ; and his treatment of the magistrates of the conquered, when they ventured to make any strong appeal against cruelty or injustice, was such as *man would scarcely bestow on dog.*" (*fic.*) P. 307.

If this publication had been denominated anecdotes of Paris, had been compressed into one volume, and sold for a moderate sum, it might very well have been recommended as a work of amusement. As it is, swelled into a dropical form, with the adventitious aids of very moderate prints, to be purchased without doubt at Paris for a very trifle, with the artifice of abrupt paragraphs, and besides written in a pert and opinionated manner, we must confess that we do not think it by any means equal to its pretensions, and a most extravagantly dear purchase at five guineas.

ART. VIII. *Letters of Advice from a Mother to her Son.*
8vo. 452 pp. 8s. Cadell and Davies. 1803.

OF the sights which " heaven itself " is supposed to " survey with pleasure", a pious mother, anxious for the spiritual improvement, the eternal welfare, of her offspring, and bending the whole force of her mind to the attainment of those objects, is certainly one of the most interesting. Such a sight was lately presented to our minds, in perusing the admirable Letters of Mrs. West*, and it is now again offered to us by Mrs. Crespigny ; the author (as appears by the signature) of the Letters here announced. In the Dedication (which is

* Brit. Crit. vol. xviii. p. 286.

addressed to the venerable Archbishop of Canterbury) we are told that these Letters, written originally for the instruction of a beloved son, had lain by the author for many years unthought of, till some respectable friends urged her to the publication of them. We intirely concur in their opinion, and that, not only for the reason alledged by them, namely, that some young persons might be tempted to read "such a publication from one of their acquaintance, when perhaps they would not otherwise turn their thoughts to such subjects," but because the sentiments and reflections contained in it cannot be too often impressed on the youthful mind; and, flowing from the pen of a lady, who is both accomplished and fashionable, may have more effect on some readers, than if they had issued from the closet of a professed scholar or divine.

After a short introductory Letter, the writer begins her admonitions with the most important of all subjects, Religion, justly considering well grounded religious principles as the only sure foundation of excellence, and the best pledge of good conduct through life. The proof of a Deity, his attributes, the originally innocent and now fallen state of man, the immortality of the soul, and the rewards or punishments that await us hereafter; these doctrines, as founded in reason, and sanctioned by Revelation; are well enforced in the early part of this correspondence; and the opinions of Mr. C. on these subjects are supported by numerous and apposite quotations from the writings of our most eminent divines, and particularly from those of the present excellent Bishop of London. Next to that of the Scriptures (which indeed are also frequently cited) the author could not have derived her maxims from more pure and unexceptionable sources. In one or two instances, where she has not exactly followed these guides, her sentiments might perhaps be justly controverted; but they are of no great moment, and do not detract from the general merit of the work. The duty of prayer, including both private and public worship, and the solemn obligation of receiving the sacrament, are next enforced. On these topics, we will exhibit this author's sentiments in her own language; as they are not only just in themselves, but well expressed.

"Prayer is an act of the mind, which from every reasonable creature is due towards its Creator, who has himself unequivocally implanted in us a disposition and impulse to exert it towards every other being whose assistance we require: when we wish to obtain any thing from another we sue for it, and we frequently give to those, who fervently ask, what we should not bestow upon those who appear indifferent about it. Nor can it be supposed that any persons are neglectful of prayer but such as falsely conceive that it can never be efficacious;
who

who argue that the designs founded in the wisdom of God are not to be altered by any application from mortals. It would doubtless be a difficult task to keep alive any real attention to prayers, which we never expected would be attended to, or be productive of the smallest benefit. It has been argued, "that God, as perfectly wise and just, will give us what is best for us to receive without asking; and, if what we desire is not agreeable to those attributes of his nature, our entreaties cannot move him, and it were impious to expect they should." But it may be the will of the Deity to grant to our earnest supplications, what he would not do without such a proof of our reverence towards, and our faith in, him. It may be necessary, as a proof of our religious sentiments, as being productive of good effects upon us, and bringing our minds to a more humble state; these and other motives may reasonably be supposed sufficient to justify a belief in the efficacy of prayer, and no matter upon what ground they are received; so as they are received our end is obtained.—And, according to the most perfect attribute of justice, may not pardon and favour be granted to the poor penitent petitioner, which is not granted to the neglectful, the proud, and the indifferent, who appear insensible to the power who can give or withhold it?—But these are only negative arguments in favour of prayer, the propriety and necessity of which seem interwoven with our nature; reason suggests it, and the universal impulse of mankind prompts them to it. So far we argue without any reference to revelation; but, when that is brought forward, it chases away every doubt upon the subject, and perfectly substantiates not only the propriety but the duty of prayer, which is so fully enjoined, that only a sinful inattention to serious things, and a guilty attention to worldly ones, can ever occasion the neglect of it." P. 118.

Charity and benevolence, together with the forgiveness of injuries, form also the topics of an interesting Letter. The writer next inculcates economy, generosity, gratitude, and gives judicious rules for the formation of proper and the avoiding of dangerous friendships. She next briefly but forcibly cautions her son against the vice of drinking. That of gaming is reprobated with still greater energy, and a very affecting story is related, illustrating its pernicious consequences. The practice of duelling is also represented in a just and striking light. Mrs. C. proposes, as many have ineffectually proposed before her, that the legislature should expressly interfere, and that a court of honour should be established, to decide on personal quarrels and affronts. She concludes, by solemnly assuring her son, that "though his honour is as precious to her as his life, she would rather he should risk the scorn of the ill-judging world, than meet its smiles by letting any thing urge him to give or receive a challenge". We could wish that every parent, especially those of young men destined to the military profession, and indeed that ladies in general (who have so much influence on the conduct of men) would make
a similar

a similar declaration. On the subject of female connections (which immediately follows) and of marriage, the remarks of Mrs. C. are well worthy of attention; and on that of seduction they are peculiarly energetic. The dreadful effects of this crime are also exemplified by a story, in which, under fictitious names, the remorse of a young man, the misery of her whom he had seduced, and the fatal end of both, are feelingly described. Forbidden attachments, swearing, and falsehood, are strongly reprobated in two subsequent Letters. The connexions and relations of society are the next subject of the writer's attention; and the duties of children to parents, brothers and sisters, and other relations to each other, are well inculcated. The importance, to quiet and comfort, of many things which appear to be trifles, is ingeniously and justly argued; and here the writer's knowledge of the world, and of characters, is strikingly displayed.

Few portions, however, of this work will be read with more satisfaction, than that which respects "the employment of time"; on which, the remarks are at once lively and judicious.

"*Time*", says the author, "being the most valuable thing in this world—we should certainly so methodize our actions and employments as to make the most of it; and the more we do so, the more our minds will be alive and active.—To indolent people, it is a task to set about any, even the most unimportant employment, they will always hesitate and procrastinate, they will trifle and saunter, and gape away their lives, and get tired to death with doing nothing—and, would they be honest enough to confess it, are never so happy as when they are asleep;—but accustom yourself to employment, and you will never be comfortable when you are idle, your time will seem short, though your life, by being made the most of, will appear long." P. 373.

In continuation of this subject, very proper rules for a method in reading, and some just observations on the study of music, appear. Occasional retirement is recommended, as an improver of the mind, and as a gratification; but it should, the writer justly thinks, be occasional, and not constant; since "to renounce society is to renounce every active virtue". The Letter which follows, on "Behaviour to Inferiors", will be found interesting and instructive. The remaining Letters relate to Dress, to Conversation, to Accomplishments (and particularly Drawing), to Diversions (in which inhumanity to brutes is strongly and justly censured), and to the conduct of married persons to each other; the remarks on which are peculiarly sensible and striking. We need scarcely add, after this statement and specimens given, that we have perused this work with pleasure, and think it may be read by young persons with considerable profit.

ART. IX. *A Treatise of the Pleas of the Crown.* By Edward Hyde East, Esq. of the Inner Temple. Vols. I. and II. 8vo. 1126 pp. 1l. 18s. Cooke, Dublin; Butterworth, London.

MR. EAST informs us, that the late Mr. Justice Buller furnished him with copies of most of the cases, which have been since published in Mr. Leach's Reports, and encouraged him to undertake the publication of them, provided "he could obtain the consent of the other Judges". That,

"in the year 1789, Lord Kenyon, by the consent of the whole bench, gave him permission to take a copy of that collection of cases of which, as Chief Justice of the Court of King's Bench, he was the depository. That, from several of the other Judges, he also received the most liberal communications of their own MSS. and particularly from Mr. Justice Gould, whose venerable years and indefatigable professional labours had given him more opportunity than any other of making a large collection of cases within his own time."

Of the scope and conduct of the work, he gives the following account.

"In drawing the outline of this Treatise, I have endeavoured, as much as possible, to class together kindred offences. This has led me, in some instances, from the more usual arrangement; but the convenience in practice, from bringing together approximating offences into one view, and in the same volume, will, I trust, compensate for such deviation from the beaten path. For this purpose, I have first classed together all offences against religion and the church establishment. Next, such as touch the person and majesty of the King, and the allegiance due to him as the supreme magistrate of the state. This class, of course, includes several offences inferior to high treason, though of the like tendency, which we noticed in the progress of the principal enquiry. Next are classed offences immediately against the person; among which, I have arranged such as relate to forcible, clandestine, and illegal marriages, for the reasons hereafter suggested. I then follow offences immediately against property, beginning with those, the principal object of which is the gain of the offender, and which are said to be done *lucri causa*, and ending with those instigated by mere malice, including such as are of a mixed nature. These conclude the two first volumes which are now published. A third volume, which is in considerable forwardness, will include the offences of which I have not already treated; and conclude with a general view of the practical progress of criminal proceedings, from the arrest of the offender, to the final consummation of the law."

It would be an injustice to the learned author of this Treatise, to institute a direct comparison between it and the invaluable productions of Lord Chief Justice Hale and Mr. Serjeant

jeant Hawkins. The admirable arrangement and perspicuity of these authors, never to be excelled, perhaps not to be equalled, must always entitle them to precedence, as works from whence the student is to derive his rudiments and principles of knowledge in Crown Law. But to the lawyer who practises in courts which entertain cognizance of criminal matters, the present Treatise will be of the greatest utility. The cases are taken from MSS. of the highest and most indisputable authority. They are generally arranged according to the plan of Lord Hale's Summary. Mr. East, in treating of each offence, begins with a definition of the crime, traces it through its various ramifications and distinctions, and then discusses the form of the indictment, the nature and effect of the evidence necessary to support it, the defence, trial, verdict, and judgment, by which the offender is punished, in proportion as the law estimates the size and quality of his guilt.

The cases cited from the Judge's MSS. are reported at full length. By these means, the author has lost some advantage, both as to arrangement and perspicuity, and has considerably swelled his work. But he has ingeniously and satisfactorily urged, in defence of the system which he has adopted, that

“the case itself could not, with any propriety, have been omitted, without assuming to myself an authority which all might well dispute, who wished for more authentic information of the decision, and many would regret, on account of losing the precise and formal precedent, which has its use.”

A few trivial inaccuracies, incident to every first edition, may be discovered in the work. Thus vol. i. p. 444. Lord Audley's and Lord Castelhaven's case are considered and cited as two distinct cases, although they are in fact but one. These were different titles of the same person; and the mistake originated from the several reporters having happened to distinguish this wretched nobleman, who, if guilty, was an abomination to manhood and to nature, some by one and some by the other title. But we have discovered no error of importance; and we can venture, without any hazard to our judgment, to recommend this work to all branches of the profession, as containing the most useful information, derived from sources of the most unquestionable authority.

We cannot conclude without remarking, that the paper and print are remarkably good. It would have been idle to notice this circumstance ten years ago; but the law printers have of late so totally disregarded all pretence to credit in this particular,

ticular, that we should not be surpris'd to see the most valuable law works printed with types, ink, and paper which have hitherto been exclusively appropriated to ballad-makers.

ART. X. *A Picturesque Representation of the Manners, Customs, and Amusements of the Russians, in One Hundred coloured Plates; with an accurate Explanation of each Plate, in English and French. In Three Volumes. By John Augustus Atkinson and James Walker. Vol. I. Folio. 5l. 5s. Boydells. 1804.*

THE publishers of this splendid work pertinently observe, that while of late years, tours and descriptions of Greece, Italy, and Switzerland have been multiplied without end, Russia, which is of such high weight and authority in the scale of nations, and promises to be much more so, has been very partially investigated, and is very imperfectly known.

The object of this work is to remedy, in some degree, this defect; and we may truly pronounce it a valuable and important undertaking, which we shall be glad to see accomplished in a style corresponding with this first specimen.

The drawings are certainly slight, but they show the hand of a master, and satisfactorily elucidate what they are intended to represent. It is true that the artist takes the lead of the writer, but both together furnish an agreeable and interesting whole.

One short specimen of the mode of execution may suffice.

“ BASHKIRS.

“ These Nomadic people live upon the borders of the river Ural. Their name signifies, in their own language, *Bee-men*, because they particularly attend to the rearing of bees, and making (rather, *collecting*) honey and wax. They differ from the other wandering tribes in this, that during winter they live in houses or huts like the Russians; in the summer, they use tents or cottages of a kind of felt. A winter village contains from ten to fifty houses, but the summer never exceeds twenty tents. Both sexes wear shirts of the same shape made of nettles, wide drawers, and a sort of slippers like the Asiatics: the mens' gown is large, and generally edged with fur, bound round the middle with a belt, to which they fasten their scymetars. In winter, the rich wear a horse's skin, so contrived, that the mane covers their back, and waves in the wind; their cap is of cloth, and rises like a cone. They are the most slovenly and negligent of the Tartars; but, in return, they are the most lively and hospitable, and very brave, are passionately fond of horses, and use bows and arrows. The nation is made up of thirty-six *Volsks*,
of

of which the total population is twenty-eight thousand families or houses. Their language is a Tartarian dialect. They are bound to find, in time of war, three thousand cavalry, armed with a bow, arrows, a lance, a coat of mail, and helmet; the greater part of them have sabres and pistols; they dress in whatever colour they please; and have each a led horse. They attend as light troops, and serve in the van and rear."

The above account is accompanied with an appropriate engraving, representing the *costume* of this people. We are glad to hear that the work is in such forwardness, that a second volume may soon be expected.

ART. XI. *Observations on some Medals and Gems, bearing Inscriptions in the Pahlavi, or ancient Persick Character. By Sir William Ouseley, Knight, LL. D. Doctor of Philosophy in the University of Rostock, Honorary Member of the Royal Society of Sciences of Göttingen, and of the Asiatic Society of Calcutta.* 4to. 47 pp. With a Plate. Harding. 1804.

IF the patronage of Oriental literature kept pace at all with the increase of our power and influence in the East, we should certainly see the author of this book honourably and lucratively employed, in such investigations as are congenial to his taste and studies. Instead of that, there appears to be rather a suspension of his labours and pursuits; which, with so much ardour as he has always displayed respecting them, could only arise, we fear, from want of encouragement. A larger volume promised in this tract, which is so well calculated to excite curiosity, has never appeared: and the author has retired to a distant province. Under these circumstances, we cannot but regret of our accidental silence, and determine that it shall continue no longer; lest it should, even in the smallest degree, contribute to the effect which we lament.

Sir W. O. professes to publish this tract to prevent anticipation, with respect to the discoveries it contains; but this apprehension is excited by some enquiries on the continent, not by any thing that is pursued among ourselves. A very distinct plate, prefixed to the title-page, represents the medals and gems which the author undertakes to interpret. The first is one, which, from the smallness and indistinctness of the character, M. de Sacy despaired to interpret; but which, from a more distinct silver coin, in the Hunterian collection, Sir W. reads to this effect: on the obverse, "the worshipper of Ormuzd—the

the excellent Baharam, King of Kings—of Iran—celestially descended from the Gods". On the reverse, "*Varhar n Yezdani*, or Baharam the divine". The next, which is a gem, he thus explains: "Baharam Kirman (son of) Shapour, King of Kings, of the celestial race of the Gods", or "celestially descended from the Gods".

The next gem is an agate, from the *Dactyliotheca* of Gortæus. Here, however, the author makes out nothing but the word *Shahpouhri*, the rest being indistinct and illegible. The fifth section describes a gem of Khofru, an amethyst, which belonged to the late King of France, similar to one of about half the size in Tassie's collection of pastes, No. 675. All that the author can with certainty decypher of its inscription, is the name *Khofrui*; and that exhibits a peculiarity in the writing, which occasions the following remark.

"The reader will perceive that the *R* in *Khofrui* is expressed (as on the gem of *Baharam Kirmanshab* before described, and on the medals which I shall endeavour to explain in the next section) by the character usually appropriated to the letter *L*: this confusion or identity of form has been already noticed by M. de Sacy; and we find on some inscriptions the familiar words *Airan*, *minochetri*, *Shahpouhri*, *Airan*, &c. written *Ailan*, *menochetli*, *Shahpauli*, and *Atilan*.—In the ancient Zend there was not any *l*; and in the modern Pahlavi manuscripts one character serves for *l* and *r*. On this subject I shall offer more particular observations in a future analysis of the Pahlavi alphabet."

-P. 27.

The sixth section assigns also to *Khofru* five silver medals, four in the Hunterian collection, and one in the British Museum, concerning which, only mere conjectures had previously been offered. Sir W. is convinced that he can read on all of them the name of Khofru, and on one, the usual title of the Sassanidæ, "*Malkan malka*", or King of Kings. He offers also some curious conjectures on the word *Airan*, which he thinks he discovers on a kindred medal belonging to the Imperial Cabinet at Vienna. The 7th and last section, treats of some medals of *Vologeses*, concerning two of which the author strenuously opposes the opinion given by Dr. Swinton, in the Philosophical Transactions, vol. xlix. p. 593.

In several parts of this curious tract, Sir W. pauses, and reserves a more ample discussion of particular points of enquiry, for his intended larger work. Whoever is capable of appreciating, even in the smallest degree, such labours as have led to the production of these discussions, will wish with us, that the zeal and ingenuity of the author may receive every possible encouragement; and that the public may at length obtain the benefit of researches too abstruse and difficult to be undertaken by many enquirers.

ART.

ART. XII. *The Natural History of Oviparous Quadrupeds and Serpents.* By the Count de la Cèpede, Keeper of the Royal Cabinet, &c. Translated by Robert Kerr, F. R. and A. S. S. Ed. Four Volumes, with Plates. 8vo. 2l. 2s. Cadell and Davies, London; and Creech, Edinburgh, 1802.

THE Count de Buffon is well known to have conceived the plan of writing a very extensive history of nature. To the due execution of this work, necessarily of immense extent, the efforts of a single individual were unequal; hence, although his situation gave him peculiar advantages, he was obliged to entrust the execution of several of the subordinate parts to different persons, in whose abilities he could confide. To the Count de la Cèpede, therefore, as he himself tells us, Buffon communicated the materials which formed the ground-work of the performance at present under our review. By La Cèpede these materials have been arranged and augmented, so as to serve as a continuation of the history of viviparous quadrupeds and birds, which were given by Buffon himself.

The subject on which the author treats, however important to naturalists, cannot be expected to create so general an interest as those parts which were executed by Buffon himself. Viviparous quadrupeds and birds are frequently our humble companions; they return the care we bestow on them, by pleasing or serving us in various ways; they alleviate our labours, and yield us profit by their increase. Throughout every rank in life, therefore, from the prince to the lowest of the people, the natural history of these animals excites attention, and the most minute details respecting them are read with pleasure. There does not exist, perhaps, any species of writing, in which the excessive flow of words that distinguishes French authors is less offensive. Charmed with the subject, general readers are apt to pass over, without condemnation, the idle declamation in which these writers continually indulge themselves; and, too frequently, are beguiled to give a tacit consent to the impiety of the doctrines which are concealed beneath the splendid disguise of eloquence.

The fear and disgust, however, with which most persons view the animals on which M. la Cèpede here treats, and which is even felt by many on merely reading their history, occasions different sentiments. The subject being in itself less pleasing, the language in which it is delivered becomes to all a matter of consideration; and the world readily perceives those faults which

which in contrary circumstances would have escaped its notice. Besides these disadvantages, arising naturally from the subject, the author neither possesses the general knowledge, nor the elegance of his predecessor, in such a degree as to induce us to overlook his faults. Whenever the untoward nature of his works affords the least opening, he gives his imagination full play, and lets it rove in the fields of fancy and hypothesis, totally regardless of the truth of the picture, or the consistency of the opinion with those he had formerly stated, or even its agreement with the fact mentioned in the preceding sentence. The translator has noted several of these wanderings of the author, but by no means all.

Prefixed to the work, is the *Eloge* of Buffon, as read to the Academy of Sciences by the author. The spirit of these eulogiums is well known; but we shall extract a few paragraphs from this, as more extraordinary than others. Having called together, from all quarters of the world, the admirers of that naturalist, conducted them to the primitive mountains, and engraved his name on their granite summits, a hymn to his memory is thus begun :

" We bow to thee, Buffon, thou sublime painter of the august spectacle that surrounds us; thou, whose adventurous genius, still unsatisfied, after surveying the immense expanse of heaven, and the limits of extended space, hath even penetrated into the records of time.

" Thou hast required of matter to inform thee by what power the fixed stars, those resplendent central points of the universe, have acquired the fires with which they are perpetually illuminated.

" Thou hast learnt of time by what moving force those wandering stars, which shine only in borrowed lustre, and which circulate like slaves around their suns, direct their motions; how they were placed in the celestial tracks which are allotted for them; and by what means they were endowed with the movements which perpetually animate them.

" We bow to thee, O immortal poet of the heavens; may the firmament, all over-spangled with stars, may the light which is diffused through universal space, and may the magnificent scenery of night, for ever recal the memory of thy glory." P. xxvii.

The whole of this laboured performance is in the same fulsome, not to say impious, style.

The two first volumes contain the Natural History of Oviparous Quadrupeds and Bipedes, preceded by an introductory Dissertation (or, as the translator literally renders the French term, a preliminary Discourse) on their nature, and followed by a separate Index of these animals. At the beginning of the second volume is inserted Gmelin's Preface to the class Amphibia, from his edition of the *Systema Nature* of

of Linnæus. For the insertion of this Preface, we see no reason; and, if any could be found, the Preface is surely in a wrong place, and should have been inserted at the beginning of the work, not in the middle of a class. In these volumes, we find little novelty for the English naturalist; nor is the detail of the more known species so much enlivened by anecdotes of their manners as we might expect. In this respect, Mr. Bingley's Animal Biography, which we reviewed in our last volume, has a decided superiority.

Notwithstanding the author's pretensions in respect to freedom from vulgar errors, his account of the toad shows, in our opinion, the force of them, even upon his own mind, unless we may say, that in this article he has sacrificed truth, to give more animation to his language.

The third and fourth volume contain the Natural History of Serpents. An Introductory Dissertation on their nature, with an Essay on the nomenclature and arrangement of them, preceding the particular history of the several species; the whole concluding with a separate Index of these animals. From the difficulties and confusion under which this part of natural history previously laboured, these two volumes are the most interesting; and, as an amusing and favourable specimen of the manner in which the work is executed, we shall extract the following account of the lady viper, the *couleuvre des dames* of the original (*coluber domicella* of Linnæus).

" This is, at the same time, one of the gentlest and most beautiful of serpents. Its proportions are more elegant and delicate than in most others; its motions are nimble, though moderate, and augment the pleasure which is produced by the beautiful mixture of its fine colours. These, however, are only two, a fine black, and pure white; but they are so agreeably intermixed and contrasted, and so bright, from the high polish of the scales, that they please the eye more by their simple elegance, than those more rich and brilliant colours of other species, which are often too splendid and dazzling.

" The general colour of the whole body is white, with rings of black on the whole upper surface, which reach to the ends of the white belly plates, but grow narrower as their ends recede from the back; and most of them unite with a longitudinal blackish line, which runs along the middle of the belly. This line and the transverse rings are irregular, and somewhat festooned, which adds much to the elegance and variety of the ornament. The top of its small head is beautifully variegated with black and white, the black predominating. The eyes are very small, and surrounded with black, which augments their lustre. According to Linnæus, this species has an hundred and eighteen large plates, and sixty pairs of small plates.

" This species is very familiar. It never attempts to escape from mankind, nor does it even show any sign of fear when approached. It seems remarkably sensible to the degree of cold which sometimes prevails

vails in the hot climates which it inhabits; on which account, it seeks for warm situations; and, as the smallness of its size, its weakness, the beauty of its colours, the gentleness of its movements, and innocence of its disposition inspire a fondness for it in the Indians, even the females, far from having the least fear of it, take it in their hands, caress, and cherish it. The ladies in Malabar, where it is very common, and in many other parts of India, are careful to warm this delicate little serpent, when it appears languid, during the cool weather of the rainy season. They place it in their bosoms without any dread, nay even with apparent pleasure, and it seems perfectly sensible of their kindness. On the other hand, during the hot season, these ladies are equally fond of this viper, which they fondle for the purpose, in their turn, of being refreshed by the contact of its skin, which is so smooth as always to feel cool.

“When, in our temperate regions, the ladies incline to communicate warmth to their delicate limbs, they have recourse to animals of greater sensibility, which are even more faithful and more fitted for expressing their attachment. But when the European ladies desire to moderate unpleasant heat, instead of having recourse to the caresses of cold-blooded animals, like the Indians, they employ insensible substances, such as pieces of polished marble, glass, or metal. Our ladies cannot see without terror the gentle and inoffensive serpents of our regions; while in India, where there are multitudes of serpents that are terrible, either by their size and strength, or by their deadly venom, the dread which these so properly produce is never transferred to weak and innocent serpents, such as the lady viper.” Vol. iii. p. 380.

We do not think the English ladies will easily be persuaded to try the experiment of refreshing themselves, during the heats of summer, by the contact of tame serpents. There have been, however, many facts related by naturalists and travellers, to show that these animals are capable of an attachment to mankind, nearly equal to that of the canine race.

Notwithstanding the advantageous situation which both Buffon and La Cépède enjoyed, for extensive correspondence, and the inspection of specimens, we find several particulars in these volumes which are either erroneous, or at least very doubtful. Such is the retaining the ancient opinion, that the heart of all the animals here treated of is unilocular; whereas it is now well known, that their hearts are double, with the two cavities communicating with each other. In the History of Serpents, many other inaccuracies occur, some of which we shall notice, on the authority of Dr. Gray*.

* From his observations on the class Amphibia of Linnæus, Phil. Trans. vol. lxxix. p. 21, a paper which we are surprised Mr. Kerr should not have seen; or, having seen it, that he should not have made some use of it.

In vol. iii. p. 300, the Hebrew viper, *coluber severus* of Linnæus, is said to be venomous; but this is very doubtful; the same may be said of the *Dipsas*, p. 331, and of the *Leberis*, p. 333. The chaïqua, *coluber stolatus*, p. 308, is certainly harmless. In vol. iv. p. 10, the author, even against his own judgment, has placed the flat-tailed viper, *coluber laticaudatus*, among the harmless serpents, upon the authority of the *Systema Naturæ*. In the *Museum regis Ad. Fred.* however, Linnæus acknowledged its being venomous. The nasal viper, *coluber myderizans*, p. 94, is considered by the author as doubtful; we have no hesitation in saying that it is harmless; but the black and reddish viper, *coluber fulvus*, p. 115, although classed by M. La Cépède among the innoxious serpents, is probably furnished with poisonous fangs. The hog-nosed boa, *boa constrictrix*, p. 237, is certainly venomous, notwithstanding both the author and translator assure us, that none of the boæ are furnished with fangs. Nay, Mr. Kerr has, on this ground, even taken the liberty of removing the mute, *croतालus mutus*, p. 288, from the boæ to the rattle-snakes, notwithstanding that serpent has large plates along the whole under part of the body, and is destitute of a rattle; sheltering himself under the authority of Linnæus. M. La Cépède also, in speaking of the brown and yellow snake, *anguis ventralis*, p. 314, does not notice its similarity to the shelterpusik, *lacerta apoda* of Pallas (described among the oviparous bipeds, vol. ii. p. 330), nor does he mention its open ears and ridged body, from which it might be referred to the lizards, did not its double and echinated organ of generation, which is so very peculiar to serpents, afford a stronger argument for retaining it among them. The *amphisbæna subargentea* of Browne, was erroneously quoted by Linnæus as synonymous to his *anguis lumbricalis*, but is really a different species; this error, however, is still retained at page 323.

Hitherto we have spoken chiefly of the original; it now remains to add some remarks on the translation, which we cannot but consider as executed in a very hasty or careless manner. Mr. Kerr seems to have paid too little attention to the choice of his words, or the construction of his sentences, and sometimes even mistakes the meaning of the author.

“ With this view (of finding some external marks peculiar to venomous serpents) we have carefully examined a great number of different species of the viper genus; and have observed, that such species as are provided with the moveable fangs have the summit of their heads covered by small scales, similar to those on the back; and that almost all the others have their heads covered by larger, and very dif-

N n

ferently

serpently shaped scales, always nine in number, and placed in four regular rows, of which the first and second contained two scales, the third three, and the fourth, or hindmost row, two. Some venomous serpents, indeed, and consequently possessing poison fangs, have sometimes three scales, a little larger than the rest, between their eyes; but we have only seen in the *Naja* the nine large scales that are found on the greater part of the viparous vipers which are not venomous." Vol. iii. p. 91.

The author, on further examination of these animals, was obliged to give up this supposed character of the innoxious serpents, finding that several poisonous species possess the same conformation. The milky viper, *coluber lacteus*, is the first that occurs; and of this the author says,

"The top of the head was armed with nine large scales, in four rows, as already described in the *naja*; another instance of this conformation in a venomous serpent." P. 307.

On this passage, Mr. Kerr remarks, in a note,

"The adder and cerastes are both unquestionably venomous, yet neither of them has this peculiarity of structure; so that this observation leads to no conclusion." Ibid.

Hence it appears, that Mr. Kerr supposed the author meant to establish the principle, that this conformation belonged to venomous serpents; whereas the direct contrary is evident.

The translator has, in several instances, altered the names given to these animals by the author; and has rendered them, for the most part, more agreeable to the Linnæan trivials. Thus, in vol. i. p. 212, *la vermillon* of the author is rendered the dwarf tortoise, as being the *testudo pusilla* of Linnæus; p. 214, *la courte queue*, *testudo carolina*, is named the Carolina tortoise. *Le lezard gris*, p. 370, *lacerta agilis*, is altered to the nimble lizard; this last alteration is unfortunate, as the animal had already been called the grey lizard, in p. 224. In vol. ii. p. 47, *la mabouya*, *lacerta tiligugu*, is called the tiligugu; so in vol. iii. p. 273, *le serpent couronné*, *coluber naja*, is styled the *naja*. Sometimes he changes the author's names, although they are the same as those of Linnæus; as in vol. iii. p. 239, *la chersea*, *coluber chersea*, is rendered the æsping. In p. 363, *le serpent d'Esculape*, of which the Linnæan name is not given, is named the Roman viper, because the black bar viper of *La Cepede* is the *coluber Æsculapii* of Linnæus.

In treating of *le demi-collier* of the original (*le collier* Encyclop. meth.) *coluber monilis*, the translator, who has called this serpent the half-collar viper, adds, "perhaps it had better been

been named, from the Latin trivial, the necklace viper." Vol. iii. p. 372.

From this sentence, we might almost be led to infer, that Mr. Kerr had but a slight knowledge of the language from which he was translating; since every child on the lowest forms of a French day-school could have informed him, that *collier* signifies a necklace.

M. de la Borde imagined he had discovered, that all venomous serpents brought forth their young alive, by hatching at least some part of their eggs within their bodies; but in a manner totally different from the generation of those animals which are properly called viviparous. The eggs, in the latter case, not containing a sufficiency of nutriment for the support of the *fœtus*, until the period of its exclusion, and hence these imperfect eggs are necessarily connected with the mother; whereas, in serpents (as in several species of lizards and fishes) the eggs, although retained within the animal until the birth of the young, contain all the nutriment necessary for the *fœtus*, and, being thus perfect in themselves, have no connection with the animal which bears them. M. de la Cépède was desirous of introducing this distinction into his system; and he applied to the serpents in which this appearance of being viviparous took place, the general name of *vipères*; derived from the common viper, which produces its young in this manner. Mr. Kerr, having translated the *couleuvre* of the author by the word viper, has denoted this mode of production by the adjective viviparous: the word *viperous*, however, which occurs in vol. iii. p. 223, seems to us far more proper.

Several provincialisms occur, as in vol. ii. p. 79, "has caused engrave"; this omission of the sign of the infinitive mood occurs again in vol. iv. p. 319, "to cause the patient chew tobacco". In vol. iii. p. 93, we observed the following phrase: "have often been, and may still be, much *difficulted* in ascertaining". The words *dote* and *dotes*, which occur in vol. iii. pp. 246 and 341, for dot and its plural, we suspect to be provincial; as also the name *ask*, by which he has rendered *la salamandre a queue plate* of the author. In vol. iv. p. 262, we read, "it (the rattle snake) formerly reigned, *so to speak*, uncontroled". This awkward phrase is sometimes even equivocal; as, where speaking of the naja, and the superstitious regard paid to it in Malabar, it is said,

"The Bramins are brought to address their pious exhortations to the reptile; they prostrate themselves before it, and endeavour, so to speak, to acquire its favour and forbearance by the most profound respect." Vol. iii. p. 288.

The unnoticed errors of the press are numerous. We shall only mention a few, principally in proper names. Vol. i. p. 366, *Coronov. Zooph.* should be *Gronov. Zooph.* Vol. ii. p. 81, *L' azurea* is put for *L. azurea*; p. 104, Drapper for Dapper; p. 287, Reaumeur for Reaumur; in p. 328, it is said, that the *Syren lacertina* of Linnæus, is placed by Gmelin in the order (instead of the genus) *murena*. In vol. iii. p. 95, as it is probable, should be, as it is *not* probable; p. 183, l. 2, we have there for three; p. 246, *Petri. mus.* should be *Petiv. mus.* In vol. iv. p. 343, where we have also *Ceyln* for *Ceylon*; in p. 121, we find *le vertet-bleue*, for *le vert et bleu*; and, in p. 123, *Sxægos* for *Sævgæ*. In vol. iv. from p. 188 to 244, both inclusive, the head-line should be *Boa*, and from p. 245 to 289, *Rattlesnakes* instead of *Vipers*; in p. 358, it is said, that the French serpents are distinguished in the Nomenclature; but this distinction is not retained, nor is the omission mentioned in that part of the translation.

The engravings annexed to the work are very moderate. On pl. 10, vol. ii. p. 242, the red tree-frog is named the red tree-pag; and, in pl. 13, vol. iv. p. 345, which contains the two new serpents, the langaha and the acrochord, they are both misnamed, the one being marked for the other. The same error occurs in other plates.

The frequent liberties which Mr. Kerr has taken, of inserting additions into the text, from Gmelin's edition of the *Systema Naturæ* (an edition of very dubious merit) and, as we have already observed, of altering the original, to bring it nearer that System, we by no means approve. In a translated work, it is surely better to add in notes such improvements and corrections as occur to the translator, than to alter the text of the author. Besides, as the principal value of the present work arises from its being a part of the great work sketched by Buffon, and partly executed by him, the alterations made by the translator are peculiarly improper; they render this part of the general natural history less similar to those parts of which it is merely a continuation.

The two schools of Linnæus and Buffon are so perfectly distinct in their manner of treating natural history, that they ought not to be confounded. In Linnæus, we behold the patient assiduity of the philosopher, classing and arranging the works of Nature; in Buffon, we are merely delighted with the brilliant colouring of the rhetorician. The one is constantly employed in particularizing the identity of the several species, or showing their differences from each other; the other delights to range through the whole of nature, and to trace the connection between objects which are apparently the most remote. While

the Swede is absorbed in veneration and gratitude to the Creator for the wondrous works of his hand, and his constant preservation of them, the French author is continually endeavouring to explain away both the wisdom and providential care of the Deity, by ascribing almost unlimited powers to chance, and the operation of climate upon the organization of living beings.

ART. XIII. *The Revolutionary Plutarch: exhibiting the most distinguished Characters, literary, military, and political, in the recent Annals of the French Republic; the greater Part from the original Information of a Gentleman resident at Paris. To which, as an Appendix, is reprinted entire, the celebrated Pamphlet of "Killing no Murder." Two Volumes. 12mo. 12s. Murray. 1804.*

SO lively an attention has been excited by several parts of this work, that it becomes rather an interesting matter of speculation to enquire its origin. It is not said to be translated from the French, nor have we heard of any similar book in that language. That a great part of the materials is derived from original information from Paris, as the title-page asserts, we can readily believe, and the testimony of the margin shows that it is in part also founded on various French publications. But by whom was the task of collecting and digesting these materials undertaken? Speaking by conjecture only, we should say, by some emigrant officer resident here, who probably wrote it first in his own language, and then employed some person skilled in English writing to bestow upon it the form in which it now appears. That the author has had rank in the French army is expressly avowed at the end of a short Preface, where he apologizes for his style, and says, that

"he is but a literary recruit, though an officer of an ancient date, and that it is not prosperity that has forced him to exchange the sword for the pen; to exhibit to public animadversion from his study, those regicides and rebels whom he should have preferred to have combated in the field, rather than to be a biographer of persons, many of whom he has known in the rank, commanded, or seen confounded in a nameless crowd, and in a well deserved obscurity." P. v.

Such a person was not likely to have written originally in English, and there are particulars in the construction of this very paragraph which seem to indicate a French origin; and the same may frequently be traced in the phraseology of the book.

book. Whatever may be the real origin of this work, it contains some very curious papers, which, besides having received no effectual contradiction, carry with them strong internal marks of authenticity. The first of these is the memorial said to have been presented by Talleyrand to the Chief Consul, on the 4th of December, 1802, which at once illustrates the inveteracy and cunning of that Machiavellian debauchee; and gives, by implication, some of the strongest political and moral lessons to this country that can possibly be imagined. The inveteracy of Talleyrand against this nation, the author says, is proverbial, but it arises not from love of his own country, but from envy to our prosperity. "He would willingly sign the ruin of France, was he certain that of England would follow."

"Talleyrand begins by telling the Chief Consul, that the present memorial is merely a copy of one presented to the ministers of Louis XV. after the peace of Aix-la-Chapelle, to dissuade them from that fatal and dishonourable war to France which ended in 1762. He says, "by the ignorance of the ministers, the bribes of Austria, the intrigues of Bernis, the influence of Pompadour, and the weakness of Louis XV. those strong reasons for peace were not listened to; the consequence is known, but it is not known that this impolitic war alone prevented the total ruin of England during the following, or American war, and preserved that country from being what, if we are present, it sooner or later must be, an invaluable Naval and Military Station of France, and which shall secure us the empire of the world."

"Talleyrand then enters into the particulars of the many and *irrepressible* means France, during the peace, possesses "to foment troubles, to spread discontent, to tarnish the honour, to undermine the resources, to weaken the strength, to lull asleep the public spirit, and to cool the patriotism of the inhabitants of the British empire; and by a gradual train of intrigues, insults, demands, insurrections, vexations, murmurs, alarms, and bankruptcy, prepare even the warmest English patriot to see with indifference, if not with approbation, *an union with France*, which will put an end to all difficulties, and procure Englishmen the same tranquillity, honour, and happiness, for which men enjoy under the mild, but firm government of the Chief Consul.

"But", says he, "powerful as France is upon the Continent by its conquests, by its influence, by the vigour of its Government, and by the victories of its armies; in regard to England it is not in a better position of strength than in 1755, because, with the knowledge of our means, and with the great abilities of our ruler we are unable *directly* to injure England, our navy being more reduced, and our naval officers more ignorant than in 1755; but *indirectly*, and in a time of peace, to lay the *infallible* foundation for the future subjection of England, France at no former period had so many certain and undoubted *underhand methods*. A war at present may lessen, if not destroy them, but every year's continuance of peace will preserve, augment, and fix them.

"Ought

" Ought we not to wait, at least ten years, before we renew the war with England? till we are in a condition effectually to support our claims, our views, and our plans? The English will do our business, if we permit them. Their religion is pleasure, and their pleasure debauchery. They have plunged themselves into an excess of luxury and intemperance. *They have begun to neglect their navy, and to disband their artificers, who go to France, Spain, and Holland for maintenance.*

" While their individuals squander their riches, *the State grows parsimonious, and begins to save in those articles on which it cannot be too profuse.*

" They are even near reducing their trivial army, and their patriots speak of entrusting what they call their liberty and property, to the valour of a militia. What a field is this for our policy? Is it our business to awaken or arouse them from their lethargy? If we do, the consequence is obvious—We teach them to believe *a real truth*; "that they cannot strengthen themselves too much by sea or land". Then an army ceases to be the object of public complaint, of public dislike—and the people begin to think that, as they must have one, it is better to have an army of English than of Frenchmen. Then their young nobility will continue to apply themselves to the military profession, and think themselves honoured by that profession, in which alone consist the defence and security of their country.

" This may be fatal to us, for the sooner we go to war, the sooner *their effeminacy will wear off, and their ancient spirit and courage revive. They will not then become more warlike, but they will get more wisdom, which is better.* The military virtues and the manly exercises may become fashionable, and the nation which now seems immersed in debauchery and corruption, may yet think seriously, and be once more what it has often been, the terror of Europe.—This is not an unnatural supposition—they easily glide from one extreme to another—it is their natural temper, and their whole history is one continued proof of it.

" The ashes of La Vendee still smoulder—it requires only a spark to kindle a civil war in the bosom of our country. The returned emigrants are as yet quiet, but they have not forgot their former principles, and the wrongs they have suffered from the Revolution. Let not a new war give the Bourbons an opportunity to remind them of it. The most dangerous of the Bourbons reside in England; let not the renewal of a war permit England to use them, their name and influence, to trouble and invade France.

" We command at present all the Continental Powers; but we know they wear with disgust and complaint, the fetters we have imposed. Let not a war with England give them occasion to shake them off, and to command us in their turn.

" The general weakness and supineness that for ever attend immoderate wealth and luxury, hide from the English the knowledge of their own strength, real power, and true interest. Suffer them not to relapse into virtue and understanding. Plunge them not too deep into difficulties, and they will never emerge from folly into real wisdom.

" We

" We have already insulated them from the Continental politics—*Leave them in peace*—and the insulation of their trade shall soon follow. We have already made them feared, envied, and hated every where on the Continent—*Leave them in peace*, and they shall soon be despised, neglected, and unpitied.

" *Leave them in peace*, and they will soon return to their amusements of elections, races, party, and faction—*Leave them in peace*, and their ministers must be directed by popular clamour, which we can always excite and encourage.—*Leave them in peace*, and their navy will once more be laid up to rot, and their seamen and artificers once more turned over to us, to Spain, and to Holland!—*Leave them in peace*, and the greatest part of their army will soon be reduced, and the small remains will soon become a mere militia in pay.—*Leave them in peace*, and we shall not fear the defection of Russia or Prussia, or any of our present Allies, which otherwise would much hurt, and, perhaps, ruin our present system. *Leave them in peace*, and they will never think of schemes for increasing their population, or for making every part of their dominions of real use to every other.—*Leave them in peace*, and most of their nobility and gentry will continue to squander away amongst us their great riches, and augment our resources, to enslave their country.—*Leave them in peace*, and before the year 25, France shall command the departments of the Thames, and of the Tweed, as it already does the departments of the Rhine and of the Po.

" Pursue, Citizen Consul, this plan steadily, for ten or fifteen years, constantly directing the riches of the country to the raising a navy, equal or superior to England, and then, and *not till then*, shall we be able to strike the blow we have for above one hundred and fifty years been meditating, *the Conquest of the British Islands.*"

" (Signed) C. M. TALLEYRAND.

" This memorial the author received from a friend at Paris, within three weeks of its presentation to Buonaparte; and though the Monitor has mentioned it after its insertion in some of the English papers, its authenticity was never contradicted; on the contrary, one of Talleyrand's chief des bureaux, in the cabinet of Secret State Papers, was dismissed on the totally unfounded suspicion of having transmitted it to somebody in this country." Vol. I. p. 378.

There is but too great reason to fear, that the disgraceful character given us by this enemy, has much foundation of truth; but surely a picture of this kind, presented to our contemplation, ought to rouse us from our lethargy, and stimulate us to wipe off the opprobrium, and to consult our own best interests, by resuming the very opposite character. Let shame, if nothing else can do it, once more open the sources of religious and moral principle.

The next remarkable paper contains the official instructions of the same political fox to Andreossy, on his coming to England as Ambassador,

This paper, as well as the other, is certainly, at first sight, very unlikely to have emerged from the cloud of secrecy in which

which it must have been originally involved; yet the spirit of the whole, and the acuteness with which every conceivable situation is provided for, mark it very strongly for the production of Talleyrand. From the length of this paper, and the peculiar nature of some parts, we cannot insert the whole; but a few specimens will enable our readers to judge of the probability of its being genuine.

“INSTRUCTIONS OF C. M. TALLEYRAND TO GENERAL ANDREOSSY.

“At your first interview with the British Minister, you have to declare, in the name of the First Consul, his great esteem for them all; but particularly for Mr. A——, and Lord H——; and that it is the sincere wish of France, to continue in peace with England. You hope they will not listen to the clamours and complaints of the personal enemies of the First Consul, and the implacable and hereditary enemies of France: you may insinuate, that their own honour and interest, and the welfare of England, are nearly connected with such conduct; because the Pitts, the Windhams, the Grenvilles, the Bourbons, and their friends the Choiseaus, and the emigrants, are as much their enemies, and the enemies of the peace, as the enemies of the present French government; and little care if war ruin England, so that it only displaces the present ministers, and gives some trouble to the First Consul. On all occasions, hold this same language, and try to penetrate into the impression it makes upon Mr. A—— and Lord H—— individually; if they believe its truth, or doubt its sincerity; and if ambition and interest blind, or patriotism guide, their judgments, actions, and answers.” Vol. ii. p. 103.

“Endeavour to be as popular as possible; never refuse an invitation from the chief of the city, or of the wealthy citizens; imitate as much as possible their manners of society, and their custom of conversation; as at their feasts and assemblies, where you are invited, some members of the government will probably be present. As a Frenchman, you may, without giving offence, mix water with your wine, whilst they drink theirs undiluted; and thus often, perhaps, you may discover their secrets without exposing ours.

“It is not necessary to remind you to be polite and condescending at the balls and routs of the English nobility, but not so as to forget your rank, and that of the nation which you represent. Your own judgment will tell you when it will be necessary to be prouder than the proudest, and to resent with indignation or contempt offences or neglect. Never forget or forgive the presence of a Bourbon, of any noble emigrant, or one decorated with the proscribed orders. Should you meet with Pitt, Windham, Grenville, or any other known enemies of the First Consul, be civil, but formal and distant; and at any future invitation to the same place, refuse your presence: on the contrary, to those of Mr. Fox's party, who have opposed the late war, and whose liberal opinions, and attachment to the cause of the Revolution, are known, you cannot be affable enough; and endeavour, by distinctions, invitations,

tions, and amiableness, to prove to them that the First Consul knows, remembers, and is grateful for their past conduct and behaviour." P. 107.

Again:

"England is the only country in the world where a diplomatic character of talents and judgment has so many and repeated opportunities to injure, to intrigue, and to embroil; and at the same time to complain of wrongs and insults, and even when he is himself the offender, to speak as the offended: a paragraph in a newspaper, a word in a debate, or a toast at a club, which he may have paid for or provoked, will furnish him easily with complaints every week, if not every day.

"As the English ministers will probably shew some jealousy of our aggrandizements, and our endeavours to exclude England from its former connections with the continent—should they make you any representations, on this or other subjects, meet them with complaints of the non-execution of the treaty of Amiens; of their tyranny in the East Indies; of the libels in the newspapers; of the injuries and calumnies of their writers against the First Consul; and of the protection afforded to the Bourbons, and other French rebels. Should, however, some unforeseen demand be made, or explanation insisted on, gain time—by referring to the decision of the First Consul, and await his orders.

"If any complaints are made about the seizure of British ships, or confiscation of British property in France; say always, that France is the proper place to arrange those matters, as England is for the arrangement of the claims of French citizens there.

"Never give a direct answer to any proposals made, or to any sudden complaints or offers. The want of instructions, and the necessity to consult your government, are always acceptable and accepted excuses for delays, in political transactions; make use of them, even if your mind is made up on the subject in question, for fear of committing yourself or blundering. Few political transactions are of a nature not admitting delays; and no delays can, in the present state of Europe, ever hurt any political transactions; but a negotiator or minister, let his presence of mind be ever so great, and his abilities ever so tried, by giving a decisive, and not a temporizing answer, may, by one moment's forgetfulness, do his cause and his country more harm than the services of years could repair.

"Endeavour, if possible, to get an account of the real state of the East India Company's finances; and an exact list of all the native and European forces in English pay in the East Indies; of what force they are, of what religion and language, and to what divisions they belong. Until our colonies there are in our power, and the forces intended to be sent there have arrived, avoid all discussions concerning the usurpations of England, the complaints of the native princes, or any thing that can give reason to suspect our future plans.—*On this subject, until further orders, observe the silence of the treaty of Amiens.*

"Spare no pains to obtain every information possible of the weak or vulnerable parts in India, where the greatest discontent reigns, where the English are most hated, and the French most liked.

"Amuse

" Amuse the ministers with the details of our misfortunes in the western atmosphere, so as to divert their attention from what we intend to do in the East. Be unceasing in your endeavours to persuade them, that without their assistance in ships or money, we are unable to conquer the negroes at St. Domingo; observe that it is the common cause of France and England to prevent a republic, or rather an anarchy of negroes, in the West Indies; which, sooner or later, must extend to Jamaica, and the other British colonies, and cause their ruin or separation from the mother-country. Should these arguments fail to determine England to afford us any assistance, and that you think the offer will be accepted, you may propose that England should keep St. Eustachia as a security, until what it may at present advance to France shall be repaid; and should the advances of England exceed 120 millions, any other Dutch colony in the West Indies (Surinam excepted) may be added as further security. Be careful, however, not to make those offers without a certain prospect of success, and after all other means have been tried in vain." P. 111.

Again:

" Procure a correct list of all the persons possessing great property, with remarks of what their properties consist, whether in landed estates, in the funds, or in goods; whether in the colonies of the East or West Indies; the amount of their certain revenue; if they are supposed to spend the whole, or only a part; if they increase it or decrease it. The list copied from the income tax, and sent by M. Otto, is incorrect; but since this tax has ceased, English vanity will get the better of English cupidity, and a correct one may be easily procured, and is absolutely necessary for fixing loans and requisitions at our future invasion.

" Buy up all plans, drawings and maps, of the English coasts, provinces, cities, fortifications, dock-yards, and wharfs; all writings and remarks on the soundings, tides, and winds of England, Scotland, and Ir-land; the productions, populations, resources, poverty, or riches of all the countries where a landing may take place with advantage; the character of the people of those countries, their political opinions, their vices, and prejudices." P. 117.

The whole concludes with these directions.

" Give seldom any grand feasts; but when you do give them, let them surpass others in splendour, taste, delicacy, and elegance: on some occasions, such as the birth-day of the First Consul, the anniversary of the Republic, or, if approved by the Consul, in honour of the birth day of the King of England; no money is to be spared to impress upon the minds of the English nation the greatness and generosity of the French. Do not forget to order your subaltern agents to have all the particulars of these feasts noted in all the newspapers: the lower classes in England devour the description of feasts in their public prints, with the same avidity as the higher classes eat of your dishes and drink of your wine.

" Citizen Otto's list of authors and men of letters is to be attended to; but should you hear of, or discover any great talents in any other persons,

persons, court their acquaintance, offer a place in the National Institute, or a literary pension. To men of letters you are always to insinuate, that pensions or places from the First Consul are only rewards for past labours, and not any pretensions or expectations of future services; that he looks on men of letters as fellow-citizens of all countries, and that their talents belong to no country; neither to France nor to England, but to the Universe.

"In your transactions with Irish patriots, or with any other persons, or in any things not mentioned here, you are to follow the instructions to Citizen Otto, of the 10th October, 1801; or, if you judge it necessary, ask for new ones.

"Paris, October 20, 1802. C. M. TALLEYRAND." P. 119.

For the genuineness of these papers, we cannot undertake to vouch. They must speak for themselves. They are certainly, in all respects, worthy of Talleyrand; and if not written by himself, must have been the production of some person perfectly acquainted with his disposition and intriguing views. The rest of the book, as describing many of the heroes of the Revolution, abounds, of course, with references to those horrors and atrocities which, for fourteen years, have insulted human nature. But the horrors of which we read, the murders of thousands of their own peaceful citizens at once, the streams of blood, and the wantonness of barbarity, would all be lost in a comparison with the cruelties which would here be exercised, could they possibly obtain the means of thus satiating at once their hatred, their avarice, envy, and revenge. Whatever we may think of the preparations of their Consul or Emperor, let not a single subject of these united kingdoms, from any consideration imaginable, relax for a moment his earnest efforts to avert the evil; but, above all things, let us avoid the violence of internal dissensions and parties, the destruction of Switzerland, the destruction perhaps of every country that has fallen by external force, possessing any tolerable means of self-defence.

The title of Revolutionary Plutarch is well enough calculated to attract attention; but, though a few of the heroes of the Grecian biographer were bad enough, there is something whimsical in seeing them compared in the mass to such a set of miscreants. The persons recorded here are Moreau, Sieyes, Fouché, Barras, Rœderer, Volney, Pichegru, Riouffe, David, Talleyrand. These occupy the first volume. In the second, we find Soult, Dumas, Dufour, St. Hilaire, Loison, Van Damme, Augereau, Lasnes, Masséna, Andreossy, Bruix, and the whole Bonaparte family, fourteen in number. The famous tract of Col. Titus, entitled "Killing no Murder", is evidently intended to be applied *mutatis mutandis* to the Corsican usurper.

At the end of the Preface stands an Erratum, which corrects two faults, and makes three or four more. It relates to a quotation from Martial, which should be printed thus :

Mella jubes Hyblæa tibi, vel Hymettia nasci,
Et thyma Cceropiæ Corsicæ ponis apî.

That is, "you would have the finest honey, and you give the Attic bee nothing to produce it with but Corsican thyme"; Like commanding bricks to be made without straw, to illustrate the impossibility of making good verses on bad subjects.

ART. XIV. *Brief Commentaries upon such Parts of the Revelation and other Prophecies as immediately refer to the present Times : in which the several Allegorical Types and Expressions of those Prophecies are translated into their literal Meanings, and applied to their appropriate Events : containing a summary of the Revelation, the prophetic Histories of the Beast of the Bottomless Pit, the Beast of the Earth, the Grand Confederacy, or Babylon the Great, the Man of Sin, the Little Horn, and Antichrist. By Joseph Galloway, Esq. formerly of Philadelphia in America ; Author of Letters to a Nobleman, and other Tracts on the late American War. 8vo. 474 pp. 9s. Hatchard. 1802.*

AS they who are persuaded in their own minds of the high authority of the Book of Revelations, must conceive that it involves matters of the first importance to every passing generation, they will not be disposed to abridge the liberty of all sound and sincere Christians, to examine and expound its contents, and to apply its prophecies, to every event they may conceive to be pointed out by them. Neither will they be fastidious in their remarks on such interpretations as may seem too fanciful. The symbolical mode of writing being in most cases only to be interpreted by conjecture. In the work before us, much ingenuity is displayed as to the explanation of some of the apocalyptical visions. Though in other parts solutions are offered, which appear to us to be but very weakly supported. Mr. Galloway, in his Introduction, professes the highest respect for the prophetic parts of Scripture.

"For my own part, I confess, without regret, that I have again and again perused the prophecies in general, visionary and barbarous as they are impiously called, with increasing admiration and delight ;
and

and I trust, not without receiving instruction; and, may I be permitted to add, in the face of great authorities to the contrary, that the plan of narrative of the Apocalypse in particular, against which the spleen of infidelity has been for the most part directed, is critically *regular and perfect*, no less than *grand*; the *chronological order of events exact*, the style indisputably *noble and sublime*, replete with natural and beautiful images, and abounding with accurate and expressive metaphors. And I shall take the liberty of retaining this opinion of its excellency, till those who have endeavoured to bring the Apocalypse into contempt, by their rash and unsupported slander, shall condescend to point out some of those "wild and visionary allegories and barbarisms", by which they assert it is rendered trifling and unintelligible; and shall also submit their arguments to public investigation, and to the test of fair and sound criticism." P. iv.

At p. xiv. he professes to differ *entirely* from Bishop Newton and most other expositors. This is saying more than is proved by the work itself; for, at p. 160, he so fully admits Bishop Newton's interpretation of the former part of the xiiiith Chapter, as to forbear to touch upon it himself. At p. 2, we have, as it were, the *Argument and Personæ* of the Apocalypse, which, as it succinctly states Mr. G.'s view of his subject, we shall give in his own words, though there is something too dramatical in the style.

"The Apocalypse, then, is the most important, sublime, and awful theme, that ever employed the mind of man. It contains the PROPHETICAL HISTORY OF ALL THE PROMINENT EVENTS, IN WHICH THE CHURCH OF CHRIST WAS TO BE CONCERNED, FROM HER RISE TO HER FINAL CONQUEST AND TRIUMPH OVER ALL HER OPPONENTS AND ENEMIES, IN THE STRENGTH AND BLESSING OF HER GLORIFIED REDEEMER, THE SON OF GOD; AND TO THE CONSUMMATION OF ALL THINGS. In this grand and sacred theme the principal characters are—

"1. The I AM that I AM, "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come"; the one, supreme, uncreated, self-existing GOD; the Creator and Ruler of all things.

"2. JESUS CHRIST, the ever blessed Son of GOD, and Redeemer of a fallen world.

"3. The TWO WITNESSES of GOD.

"4. SATAN, the fallen spirit, and the origin of all evil, the great enemy, the tempter, and deceiver of the whole world.

"5. The DRAGON, or the powers of *paganism*, the agents and ministers of Satan, and the opposers and persecutors of the church of Christ.

"6. The great *sensual apostate*, MOHAMED, in the East, and the great idolatrous apostate, the *Pope*, in the West, the contemporary destructive enemies of the church.

"7. The "BEAST OF THE BOTTOMLESS PIT", or the "Beast of the earth", or the powers of *atheism*, established by revolutionary France;

France; another agent of Satan, and yet greater enemy of God and man.

" 8. BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH; a mighty power to be formed *hereafter* by Satan, to consist of a confederacy of all the before-mentioned enemies of the word of God, and church of Christ.

" 9. GOG AND MAGOG, another mighty power, which is to be formed under the banners of Satan, by a combination of all the wicked and ungodly upon the earth; with design to make one great effort to destroy the church and kingdom of Christ, preparatory to the last judgment, and the consummation of all things." P. 2.

The two distinguishing features of Mr. Galloway's exposition consist in referring "*the beast of the bottomless pit*", Rev. xi. 7, to atheistical France, and the "*two witnesses*", against whom the beast was to make war, to the Old and New Testament*. There is no part of the work more ably handled, or more interesting to the reader, than what expressly relates to the proof of these two points. The language in which the abominations of atheistical France are depicted, is forcible and highly animated, yet we fear in no part too strongly coloured; while his application of the two witnesses to the two books of scripture, against whom apostate France was to war, is certainly well managed; and however contrary to the notions of former expositors, deserving of attention. To fix the present situation of the world by the terms of the Apocalypse itself, Mr. Galloway conceives, that all the events predicted under the seven seals, the first six trumpets, and the first and second woe, are come to pass. The seventh trumpet, or third and last woe, a trumpet which is to introduce the seven vials, remaining to be brought to pass; and he thinks the third and last woe is already upon the earth, and all the latter predictions about to be fulfilled. How these are to succeed each other, or to take place upon the earth, is summed up in the following account of the seven last chapters of the Book.

" In Chapter xvi. the prophet gives in *detail* the events of the third and last woe, under the symbols of the *seven vials*, of which he had only drawn the great *outlines* in the last Chapter. Having before concluded the particular events of the second woe, with the establishment of the power of Atheism in France in 1791, brought down his history of the church to that epoch, and told us, upon that event being fulfilled, " the second woe should be past, and behold the third woe cometh quickly"; he begins a narration of the events, which were *immediately* to follow, under the symbol of the *first wial*.

* Not that this latter interpretation is altogether new:

And here he particularly describes the dreadful plagues which fell upon France, and led to the destruction of the monarchy, the death of the King, and the establishment of *Atheism*. Under the *second* vial, he foretells the fall of *Papal Rome*: under the *third*, the plagues and ravages lately suffered by *Papal Germany*: under the *fourth*, the final overthrow of the monarchy, the death of the King, the subsequent reign of terror, and the *destruction* of the terrorists, or principal leaders, and authors of the revolution: under the *fifth*, the fall of the atheistical and revolutionary power of France: under the *sixth*, the fall of the *Ottoman empire*, and the *Mohamedan apostacy*: and under the *seventh* vial, the dreadful plagues of the wrath of a justly offended and long forbearing God, upon a great confederacy of pagans, apostates, and atheists, which shall conspire to make one great effort to destroy the word of God, and prevent the coming of Christ; together with the utter destruction of this confederacy: and all this preparatory to the first resurrection, and the second coming of Christ to reign upon the earth.

" Chapter xvii. contains a minute *description* of that great confederacy.

" Chapter xviii. announces the decree for the utter *destruction* of that grand confederacy.

" Chapter xix. contains a beautiful and sublime description of Christ, of his coming to unite with his church, and to execute the decree passed against the satanical conspiracy.

" Chapter xx. gives an account of the binding of Satan, and his imprisonment in the bottomless pit a thousand years; the reign of Christ upon earth during that period; of the nature of the first, and a hint of the second resurrection, and of the blessed state of those who shall reign with Christ. It further contains an account of the loosing of Satan, and his deceiving the nations in the four quarters of the earth; of Gog and Magog; Satan's gathering of them together in battle array, a mighty host, against Christ and his kingdom; the miraculous destruction, and final condemnation, of him and his host; the last resurrection, and final judgment, with Christ's victory over death and hell.

" Chapter xxi. includes the destruction of the old, and the creation of the new heavens and new earth; and a description of the new Jerusalem in it.

" Chapter xxii. concludes the Revelation, with the superlative and ineffable blessedness of the righteous in the new Jerusalem.

" I have thus laid before the reader a brief view of the contents of the Apocalypse. I have shown, that all the events foretold under the seven seals and six first trumpets, *have come to pass*, in the order they were foretold; that they bring down the predictions, with their respective completions, to the *present times*;—and that no prophetic event remains to be fulfilled, save those of the last and third woe-trumpet, or of the seven vials of the wrath of God. And I have anticipated a few cursory hints respecting the contents of those vials. I have done this, as I conceived it would not only give the reader a general idea of the grand and awful subject, but enable him the better to examine into the probability of the explanation and application of the

figurative

figurative representations of the events contained in the following Commentary." P. 28.

We could almost wish our limits would allow of our giving at length Mr. G.'s conjectures with regard to the two witnesses; for, as he has ingeniously supported his idea of their being the two Testaments, so his account of the opposition made to them by "*the monster of the bottomless pit*", explained by atheistical France, amounts to a very curious history of the horrid blasphemies and disgusting impieties of that distracted and infatuated nation. Mr. G. is ingenious in his endeavours to fix the same æra for the rise of the Mohammedan apostacy and the papal tyranny. The latter he dates from the grant of Phocas to Boniface, of the supremacy over all the Christian churches, which happened in the year 606. The date of the appearance of the Man of Sin is also managed in a way that is novel and curious: he shows, that the Man of Sin was not to be revealed till the apostacy that was to "*let*", or prevent his revelation, should be taken out of his way. That apostacy he concludes to be the papal church, and its present depression as to all ecclesiastical power, "*the taking of it out of the way*". In the interpretation of Chap. xii. ver. 17, there is a tribute to the firmness of this country, in resisting first papal, and then atheistical corruption, which, being well merited, will be read with pleasure. (See p. 154.) At p. 163, we have a curious comparison between *two* beasts described in Chapter XIII. which appear, in Mr. G.'s opinion, to have been strangely confounded by other commentators. The opposition, as made out by Mr. G. is worth transcribing. Compare also Ver. 1. and Ver. 11. of Chapter XIII. in the latter of which, the vision expressly speaks of *another* beast.

"The first Beast.

"Rose up out of the *sea*."

Had *seven* heads.

Had *ten* horns".

Upon his heads the name of *blasphemy*.

Upon its horns *ten* crowns.

One of its heads was, as it were, *wounded to death*, and was healed.

"The second Beast.

"Came up out of the *earth*".

Had only *one* head.

Had only "*two* horns".

The two horns were like the horns of a *lamb*.

Upon its horns *no* crowns.

It had but one head, and that was *not* wounded.

"Now is it possible that the prophet could mean to designate the same political Power, by the symbols of actions and qualities so different from, and contrary to each other? But to show this error in its true light, the prophet asserts, that the *second* beast shall "*exercise all the power of the first* beast before him, and in his *fight*"; which is to make him say that the same power, suppose that of a man, shall act before himself, and in his own *fight*." P. 163.

O O

The

The famous number 666, Mr. G. thinks *must* be confined to a *man*, the representative of a nation; he argues, that it could not be the Church of Rome (p. 202); he also insists upon it, that the name should be *Latin*, so that he discards both the Greek *Λαλινος*, and Hebrew *רמון*, and fixes on *Ludovicus*, as entirely consistent with his expositions. Mr. G.'s commentary on the Book of Revelations, extends only to p. 336 of his book. The succeeding pages are occupied in a discussion of the question concerning the *Man of Sin*; Chapter v. on the Little Horn of Daniel; and, Chapter vi. on Antichrist. All these, he is clearly of opinion, point to atheistical France. He concludes, that the militant state of the church, previous to the millenium, will take up 6000 years; 4800 of which are expired, and that we are living in the sixth and last period; and, therefore, *in the LAST TIME alluded to by St. John, when Antichrist should come.*

We cannot dismiss this work without highly commending Mr. Galloway for the spirit with which he reprobates the atheistical principles prevalent on the continent; and for his forcible and affecting appeals to the good sense of this country; and, though we do not generally adopt his interpretations, we cannot forbear giving him credit for much curious learning, and skill in criticism. In the interpretation of so mysterious a book as the Revelations, it may be very difficult to avoid some far-fetched resemblances; but, in the course of the work before us, there are some *few* which we should scarcely have expected from such a writer as Mr. G. Such, for instance, is the comparison of the *earth*, Ver. 11, Chapter xiii. to France, because it is a *revolutionary* body. The *two horns* of the beast, to the *two Committees of Safety* at Paris. The mark of the beast on the *right hand* or forehead, ver. 16, to the *bonnet rouge* and *tri-coloured cockade*; and one more which we must notice, because it is probably not supported by the etymology and meaning of the original word. Speaking of the *vials* of God's wrath Mr. G. observes, "a *vial* is a vessel, in which chemists preserve inflammable spirits, which destroy that upon which it is poured out; and, therefore, it is a proper figure for the wrath of God"; &c. Now, unfortunately, the learned Daubuz has shown, that the original word was used to signify not a narrow-mouthed vessel, but rather a bowl, a term Mr. E. Whitaker, in his late work on the Revelations, has also fixed upon. Mr. Parkhurst is even for deriving it from the Hebrew *קוּב*, a *bowl*. We are, however, disposed to part from Mr. G. with every testimony of regard and respect for a work, however new as to its plan, yet full of religious and patriotic sentiments; and we hope he will not cease to employ his talents in

some instructive way*, while the dreadful principles, to which the French Revolution has given rise, are likely to find admittance into the minds of men.

ART. XV. *The British Essayists, with Prefaces, historical and biographical, and a general Index. In Forty-five Volumes. By Alexander Chalmers, A. M. 12mo. 9l. Johnson, &c. &c. 1803.*

THESE volumes present, in an agreeable and convenient form, a collection of our best periodical papers. Nothing more was originally intended, the editor informs the public, than to collate the several papers with the folio originals, or with the best editions in other forms. At his suggestion, however, there has been added some account of the history of each work, and of the lives of such of the writers as were less generally known. This task which he proposed, he has executed in a manner which we have found highly satisfactory in the perusal; and which, we doubt not, will be generally approved by the public. The works here united are the following, and succeed each other in the order here set down, which is that of the times of publication. The Tatler, Spectator, Guardian, Rambler, Adventurer, World, Connoisseur, Idler, Mirror, Lounger, and Observer. In all, eleven works comprised in 44 volumes, and succeeded by a very useful volume of general Index. As an edition of these books, the chief recommendation is that of correctness, which we are content to take upon the word of the editor. He has, in other respects, so clearly manifested his diligence, that it is not likely he should have failed in this more easy and subordinate part of his task. The notes are few and short, serving merely for the necessary elucidation of particular names or expressions. Each paper is assigned to its author, not at the head of the paper, but in the general table of contents, at the beginning of each volume. We should rather have preferred the other method, or the union of both, but the difference is not very material. The editor makes acknowledgments for communications from a few literary friends, whose names are in general a sufficient pledge for the value of their contributions.

Though this work in general is not subject to the analysis or criticism of the present day, the biographical Prefaces, as con-

* We observe that a supplemental volume has just appeared.

taining new matter, may very properly detain us so long as is necessary to explain their merits. We shall take them in the chronological order.

The Preface to the *TATLER* very properly begins with an account of the origin of such Essays. A great part of this is taken from Johnson's *Life of Addison*, and as no better statement could have been given, it would have been absurd not to have taken advantage of it. But the account is continued by Mr. Chalmers, and in a manner very creditable to his powers of thinking, and of writing.

"If it was the purpose of the first Essayists to detach the public from political controversy, and to direct their attention to subjects that, like those of Lord Verulam, "came home to men's business and bosoms", a most extensive field lay before them, for the cultivation of which, little provision had been made by preceding authors. There were innumerable topics which, though of great importance in promoting the regularity of social life, and the happiness of the domestic relations, had been but slightly touched by any of the teachers of wisdom. The weightier morals and the Christian virtues, the grosser vices and depravities, were indeed sufficiently considered in the public discourses of our English Divines, which form a body of religious and moral instruction, such as no other nation can hope to rival; but the freaks and vagaries of fashion, operating upon various tempers, and creating many varieties of character, and many modifications of absurdity, whatever influence they might have upon society, were excluded from a place where nothing can intrude but what is capable of grave discussion. Seneca, and a few more modern writers, had given the world their thoughts on such subjects, as they presented themselves, in the nations to which they wrote; but at this time, no nation on earth was so happily favourable to the genius of the periodical Essayists as our own; and it is the peculiarity of our political constitution and manners which has enabled the English to maintain a preference to this species of composition, to which foreign writers have hitherto aspired in vain.

"No man can make a just estimate of the literature of any country, who does not take into his consideration its political government, and the advantages or obstructions which that may present to its writers. If our Essayists have excelled in humour, they owe their means and their opportunities to circumstances that are not known in other countries—to the freedom of our constitution, which interferes with no man's peculiarities of acting or thinking, while they do not injure his neighbour—to the vast extension of commerce, which has created a new race of men, more independent of set forms and modes than any other class of the community, and productive of that infinite variety of character, of which a writer of humour knows how to avail himself, and which he cannot easily exhaust—to the forms of social intercourse, the growing relish for conversation, and unconstrained interchange of sentiments—to a taste for dress, sometimes reasonable and sometimes capricious—to the intermixture of the sexes in all compa-

wies—and to the operation of wealth, whether acquired by labour or inheritance, on minds of strong or weak texture. All these circumstances afford a numerous class of characters, which, as they display themselves openly, without fear and without shame, become the prey of the wit, and present him with such opportunities of turning improprieties and wrong notions into ridicule, as no systematic study or philosophical contemplation could suggest." Vol. i. p. xvii.

A sensible view is then given of the *leading topics* which have engaged the attention of the ESSAYISTS: but it is observed also, that, "in examining these papers, it will be found that *no subject* connected with the general good of mankind is left untouched". This very high commendation is certainly not far beyond the truth; and stamps at once a value upon the whole collection as a body of social wisdom, not easily to be matched in the productions of any nation or country.

After these introductory matters, this Preface contains a life of Sir Richard Steele, well written and sensibly arranged, and an account of the particular origin of the *Tatler*. Some observations on Swift, Hughes, Mr. William Harrison, and other contributors to this paper, then conclude a Preface, well calculated to prepossess the reader in favour of the sagacity and powers of the editor.

In the Preface to the *Spectator*, the following remarks, supplemental to those of Johnson and Beattie, on the character of Sir Roger de Coverley, will be read with pleasure by those who feel an interest in what has been advanced upon that subject.

"No addition is necessary to this vindication of the character of Sir Roger de Coverley in general; but it has not been attended to by either of these critics, that Sir Roger was not the creature of Addison's, but of Steele's fancy; and it is not easy to discover, why all writers on this subject should appear ignorant of a fact so necessary to be known, and so easily ascertained. In Tickell's edition of Addison's works, and in every subsequent edition (Dr. Beattie's not excepted) No. 2. is reprinted, but ascribed to Steele, with an apology for joining it with Addison's papers, on account of its connection with what follows. Steele, in truth, sketched the character of every member of the club, except that of the *Spectator*. The merit, therefore, of what Dr. Johnson calls "the delicate and discriminated idea", or "the original delineation" of Sir Roger, beyond all controversy, belongs to him; and the character of the Baronet, it must be observed, is in that paper very different from what Dr. Johnson represents. His "singularities proceed from his good sense", not, I allow, a very common source of singularities, in the usual acceptation of that word; and before he was "crossed in love by the perverse widow, he was a gay man of the town". And with respect to the care Addison took of the Knight's chastity, and his resentment of the story told in No. 410, which is certainly a deviation from the character

rafter as he completed it, we may observe, that the original limner represents him as "humble in his desires after he had forgot his cruel beauty, inasmuch that it is reported he has frequently offended in point of chastity with beggars and gypsies", though he qualifies this by adding, that "this is looked upon, by his friends, rather as matter of raillery than truth". He is represented as now in his fifty-sixth year; and the story, therefore, of his endeavouring to persuade a strumpet to retire with him in the country, as related in No. 410, some think by Tickell, was certainly unnatural.

"The truth appears to have been, that Addison was charmed with his colleague's outline of Sir Roger, thought it capable of extension and improvement, and might probably determine to make it, in some measure, his own, by guarding, with a father's tenderness, against any violation that might be offered. How well he has accomplished this, needs not to be told. Yet he neither immediately laid hold on what he considered as Steele's property, nor did he wish to monopolize the worthy Knight. Sir Roger's notion, that "none but men of fine parts deserve to be hanged", and his illustration of this curious position in No. 6, were written by Steele. The first paper, relating to the visit to Sir Roger's country seat, is Addison's, the second Steele's, the third Addison's, and the fourth Steele's; and this last has so much of the Addisonian humour, that nothing but positive evidence could have deprived him of the honour of being supposed the author of it: the same praise may be given to No. 113, also by Steele. The sum of the account, however, is this: Sir Roger's adventures, opinions, and conversation occur in twenty-six papers: of these Addison wrote fifteen, Steele seven, Budgell three, and Tickell one; if, as is supposed, he was the author of the obnoxious No. 410. It must be observed too, that the widow-part of Sir Roger's history was of Steele's providing, in No. 113, and 118. Addison, no doubt, attended to the *keep* of Sir Roger's character; and Steele, with his usual candour, might follow a plan which he reckoned superior to his own; but it cannot be just to attribute the totality of the character either to the one or the other.

"The "killing of Sir Roger" has been sufficiently accounted for, without supposing that Addison dispatched him in a fit of anger, for the work was about to close, and it appeared necessary to disperse the club; but whatever difference of opinion there may be concerning this circumstance, it is universally agreed, that it produced a paper of transcendent excellence, in all the graces of simplicity and pathos. There is not in our language any assumption of character more faithful than that of the honest butler, nor a more irresistible stroke of nature than the circumstance of the book received by Sir Andrew Freeport." P. xvii.

Remarks on the original humour, and on the style of Addison, occupy a considerable part of this Preface, which contains also some particulars of his life, which is too well known to be given at large. Of the letters C, L, I, O, which form the signatures of Addison's papers, Mr. C. adopts the interpretation which has been given in a former edition of the *Spectator*; that

that they denoted only the places from which he happened to write. C. Chelsea, L. London, I. Islington, O. his Office. It is not likely, he observes, that Addison intended to pay the compliment to his papers, which would be implied in marking them with the name of a Muse. Sketches of the lives of Budgell, Hughes, Byrom, Parnell, and Bishop Pearce, follow, with remarks on some other contributors.

For the Preface to the *GUARDIAN*, fewer materials remained after these details: but it contains the lives of Bishop Berkeley, and Tickell: with a very curious sketch of the numerous periodical papers which succeeded the *Guardian*; some of which were written by Steele himself, and are collected in the edition of Mr. Nichols: others, the works of various writers; as also of a few papers which were contemporary with those of Steele; such as the *Lay-Monk*, by Sir Richard Blackmore. We have not any where seen so extensive an account of these various publications, a few of which have fallen into more oblivion than they deserved.

The first publication that recovered the credit of periodical papers, after a long interval, was the *RAMBLER*; the extraordinary production of a man at that time little known, and who was engaged at the same period in what this editor justly calls, "the stupendous labour of *THE ENGLISH DICTIONARY*". Here the account of contributors lies within a very narrow compass, for all was the work of JOHNSON himself, except one indifferent paper (No. 97) by Richardson, part of a paper (No. 10) by Miss Mulso, afterwards Mrs. Chapone; one paper (No. 30) by Miss Catherine Talbot, and two (No. 44 and 100) by Mrs. Elizabeth Carter, who, as Mr. C. very truly observes, "at the distance of half a century, yet lives, in full possession of that liberal and enlightened mind, which has engaged the esteem and admiration of successive generations of wits and scholars."

Notwithstanding this scantiness of other materials, and that the life of Johnson himself has been too often detailed to be repeated here, the editor has contrived to throw a very considerable interest into this Preface, by means of a discovery which is altogether his own. The discovery is this, the natural result of a careful collation, that Johnson, who has been supposed by all his biographers to have produced his *Rambler* perfect at once, did in fact correct his subsequent editions, with more care than almost any other writer. It is generally supposed that the *Essays* stand in the latest editions exactly, or very nearly, as they were printed at first. As this was the opinion even of Boswell, Mr. C. very properly asks,

"It

"It is not surprising that this friend and companion of our illustrious author, who has obliged the public with the most perfect delineation ever exhibited of any human being, and who declared so often that he was determined

"To lose no drop of that immortal man";

that one so inquisitive after the most trifling circumstance connected with Dr. Johnson's character or history, should have never heard or discovered that Dr. Johnson almost *rewrote* the Rambler after the first folio edition? Yet the fact was, that he employed the *limæ laborem* not only on the second, but on the third edition, to an extent I presume never known in the annals of literature, and may be said to have carried Horace's rule far beyond either its letter or spirit.

"Vos O

—— carmen reprehendite, quod non
Multa dies et multa litura coercuit, atque
Perfectum decies non castigavit ad unguem."

"Never the verse approve, and hold as good,
Till many a day, and many a blot has wrought
The polished work, and chastened every thought
By tenfold labour to perfection brought." Colman.

"The alterations made by Dr. Johnson in the second and third editions of the Rambler far exceed *SIX THOUSAND*; a number which may perhaps justify the use of the word *rewrote*, although it must not be taken in its literal acceptance. If it be asked of what nature are these alterations, or why that was altered which the world thought perfect, the author may be allowed to answer for himself. Notwithstanding its fame while printing in single numbers, the encomiums of the learned, and the applause of friends, he knew its imperfections, and determined to remove them. He foresaw that upon this foundation his future fame would rest, and he determined that the superstructure thrown up in haste should be strengthened and perfected at leisure." Vol. xix. p. xxvi.

To illustrate this fact, the editor has here republished a whole paper (No. 180) as it stands in the original folio, marking the variations by Italics, which certainly display the process of correction carried to a much greater extent than has usually been seen in the productions of any writer. Mr. C. is undoubtedly right in his opinion, that this will be acceptable to some persons as a literary curiosity. We are, perhaps, the first to thank him for it; but we doubt not that many other readers will feel equal gratitude for a discovery, which exhibits Johnson in a character which has, "for whatever reason, escaped the enquiries of his biographers". The following observations on the style of that author, compared with that of Addison, do no less credit to the discriminating judgment of the editor, than the preceding to his attention and care.

"Comparisons

" Comparisons have been formed between the Rambler and its predecessors, or rather between the genius of Johnson and of Addison, but generally ended in discovering a total want of resemblance. As they were both original writers they must be tried, if tried at all, by laws applicable to their respective attributes. But neither had a predecessor. We can find no humour like Addison's; no energy and dignity like Johnson's. They had nothing in common, but moral excellence of character; they could not have exchanged styles for an hour. Yet there is one respect in which we must give Addison the preference, *more general utility*. His writings would have been understood at any period; Johnson's would have perhaps been unintelligible a century ago, and are calculated for the more improved and liberal education now so common. In both, however, what was peculiar was natural. The earliest of Dr. Johnson's works confirm this; from the moment he could write at all, he wrote in stately periods; and his conversation from first to last abounded in the peculiarities of his composition. In general we may say, with Seneca, *Riget ejus oratio, nihil in ea placidum, nihil lenè*. Addison's style was the direct reverse of this.—If the "Lives of the Poets" be thought an exception to Dr. Johnson's general habit of writing, let it be remembered that he was for the most part confined to dates and facts, to illustrations and criticisms, and quotations; but when he indulged himself in moral reflections, to which he delighted to recur, we have again the rigour and loftiness of the Rambler, and only miss some of what have been termed his *hard words*.

" Addison principally excelled in the observation of manners, and in that exquisite ridicule he threw on the minute improprieties of life. Johnson, although by no means ignorant of life and manners, could not descend to familiarities with tuckers and commodes, with fans and hoop-petticoats. A scholar by profession, and a writer from necessity, he loved to bring forward subjects so near and dear as the disappointments of authors—the dangers and miseries of literary eminence—anxieties of literature—contrariety of criticism—miseries of patronage—value of fame—causes of the contempt of the learned—prejudices and caprices of criticism—vanity of an author's expectations—meanness of dedication—necessity of literary courage; and all those other subjects which relate to authors and their connection with the public. Sometimes whole papers are devoted to what may be termed the personal concerns of men of literature; and incidental reflections are every-where interspersed for the instruction or caution of the same class." P. xli.

Much as we have taken from this Preface, we cannot refrain from extracting the just and noble summary of Johnson's character, with which it concludes. It forms at once a general answer to all the petulancies of minor wits, and all the de-

" * In No. 141 he alludes to the fatigue of the Dictionary, which he was at that time compiling—"The power in time reaches the port, the lexicographer at last finds the conclusion of his alphabet"; which, however, he did not find until three years after this date."

P p

translations

tractions of envy and malignity; and exalts the writer of it to a degree of respectability, even approaching towards that of the great author whom he so ably vindicates. After mentioning some of his singular acts of beneficence, he thus proceeds.

"Such was the man whom some have reviled for his rudeness and his petulance; and, by repeating a single anecdote to his disadvantage, have multiplied it in imagination to a thousand; and have concluded, contrary to all evidence, that his whole conversation was repulsive, and his whole conduct unsocial. Yet, during his long life, no man's company was more courted by persons distinguished for genius or rank; and those who knew him most intimately held him in the highest veneration. Such respect paid by all who were admitted into his society must have had a solid foundation; and, without the knowledge we have now acquired of him, we must have looked upon that man as elevated beyond the common order, who could procure such esteem, and preserve such attachments. And elevated he certainly was by piety, genius, and wisdom. With all his defects, not a single vice has been imputed to him; while he is allowed to have possessed every virtue in principle, and, as far as his limited means permitted, to have excelled in the practice. Every man who knew him was made wiser and better by the association; nor will it ever be forgotten, that in his presence neither wealth nor rank could protect those who dared to utter the language of irreligion or licentiousness.

"His conversation abounded in information: on every topic of the most trifling kind he threw a new light; and many who thought they had settled their opinions, were surprised when, by some unexpected illustration, he proved that they had overlooked the point on which the whole depended. By a habit he appears to have early acquired, of considering a question in every possible view, he was sometimes ready to take either side; and, for the sake of contest or information, to argue contrary to his real opinion. This gave to conversation the spur and variety in which he delighted, but never was allowed to interfere with his preceptive duties; when he wrote for the public, he supported religion and morality upon their genuine principles, and delivered the sentiments which he honestly believed were the best calculated to promote the interests of truth and virtue. Indeed few men have more strictly adhered to truth on every occasion. His reverence for it was such, that he never lost sight of its obligations in the most minute occurrences; and did not scruple to check the lax vivacity of his intimate friends, and those to whom he was most indebted.

"It is, however, far from our intention to exhibit him as a perfect character. Such praise is foolishly given to man in this state of being; nor is it necessary to attribute more to him than he claimed for himself. Compared to men in general, with regard to literary accomplishments, he was entitled to a just superiority, and he was conscious of it; and what man has ever excelled without being conscious of it? But it is hoped none will look upon him with less reverence, when they behold him as a fallible and peccant being, as a dependent creature entreating Heaven for grace and support; humble and lowly;
full

full of acknowledgments of defects and weaknesses; penitent and sorrowful for his many infirmities; thankful for the mercies he had received; earnest in employing the means of grace; and fervently anxious for the hopes of glory. His "Prayers and Meditations" thus exhibit his mind continually struggling with imperfections, and continually supplicating for help where only it can be found; lamenting the loss of time, and undervaluing what he had done, like Grotius, who at the close of life, exclaimed, *Hæu! vitam perdidit, operaq; nihil agendo.*

"But the world has agreed to think more highly of the public services of Dr. Johnson, and to rank him among the most illustrious writers of any age or nation, and among the benefactors to religion, virtue, and learning. Nor can these desultory thoughts on his character be concluded in more appropriate terms than the pathetic tribute paid by an eminent friend* on the occasion of his death—"he has made a chasm, which not only nothing can fill up, but which nothing has a tendency to fill up.—Johnson is dead—let us go to the next best:—there is nobody; no man can be said to put you in mind of Johnson," P. lvii.

In the remaining Prefaces there is less to remark, but still not a little. The Preface to THE ADVENTURER gives a just account of Hawkesworth, Dr. Richard Bathurst, Dr. Joseph Warton, and Mrs. Chapone. In this Preface, the papers marked A. are assigned to Dr. R. Bathurst above-mentioned, on the authority of Sir John Hawkins; but it is remarked, that the writer of Bonnell Thornton's life, in the Biographical Dictionary, has assigned the same papers to that author. As it is also mentioned, that it does not appear on what authority that was done, the compiler of that short life here takes the opportunity to say, that it was so stated there, on the authority of an anonymous life of Thornton, appearing in some editions of the Connoisseur, which it was found necessary to use, in the death of materials for the purpose. It was conjectured, however, from internal marks, that the Life was written by some person well acquainted with Thornton and his writings. It is very highly to the credit of Mr. A. Chalmers's candour, that, after thus preferring the authority of Sir John Hawkins; respecting the papers signed A. he has, on further examination, acknowledged (in his Preface to the Connoisseur) that since, "upon a strict revival of those papers, and upon a comparison with some of which he is the acknowledged author, there appears sufficient internal evidence to induce the belief that Thornton was the author of them; which, he adds, has been confirmed by subsequent information†.

* * Boswell's Life, vol. iii. p. 700. Mr. Boswell has not given the name of this eminent friend. Mr. Burke may be suspected."

† Vol. xxx. Pref. p. xxviii.

The Preface to *THE WORLD* contains an account of Edward Moore, the editor; of Lord Chesterfield, Mr. O. Cambridge, Horace Walpole, Soame Jenyns, Mr. Tilton, Mr. E. Lovibond, Mr. Richard Berenger, and other ingenious and noble contributors to that paper. Sir James Marriott is also mentioned, we believe for the first time, as the Mr. Marriott who communicated part of three papers. From the number of contributors, there is more biographical matter in this Preface than in any other, and the critical observations are no less sensible and judicious.

In the Preface to the *CONNOISSEUR*, besides Colman and Thornton, the principal editors, we find the Earl of Cork (a contributor also to the *World*), the Rev. John Duncombe, and the poet Cowper; with some mention of R. Lloyd.

The Preface to the *IDLER* is the last of the collection; and, though the subject of Johnson might be thought to be exhausted before, there is much of very interesting observation on the *Essays* under that name. The *Life* of Thomas Warton is also introduced, and that of Sir Joshua Reynolds; with very honourable and proper mention of that excellent man, Mr. Benet Langton, whose recent loss those who knew him have not yet ceased to regret.

The papers of the *Mirror*, *Lounger*, and *Observer*, being more recent, and being chiefly the productions of authors still living, do not admit of such historical and critical details. To the *Mirror*, however, is prefixed the portrait of Mr. Mackenzie, the principal author; and to the *Observer*, that of Mr. Cumberland, the sole writer, as far as is yet known, in that very classical and excellent paper. Other portraits, prefixed to different volumes, are those of Steele, Swift, Addison, Hughes, Pope, Berkeley, Johnson, Hawkeſworth, J. Warton, Moore, Chesterfield, Horace Walpole, Colman, Thornton, and T. Warton.

We are clearly of opinion, that the literary world, and particularly those who feel as they ought the merit of English writers, have not for a long time received so acceptable and valuable a present as these Prefaces; which we hope may, at some future period, be separated from the work for which they were written, and given, with the General Index, for the common use of all editions.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Poems. By Peter Bayley, Jun. 12mo. 208 pp. 7s.*
Miller. 1803.

If we were to characterize these Poems from the first in the collection, we should speak but ill of them. It is a mere repetition of the often repeated dialogue between the poet and his friend, without novelty or poetical skill; an attempt at satire, which is at once coarse and feeble. But there are many better things in the volume: and the author displays, on several occasions, a considerable degree of skill in versification. Yet, if we mistake not, he is a bird more formed to repeat the notes of other songsters, than to pour forth original melodies. We trace him in the steps of many other poets. Of Mr. Gisborne, for instance, in his *Walks in a Forest*; the author of the *Pursuits of Literature*, in various places; Mr. Bowles in his *Sonnets*, and some others. Some of Mr. Bayley's best productions are in blank verse, of which kind, therefore, we shall produce an example.

“ Thee, O Solitude,

I court with gladness; not as those who feed
With morbid thoughts and gloomy sympathies
A proud and sullen soul—Far be from me
A mind of this complexion—In his breast
Who bears it, bears a never-dying worm,
A gnawing viper that consumes his spirit,
And feeds upon his soul; he but extracts
Poison from Nature's beauties, gloom, and dusk,
And murky fancies from the blessed sun,
And ill from every thing.

Mistaken wretch!

Lift up thine eye, and view the cheerful beam,
The living light of heav'n; let thy whole soul
Embrace this goodly scene; then, if the fires
Of blest benevolence and charity
Are not for ever damp'd, and in thy heart
Extinguish'd quite, then will thy heart confess
The presence of a sober joy, that comes
With comfort and soft healing; then thy mind,
Disburthen'd of its fever and thick gloom,
And all surrender'd up to the strong charm
Of Nature, to the taste of unfeign'd bliss,
Shall be alive for ever; thou shalt smile,
Once more shalt smile, and bless thy new-born state.” P. 48.
Mr.

Mr. B. often speaks of the arts and of artists; and is a most extravagant admirer of Mr. West, of several of whose pictures he gives, in some notes, an exact and minute, but very panegyric description. We must protest against the affected or ignorant innovation of balcony in this line,

"Chair'd in thy balcony in goatish pride." P. 124.

On turning to Johnson, the reader will find Gay and Herbert quoted for balcony, which certainly was the universal pronunciation till very lately; and we believe that the alteration has been made, through inattention to the right authorities, or ignorance of them. Let us add, that the Italian, from which it is derived, is *balcone*,

ART. 17. *Poems on Moral and Religious Subjects. By A. Flowerdew.* 12mo. 119 pp. 4s. Symonds. 1803.

Mrs. Flowerdew, by the internal evidence of her book, is a widow, with some family, and keeps a boarding-school at Islington. Of her verses she speaks modestly, but not unjustly; but she adds, as a reason for their publication, what some may think adequate. "Long engaged in the education of youth, I have ever found instruction most pleasingly conveyed in easy verse, and sentiments are frequently fixed in the heart by the pleasure the ear receives from poetry". It should be observed, however, that in order to supply such instructions it is not necessary, at this time of day, to make verses. Plenty, of the best kind, may be selected with little trouble, from writers of established fame. We are willing to give a little specimen of Mrs. F.'s poetry; and, perhaps, the following is as favourable as any.

"TO THE MEMORY OF A CHILD.

"On seeing a small Spot of Ground kept sacred to the Memory of an only and very promising Child, who planted it, but was cut off at Seven Years of Age.

"Thrive, ye fair flow'rs!—in gayest beauty bloom;
Around still breath your richest, best perfume;
And ever as the pensive mother's care,
Weeds the unhallow'd plants that dare appear;
With fragrance sweet, in gentle whispers, tell
How bright *he* blooms on whom her sorrows dwell;
Tell her, ye fair and living emblems are,
Of him who planted ye with infant care;
That as ye flourish, and fresh charms acquire,
To *their* perfection too *his* pow'rs aspire;
That when th'appointed months their course have run,
Matur'd in virtue she shall meet her Son,
No more the victim of enfeebling pain;
Nor e'er to feel the Sting of Death again!" P. 85.

ART. 18. *St. Lambert, or the French Loyalist. A Poem. In Five Cantos.* 12mo. 2s. Ginger. 1804.

A pleasing story, related in verse which is far from contemptible. Whether it has any foundation in truth, we know not; but, as it records

cords the triumph of loyalty and integrity over perfidy and baseness, we hope the anecdote is not altogether without foundation.

ART. 19. *The Judge, or an Estimate of the Importance of the Judicial Character, occasioned by the Death of the late Lord Clare, Lord Chancellor of Ireland. A Poem. In Three Cantos. By the Rev. Jerome Alley, Chaplain to the Right Hon. Lord Sheffield.* 12mo. 6s. Verner and Hood. 1804.

This Poem is in blank verse, and will be found a very spirited composition. The first Canto exhibits the judicial character, with views of the Grecian, Roman, and Feudal Law, and how essential to national happiness is the just administration of good laws. The second Canto commences with a well-deserved tribute of praise to Lord Clare, and introduces an account of the miseries of the Irish Rebellion, with its extinction, the re-establishment of tranquillity, &c. There are many parts of this Canto highly poetical. The third Canto continues the subject of Lord Clare's official character, his firmness, wisdom, and courage, not omitting his errors. This concludes with a pertinent address to the students of Trinity College, Dublin, with literary and moral precepts, and finally with a caution against the sceptical subtleties of modern philosophy.

We have perused this publication with the greatest satisfaction; and think it highly honourable to the taste, judgment, and abilities of the author.

DRAMATIC,

ART. 20. *The Caravan; or, the Driver and his Dog: a Grand Serious-Comic Romance. In Two Acts. Written by Frederick Reynolds. The Music by William Reeve.* 8vo. 46 pp. 2s. Robinsons.

It may seem an odd account that we shall give of this Romance; but to us it appears neither serious, nor yet comical. It is made up of a few tragical, and a few farcical incidents and speeches; the former of which did not draw from us, in the perusal, a single tear; nor did the other provoke a smile. Whether one of the learned professions will frown or laugh at the *single effort* to be witty which the author has made, we leave to that profession to determine: "I leave the old women to the lawyers; for there's no match for your chattering dowager, like your magpye in a gown and wig." P. 16. In the representation, nothing greatly attracts but the scenery, and the Dog Carlo.

NOVELS.

ART. 21. *Adolphe and Blanche, or Travellers in Switzerland. By E. F. Lantier. Translated from the French. Six Volumes.* 12mo. 1l. 4s. Badcock. 1803.

This is an agreeable and well-written novel, interspersed with historical and local anecdotes, and a good description of Switzerland. The work

work has attracted some degree of curiosity abroad, and certainly is not unworthy of an English dress. The lady's eloping with her lover without marrying him is hardly compatible with probability; and, like most foreign writers, the author seems but very imperfectly acquainted with the domestic characters of the English, but he nevertheless has produced an entertaining work. The original, we understand, had numerous Latin quotations, which the translator has properly omitted, as well as certain digressions which had little to do with the principal story.

ART. 22. *Nature, or a Picture of the Passions; to which is prefixed, an Essay on Novel Writing. By J. Byerley. Four Volumes. 12mo. 14s. Highley. 1804.*

This novel differs from the former, in being of plain English manufacture; and what is more, the principal part of it was written when the author was only nineteen years of age. The story, which is worked up with considerable skill and interest, is highly honourable to the characters of Englishmen. The incidents are in general of a very melancholy cast, and not always quite consistent with probability; but a considerable degree of imagination is evinced, and the termination will be pleasing and satisfactory to every reader.

MEDICINE.

ART. 23. *History of the Proceedings of the Committee appointed by the General Meeting of Apothecaries, Chemists, and Druggists, in London, for the Purpose of obtaining Relief from the Harassments imposed on the Dealers in Medicine, by certain Clauses in the new Medicine Act, passed June 3, 1802, &c. &c. By W. Chamberlaine, Surgeon, Chairman of the Committee. 53 pp. Highley. 1804.*

The Medicine Act, as passed in 1802, required a licence and stamp for various articles which (we are told) would have subjected the apothecaries and surgeons, as well as druggists, to many inconveniences. Hence the author of this pamphlet, in conjunction with several others to whom this Act had a relation, stepped forward and petitioned for its repeal. This was asking too much; however, Mr. Addington consented to a modification and amendment of the Bill, whereby the principal objections have been removed; and all parties, it would appear, with the exception of a clause or two respecting the druggists, are perfectly satisfied.

The observations contained in this pamphlet were first published in the Medical Journal. By reprinting them in this separate form, with an abstract of the Act, as it stood in 1802, and as it was amended in 1803, the author hopes he shall render them more extensively useful to apothecaries, druggists, &c. in different parts of the kingdom, among whom that journal may not have a circulation. This may be so; but, when he imagines that his pamphlet may assist the Magistrates also, we think he flatters himself too much, as the Magistrates are presumed to be provided with the Acts, with all their amendments.

ART.

ART. 24. *Outlines of a Treatise on the disordered States of the Lungs; intended to illustrate the Origin and Nature of many of the most important Diseases, and also to afford proper Indications to assist in their Treatment and Prevention.* 8vo. 181 pp. Murray. 1804.

The anonymous author of this pamphlet is of the eccentric kind. He appears to be not versed in medical reading; and there are some pertinent, and even original observations, interspersed in this book; but his style is verbose and affected in the extreme; and he introduces topics not at all connected with the professed object of his Treatise; such as reflections on laws and politics (p. 121 to 133); and remarks on style, p. 173 (with a *set of verses*!) to p. 181. On the whole, it is the sort of publication which we apprehend will be of very little use to the medical profession.

DIVINITY.

ART. 25. *A Sermon, preached on Tuesday, January 3, 1804, at the Presentation of Colours by the Countess of Harrington, as Representative of her Majesty, to the Queen's Royal Regiment of Volunteers; published at the Request of the Corps, and dedicated, by Permission, to her Majesty. By the Rev. James Moore, LL. B. Honorary Chaplain to the Regiment, and One of the Evening Preachers at the Foundling Hospital. The fourth Edition. To which is added, the Speech of the Countess of Harrington, and the Reply of Lord Hobart.* 8vo. 19 pp. 1s. 1d. Hatchard. 1804.

The preacher rightly asks, "Can more valuable advice be conveyed to us, in plainer and clearer words, than in those of the text?"—"We made our prayer unto God, and set a watch against them day and night, because of them." Nehemiah, iv. 9. We rejoice with the preacher, that our nation has imitated the example proposed in the text, praying unto God, and watching day and night; and we humbly trust it will be with the same success. A short specimen shall be given of this animated exhortation. "Threatened, as the Jews of old were, by enemies who would come upon us unawares; and sensible, as in their case, that every thing most dear to us depends upon the issue of the present contest, we too have happily set a "watch" against the adversary; such a "watch" as, we trust, he will not be able to elude;—a watch composed of all the strength and flower of the country;—such a watch, as proves that Britons are united as one man, to maintain their laws, liberties, and privileges, in despite of the presumptuous menaces of an envious and wicked tyrant. In defence of these blessings, we have the satisfaction to see all around us, high and low, rich and poor, noble and untitled, subjecting their lives together to the same discipline, submitting together to the same labours; not from a wild and visionary conception that all men are equal; as if society could exist a day without its different ranks and gradations; but, because all feel an equal interest in opposing the designs of France,—because all Britons are equally protected by law in their persons and properties

properties—because we are all equally attached to a land unrivalled for the happiness of its inhabitants." P. 9. One or two succeeding periods, concerning *harmony in debate*, however just they might be at the time, would probably not be now repeated. The Speech of the Countess of Harrington is (as might be expected) spiritedly proper; and the Reply is of the same character.

ART. 26. *The Duty of Britons at the present awful Crisis of their Country. A Sermon, preached August 7, 1803. By John Overton, A. M. Rector of St. Margaret, and St. Mary Crux, York. 8vo. 32 pp. 1s. Mawman, &c. 1803.*

We have differed from Mr. Overton on some important points; but, in zeal for encouraging and recommending the defence of our country, we perfectly agree with him. In arguing the goodness of our cause, on the present occasion, the preacher shows, that he has looked with care into many of the most important political publications of the times. Several of his arguments, on the general topics, coincide, of course, in a great measure, with those of other preachers; but the following passage, as being more peculiar to him, it may be particularly useful to transcribe.

"The spirit recommended in our text must be further displayed, by a cheerful submission to such *pecuniary burdens*, and other *privations*, as the unexampled circumstances of the times render necessary. Nothing is more absurd than the language of many persons on this subject. They constantly speak, as if the burdens we labour under were, in a great measure at least, owing to the perverseness, or the mismanagement of our governors, and might be alleviated at their pleasure. Such persons reflect not on the dreadful spirit of revolt and blasphemy that rages in Europe, and on the kind of enemy we have to encounter. They consider not what a variety of motives for calumny and misrepresentation obtain; that, from the extreme arduousness of their own situation, our rulers must be as heartily desirous of terminating our distresses as we can be; and that, in fact, every means consistent with our bare future safety has been tried, in order to their removal or alleviation. These persons judge of the wisdom of public measures wholly by the event: they forget that "the race is not always to the swift, nor the battle to the strong"; but that the Providence of God "ruleth over all"; and, as they would readily allow to their physician, that a case may have been treated with consummate skill, which yet, owing to the nature and inveteracy of the disease, has not the desired issue. The language of these reasoners also implies, that because we have not succeeded in the war to the extent of our wishes, our blood and treasures have been expended in vain: but they would not thus reason, if, by adhering to a costly prescription, their own constitutions had been preserved in sound existence, when surrounded by a raging pestilential disorder. In this case, they would soberly consider, what might have been the consequence if these precautions had been neglected. If public measures have before been sanctioned by their approbation, yet when circumstances occur which materially interfere with their particular means of acquiring or accumulating wealth,

wealth, they become clamorous and discontented: they consider not what must be the Herculean task of satisfying every body, and especially of keeping men in humour when their money is demanded. The fear is, that both the patriotism and the religion of such characters centre in the single article of *gain*; and, that whether God or Baal, a Christian King or an Infidel Usurper, is preferred, it does not much concern them, if this object be secured.

"Such a conduct, however, is as foolish as it is wicked. What, after all, have hitherto been our sacrifices, in comparison of theirs, who, through pusillanimity, necessity, or mistaken interest, have shrunk before the enemy? If, instead of a *twentieth* part, or a *tenth*, a *fifth*, or one *half* of our incomes should be required, would it not be wisdom, would it not still be our highest, plainest interest, cheerfully to relinquish this, in order to secure the rest, with our other invaluable blessings, rather than to see the whole endangered?" P. 24.

Mr. O. has our cordial praise for these and many other sentiments contained in his Sermon, which is well calculated for general utility.

ART. 27. *An Examination of the Evidence from Prophecy in Behalf of the Christian Religion. A Sermon, preached before the Society in Scotland for propagating Christian Knowledge, Thursday, June 3, 1802. By John Ogilvie, D. D. F. R. S. E. Minister of Midmar, Aberdeenshire. To which is added, an Appendix, containing an Abstract of the State and Proceedings of the Society, from February, 1802, to February, 1803. 8vo. 60 pp. 1s. 6d. Sold by the Booksellers in Edinburgh and Aberdeen. 1803.*

The view of Prophecy given in this discourse, is extremely judicious and useful. As the division of it is perfectly regular, it will be best to lay the heads before our readers in the words of the author.

"1. I shall make some remarks on the nature of prophecy, and on its fitness to be applied as the evidence of a divine revelation; and shall consider, in order to promote its effect, the estimation in which the prophecies were held, both by our Lord himself, and by his apostles.

"11. After having laid down the tests, or criterions, whose coalition would satisfy a rational and candid inquirer, concerning the accomplishment of a prophecy, I shall apply these to the predictions respecting a Messiah in the Old Testament, that are fulfilled in Jesus Christ; by which means you will discern whether those tests be applicable to Him; or, if inapplicable, wherein they are deficient. And I shall make some remarks on the means by which this subject has been involved in obscurity.

"111. That our view of the whole argument may be as near as possible complete, I shall point out some national predictions, of whose completion we may be said at this day to be eye-witnesses; and conclude with inferences, and a suitable application." P. 5.

The instances which Dr. Ogilvie mentions under the third division, are those of Babylon, Tyre, Egypt, Judea, and Arabia; the known state of which places and people, is properly compared with the prophetic denunciations of what should happen to them. In the conclusion,

sion, the Doctor briefly applies his discourse to the excellent Society before which it was delivered; and mentions, with due commendation, one or two discourses of his predecessors. We regret that we do not see the name of any London bookseller in the title of this discourse; which, to facilitate its circulation, should have been added.

ART. 28. *The English Diatessaron; or the History of our Lord Jesus Christ, from the compounded Texts of the Four Evangelists; according to the authorized English Version. With Notes illustrative and explanatory, historical and topographical. Accompanied by a Map of the Holy Land, and copious Indexes. By the Rev. R. Warner. 8vo. 335 pp. 6s. Cruttwell, Bath; Robinsons, London. 1803.*

The Greek Diatessaron of Dr. White, which, besides the utility of its plan, was recommended by an elegant and judicious mode of printing, has given occasion to several other Diatessarons in English and Latin. Some we have noticed, and others remain. These publications have revived the recollection of prior works of the kind. We have lately seen an English Diatessaron of Wickliff in MS. and the Life of Christ compiled in a similar way, and attributed to Mr. Locke, is mentioned by a learned prelate in the Preface to this book.

Mr. Warner differs from his predecessor Mr. Thirlwall, in having added copious notes at the bottom of his pages. These are selected from a variety of authors, by whose names they are marked in each instance. They are selected with good judgment, and are, in general, of a very useful kind. Yet we cannot but regret, that so much use is made of Wakefield, and so much praise heaped upon him, without caution or discrimination. Though it may be true, as it seems indeed to be, that nothing but what is sound and instructive is here borrowed from him, yet the natural effect of these praises, and these continual citations, will be to send students to his own comments, in which, it is well known, there are many things pernicious, and contrary to the faith in Christ. In p. 69, he is declared to have been one "of the most judicious classical critics of the age". This also is delusive. How can this be said of a man who corrected Horace into false quantities, and many of whose other conjectural alterations, of which he was extravagantly fond, marked him as, in that respect, one of the most injudicious critics that ever lived? The praises of him, in p. 307, are also extravagant.

ART. 29. *Sacred Hours, or Extracts for private Devotion and Meditation, comprehending the Psalms, arranged and classed under various Heads; together with Prayers, Thanksgivings, Hymns, &c. &c. principally selected from Scripture. The Whole intended as a Compendium of divine Authority, and a Companion for the Hour of Solitude and Retirement. Two Volumes. 12mo. 10s. 6d. Ginger. 1804.*

This detailed title-page almost supercedes the necessity of giving any opinion on this performance. It will be both useful and agreeable to pious minds to have before them so inviting and so easy an opportunity of religious exercise; and the volumes certainly well deserve their title of Sacred Hours. There are also, which the title-page does

does not specify, some well-chosen extracts from Young, Thomson, Dr. Beattie, Miss Bowdler, and other poetical writers on pious subjects. Indeed the first volume is entirely poetical, and the second prose. They are well printed, and may be called a cheap purchase.

ART. 30. *Essay on Religion; being an Attempt to point out the unrivalled Beauty and Excellence of the Christian Doctrine; and the Necessity of paying it an early Attention. Addressed to young Persons.* By John Fullagar. 8vo. 63 pp. 6d. Rivingtons. 1801.

Very plain, but serious and affectionate advice to young persons, "from one who, like themselves, is (as it were) but just starting in life". "Though bred to business, he always had an eye to the ministry; and all the hours which commerce spared from her fangs, he devoted to philosophical and theological pursuits. He has now relinquished the toils of commerce, they not suiting his serious mind; and he should have been happy to have engaged in the Christian ministry, could he have prevailed upon a near connection to have given him consent". P. iii. It is not said expressly, in what society of Christians his ministerial labours would have been bestowed; but certainly not in the Church of England. For he says, "even the established religion in this our land, though entitled the Christian, has many formularies, and creeds, and ceremonies, unknown in the sacred writings, unused by the Apostles; forms and ceremonies, which an illustrious set of worthies refused some years ago to adopt, considering what they heard, under the shape of doctrine, merely to be the commands of men. But the religion which is formed by scripture rule, and which I would press upon your attention, has none of these corruptions." P. 33. "Our religion has no painful or troublesome ceremonies; baptism, and the Lord's supper being, with the sabbath, the only ordinances appointed. Even the two first of these institutions are deemed, by some wise men, as not binding on Christians now, being limited to the apostolic age." P. 35. We are not accustomed to find lessons of this kind circulated throughout the kingdom by our booksellers. The date will show that it has been hitherto overlooked.

POLITICS.

ART. 31. *The Reply of a Near Observer to some of the Answerers of the Cursory Remarks.* 8vo. 102. pp. 3s. Hatchard. 1804.

The changes which have taken place, and indeed the events which are still passing, in the political world, have rendered the controversy to which this Pamphlet relates, comparatively, of little interest—yet we cannot take our leave (as we shortly shall do) of this subject, without doing justice to a writer, who, though we objected to some of his arguments, and disapproved some of his expressions, maintained with considerable ability, and (so far as we know) from no unworthy motive, the cause of an honourable man and truly upright Minister.

Although the writer before us professes to notice "more than one of his numerous publications which have appeared as answers to the
"Cursory

of Mr. Ward, the learned writer of a work on the Law of Nations; the author reviews the conduct of the Ministers who acted with Mr. Addington, and states his motives for withdrawing that support which he originally gave them. These motives are, of course, founded on transactions already canvassed in the fullest manner, and placed almost in every point of view. Their supposed inferiority in debate to their opponents, is strongly insisted upon; as if it was absolutely necessary that Ministers should be the most fluent speakers, or the most practised debaters in Parliament. The author seems not to recollect that eloquence is not always wisdom, nor dexterity in debate soundness of argument. It is, in truth, so much easier to arraign than to defend public measures, that (excepting the period of Lord Chatham's administration, and that of his no less illustrious son) however able the minister, the greatest eloquence has generally been found in the ranks of opposition. Some very frivolous objections to the late Minister's parliamentary language and conduct are added, and his modesty, when speaking of himself, seems particularly offensive to this writer. Several of the assertions and reasonings in the "*Curfery Remarks*" are more justly censured; the conduct of Mr. Pitt is well defended; and this tract, upon the whole, breathes a spirit of candour and moderation. With the style and language of this author (as they appear in the work before us) we are by no means pleased. He is verbose and prolix. All that is material to his chief object, the defence of Mr. Pitt, might have been brought within a much narrower compass. But we were pleased with the general temper of this pamphlet, and especially commend the author for the candid, and we believe perfectly just, admission, that Mr. Addington neither encouraged the publication of the "*Curfery Remarks*", nor was previously acquainted with the contents of that work.

ART. 33. *A Letter to Robert Ward, Esq. M. P. occasioned by his Pamphlet; intitled a View of the relative Situations of Mr. Pitt and Mr. Addington.* 8vo. 94 pp. 3s. Ginger. 1804.

The pamphlet of Mr. Ward, noticed above, is here attacked by an anonymous author, who controverts many of the facts, and replies to most of the arguments contained in that work. We shall not enter at large on a topic already so amply discussed. In general, the writer before us attacks Mr. W. with too much asperity, and throws out insinuations against his veracity, which we cannot believe him to deserve; though he may have been deceived as to some facts, and have adopted some reports with too easy a credulity. As, for instance, two assertions which were very generally credited for a time, namely, that the "*Curfery Remarks*" were circulated officially by some members of administration, and that the author of that work was pensioned by the treasury. Both these reports have since been solemnly contradicted by the best authority. The author of this Letter, however, though too

severe, upon the whole, on the gentleman whom he answers, is right in many of his assertions, and makes several just remarks, particularly where he states the great sacrifices which Mr. Addington made when he accepted the situation of Prime Minister, and shows that, in his subsequent conduct, he adhered to the system of his predecessor, and only varied the mode as the change of circumstances appeared to require. On the whole, this pamphlet, though it may not display talents equal to those which some writers on the same subject have manifested, will by no means be found unworthy of notice, by those persons who still interest themselves in the controversy which gave occasion to it.

ART. 34. *The Letters of Valerius, on the State of Parties, the War, the Volunteer System, and most of the political Topics which have been lately under public Discussion. Originally published in "The Times"*
8vo. 98 pp. 2s. 6d. Hauchard. 1804.

"These Letters, in general, appear to have been written in defence of the late administration against the attacks of their parliamentary opponents. The arguments used cannot now require to be recapitulated, as the author unavoidably treads a considerable part of the same ground as the Near Observer in his Cursory Remarks. He, however, thinks that "no politician that ever existed could possibly have foreseen that the peace of Amiens would not prove a lasting peace;" in which opinion he goes to the extreme, in a contrary direction from the Near Observer. The Letters on topics less connected with party are most deserving of attention, particularly the 5th, in reply to the observations of the French government on his Majesty's Declaration; the 6th, in defence of the Property Tax; the 7th, addressed to the people at large; and the 10th and 14th, which contain some spirited exhortations and useful suggestions to the Volunteers. Upon the whole, these Letters did much credit to the journal in which they appeared, and are by no means unworthy of a second perusal.

ART. 35. *Duties of Rational Patriotism; and a Plea for Liberty. Inspired to protect the Laws of our Country; with a concluding Address to Young Americans.* By J. A. Hatfield. 8vo. 87 pp. 25. 6d. Hach-
 chard. 1804.

... The author of this work, (who appears to be guided by the best intentions, and animated by truly patriotic sentiments) has divided it into four unequal parts; in the first of which, we find many just, though rather desultory, observations on the ancient state of this island, and the effect of the Roman, Saxon, and Danish invasions, compared with the present condition of France and the countries which she has overrun since her late revolution. The writer takes occasion here to censure the mode of education prevalent in England; and especially the religious part of it; which, he thinks, has been our best guarantee against the evils and miseries experienced by our neighbours. The second part consists of remarks on the History of England from the

Q9

Norman

Norman Conquest to the Revolution in 1688. A sketch of the constitution, as established at the last-mentioned period, occupies the third part; and the fourth contains a statement of "some of our principal rights," with observations upon them. The "Concluding Address to Young Volunteers" consists of very just and well-meant exhortations; and they are truly told that, although several other motives of their exertion are highly laudable, "their grand support is religion, sincere piety to God. This (says the author) is the consummation of all their virtues, and will crown their efforts with honour, if not with success."

It is almost needless to add that the sentiments expressed by this writer, though not new, are such as cannot be too often inculcated.

ART. 36. *The Independence of Great Britain, as the first of Maritime Powers, essential to, and the Existence of France, in its present State, incompatible with, the Prosperity and Preservation of all European Nations.* 8vo. 42 pp. 2s. Hatchard. 1804.

So important are the truths announced in the title-page of this tract, that abilities of the first class, and a very ample discussion, appear requisite, in order to do such a subject entire justice. This task has been in part performed most ably and judiciously by Mr. Gentz; and the public will, no doubt, be still more gratified when his plan shall be completed. The author before us takes a more confined view of the subject, and founds his argument chiefly upon the consideration, that no nation is so well fitted to assist others without injuring them, as one that possesses a powerful navy, but a population not formidable. On this ground, he says, "the navy of Great Britain can never be dangerous to the continental powers of Europe; it has been successively employed in the preservation of them all, and its destruction would speedily be followed by their complete ruin." P. 12.

He then repels the futile arguments which have been used to justify the jealousy of this country, entertained by some of the continental powers, showing that "the principal sources of the boasted superiority of Great Britain are the effects of moral causes," and not owing to any natural advantage of soil or climate; and plaintively asking if "all the advantages now possessed by Great Britain were transferred to France, what possible advantage could result from the change to the flourishing government?" "The truth," (adds this author) is, the superiority of Great Britain is necessary to most of the neighbouring nations; they are indebted to it for their existence as independent states, and, instead of beholding it with a jealous eye, it is their interest to support and maintain it."

The author afterwards shows (as indeed had been shown by other writers) that "the retention of Malta by Great Britain is not to be considered as a breach of faith;" "that the danger from France to her neighbours is infinitely greater now than it was under the monarchy;" "that there is no hope of safety for the continental states of Europe but in a firm union and well-concerted alliance, and that even such

such an alliance would not avail, were the navy of Great Britain in the possession of France."

Some spirited exhortations to the several States of Europe conclude this tract, which deserves praise for the best intentions, and in the execution of those intentions does no discredit to the talents of its author.

INVASION.

Art. 37. *A Letter to a Roman Catholic Gentleman of Ireland, on the Chief Consul Buonaparte's projected Invasion.* By Charles Butler, Esq. 8vo. 16 pp. 3d. White. 1803.

The Roman Catholic Gentleman had expressed to Mr. B. a wish, "to know from him, the opinion of the well-informed in these parts, of the probability of an invasion, its consequences if it should succeed, and the conduct he and his friends should pursue, in the present circumstances." P. 5. Mr. B. shows, 1st. that Buonaparte is urged to the invasion by his feelings, his interest, and the circumstances of the times. The answer to the 2nd question shall be placed entire before our readers: "Some seem to think, that it would only be a change of government; so that, after the country shall have submitted, and the common precautions shall have been taken to insure its quiet, the inhabitants will be left to pursue their ordinary occupations. I hope you and your friends do not fall into this fatal error;—an error which has served the French revolution more than all her armies. Believe me, my dear friend, it is not the government of the country, it is the country itself, it is its very soil, which is the ultimate object of the invasion. Till Buonaparte possesses *that*, he will think nothing of his victories; and every engine of destruction will be at work to wrest it from you. Then only will he sheath the sword, when he thinks further resistance to him in the field, impossible; and then only he will think such resistance impossible, when an officer and two privates cannot be found together, and when all, who might attract adherents by their birth, their wealth, or their talents, are levelled to the dust. Nothing then will remain to alarm him, but the number of the conquered: and this cause of alarm will hourly decrease;—he will let loose upon them every form and combination of oppression, that minds long versed in the theory and practice of destruction can devise; and then, pass but a few generations, and the ways of Ireland will mourn, that they are no longer trodden by Irish feet." P. 9. In respect (3dly) to the conduct to be pursued, it is that of sacrificing every other consideration to the imperious necessity of the occasion. Having shown that there is a call on *every* Briton, and *every* Irishman, Mr. B. then sets forth the motives which should influence *Roman Catholics* in particular. To them, and to all our fellow-subjects, we recommend the serious consideration of this excellent little tract.

MISCELLANIES.

ART. 38. *Letters from France in 1802. By Henry Redbead Yorks, Esq. In Two Volumes. 8vo. 15s. Symonds. 1804.*

This gentleman complains in his Preface, "that the unforgiving hand of proscription still weighs heavily upon him, in despite of every gratuitous concession; of recantation public, solemn, and uninvited, of seven years of disinterested and ardent zeal in the cause of his King and Country, accompanied by the greatest voluntary personal sacrifices", &c. &c. We were prepared to think that he had indeed been treated with injustice; but on opening the volume, we confess our zeal in his behalf was a little checked by finding that, on his arrival at Paris, he immediately sought and renewed a former intimacy with the notorious Tom Paine; scorned by every wise, and abhorred by every pious man, an avowed enemy to that King and that Country, for which this author avows himself so warm an advocate. He condescended also to visit Miss Helen Maria Williams, living with the notorious Mr. Stone, a married man, in virtuous, philosophical, Platonic friendship. There are certainly circumstances that will, in some minds, excite suspicions of the integrity of the author's profelytism.

The Letters are entertaining enough; but, except the anecdotes which are told of Paine, Joel Barlow, and Madam Williams, we do not find anything particularly striking, or indeed very new. Mr. Holcroft and fifty more have exhausted all that can be related of modern Paris, its museums, institutions, literature, and, lastly, of Consul and Madam Bonaparte.

ART. 39. *Observations made at Paris during the Peace, and Remarks in a Tour from London to Paris, through Picardy, and to England, by the Route of Normandy; containing a full Description of every Object of Curiosity in the French Metropolis and its Environs; a Critical Review of the Theatres, Actors, &c. and every interesting Particular that may serve as a useful Companion to the Stranger, and amuse the Mind of the curious and scientific. By Edmund John Byre, formerly of Pembroke Hall, Cambridge, now of the Theatres Royal Bath and Bristol, Author of various dramatic and poetic Compositions. 8vo. 10s. 6d. Longman and Rees. 1805.*

Mr. Holcroft, for his two ponderous volumes about Paris, demanded the enormous sum of five guineas; Mr. Byre, with far more modesty, gives us, for half a guinea, a full account of every object of curiosity in Paris, with every interesting particular that may be useful to the stranger, that can amuse the mind of the curious, or instruct the scientific. All this is compressed in one volume, of less than four hundred pages. *Utrum horum marvis?* The traveller who wishes for general

general information about public places, buildings, taverns, &c. will find Mr. Eyre's book very convenient and useful; but particularly so if he should visit Paris for the luxuries of eating, no less than fourteen pages being occupied with a transcript of the bill of fare, with the prices of each article annexed, of one of the most fashionable eating-houses of Paris. Anecdotes are but very thinly scattered; and of the principal personage in France scarcely any mention is made; nevertheless, and in spite of the vaunting title-page, the author has produced an agreeable volume, and facetiously promises a second. In this second, should it appear, we wish the author not to use such words as extortionate for extortionating, exhumation for taking from the grave, subteraneous for subterraneous, and the like.

ART. 40. *The Scarborough Tour in 1803.* By W. Hutton, F. A. S. S. 8vo. 7s. Rivingtons. 1804.

The same amiable principle, namely, parental affection, which induced the venerable author and traveller to visit Wales, carried him from Birmingham to Scarborough in the summer of last year. The same motive also has led him to publish an account of his Tour, namely, that the pleasure of the journey was doubled by recording it. The intermediate places are described in the author's usual manner, with the introduction of various local and historical anecdotes, which show an intimate knowledge of his own country and its annals. From the entertaining description given in this volume of York and its antiquities, we should be very glad, as we do not recollect any extended work on the subject, if Mr. Hutton will, at some future interval of leisure, increase the materials he must have, and oblige us with a more circumstantial account of this ancient and interesting city. Notwithstanding that we express a general satisfaction with Mr. Hutton's publications, we beg leave to enter our protest against many of his remarks, and particularly against some unbecoming insinuations against our church establishment and its ministers.

ART. 41. *The Life of Robert Fergusson, the Scottish Poet.* By Thomas Sommers, Burgess and Freeman of Edinburgh, and his Majesty's Glazier for Scotland. 12mo. 2s. Longman and Rees. 1803.

This is an account by an intimate acquaintance of an ingenious youth, who died at the premature age of twenty-four; but who, in that short period, greatly distinguished himself by his poetical taste and talents. His Poems were first published in Ruddiman's Weekly Magazine, but were afterwards collected into a volume. His fate is shocking to humanity; a contusion on his brain destroyed his reason, and he died in a mad-house.

ART.

- ART. 42. *Buonaparte in the West Indies; or, the History of Toussaint Louverture, the African Hero. Parts I. II. III. The third Edition, 3d. each, or 2s. 6d. per dozen. 8vo. Hatchard. 1803.*

We know not the quarter from which this work proceeds; but assuredly it is from no common hand. It is here shown, from a very minute examination of the best documents which could be obtained; nay, from the public acknowledgments of the Chief Consul, his Generals, and other agents, that Toussaint was indeed a HERO. His history is too little known; it deserves to be handed down to future generations, and it ought to be deeply imprinted on the minds of all those in the present generation, who can assist by their valour, or their counsel, in averting from their country the miseries which "*Buonaparte in the West-Indies*" has produced. This man appears to be a compound of cunning and cruelty. Yet his cunning, like that of all other creatures, often turns out to be mere folly; but his cruelty, alas! seldom misses its aim. Toussaint did not *surrender*, as many have supposed; he was *seized* in his own house, in a time of peace—hurried to France, with his wife and children, and his whole family; and there he was starved to death in a dungeon—all of them seem to have been destroyed. These facts are so well written, in familiar language, that they will gratify the most intelligent, as well as the humblest readers.

- ART. 43. *Letters of a Mameluke, or a moral and critical Picture of the Manners of Paris. With Notes by the Translator. From the French of Joseph Lavallee, of the Philotechnic Society, &c. &c. &c. Two Volumes. 12mo, 9s. Murray. 1804.*

A Mameluke is here made to write his sentiments of Paris, just as Bashan, Turkish, Jewish, Persian, Chinese, and other visitors have been made to do before. There is much of the puerile, and many of the prejudices of a Frenchman in it, but little of ingenuity to distinguish it from other productions of a similar kind. The chief attraction is, that it satirizes Paris *as it is*; but, in general, not on topics that are interesting to English readers. That the remarks are unsuitable to the supposed character of the writer, seems to have been perceived, even by the author himself. There is no probability maintained in this respect.

- ART. 44. *The British Museum, or elegant Repository of Natural History. By William Holloway and John Branch. Two Volumes. 12mo, 7s. Baulench. 1804.*

Within these few years, curiosity on subjects of natural history has become so widely circulated, that it has been found expedient and profitable to publish various compendiums, for the convenience and instruction of young persons. Many of these will be found noticed with deserved commendation in different articles of our Review; and the

the present is, with respect to its size, advantages, and price, as desirable a manual as we have seen. It should be observed, that this publication is at present confined to quadrupeds only; and that the coloured copies are seven, and the plain only five shillings, which we think very cheap. It is intended to continue it to the other parts of natural history.

ART. 45. *Addresses to Young Men.* By Joshua Toulmin, D.D. 8vo. 188 pp. 3s. Johnson. 1803.

The composition of the first of these Addresses, or (as the author modestly and properly describes them) *hints*, was suggested by "an anxious concern for the future conduct and happiness of several young gentlemen on removing from under his tuition, and gave birth to those which follow. They are now printed, from an earnest desire to serve the rising generation." We think them well calculated for this good purpose; not indeed by any novelty or liveliness and vigour which pervade them; but by their plainness and solidity. They seem to be intended, chiefly, but not solely, for the use of young persons destined to trade or merchandize. The subjects of them are—sober-mindedness; religion; pursuit of knowledge; company; conversation; sympathy towards the sex, and marriage; application to trade, or a profession.

ART. 46. *The History of Free-Masonry, drawn from authentic Sources of Information, with an Account of the Grand Lodge of Scotland, from its Institution in 1736, to the present Time, compiled from the Records; and an Appendix of Original Papers.* 8vo. 7s. Longman and Rees. 1804.

As none of our fraternity are Free-Masons, we do not undertake to decide on the accuracy of this History. The object of the publication is certainly commendable, namely, to refute the asseverations which lately have been brought against the fraternity. By this account it certainly appears, that the principles of Free-Masonry are as opposite as possible to any thing connected with revolutionary anarchy. To prove this, is the business of the first part of this work. The second is occupied with the History of Scottish Free-Masonry, from its institution in 1736, to the present period. This last is entirely new, and communicates some important and interesting facts. The reader will also find two ancient charters, from the Scottish Masons to the Sinclairs of Roslin, taken from Hay's manuscript in the Advocate's Library.

ART. 47. *Two Masonic Addresses delivered in the Lodge of Freedom, No. 89, Gravesend, December 27, 1803; being the Anniversary of the Festival of St. John the Evangelist.* By Brother Killick, R. W. M. and Brother John Bryan, J. W. Published at the Request of the Lodge. 8vo. 22 pp. J. Asperne. 1804.

Brother K. puts some home questions, and gives *well-squared* advice to Masons. He particularly guards them "against the foul machinations

nations of *impiety* and *profaneness*"; against those "pestilential characters, which may have had opportunities of corrupting the minds of the brethren with *irreligious* notions." P. 10.

Brother B. with much animation, seconds the efforts of the *Right Worshipful Master*; asserting the close connection between "Religion and Masonry"; and "contemplating with pain those odious characters, which have crept in among them, and after having been fostered in the bosom of Masonry, have with viperous malignity, been basely endeavouring to sting her to the heart." P. 18. These Addresses may be read with satisfaction, not only by Masonic Brethren, but by those also who are not "members of the fabric"; and may tend to preserve to the order, in England, some of that esteem which it has generally forfeited in other countries.

ART. 48. *An Address to the Society of Friends, commonly called Quakers, on their excommunicating such of their Members as marry those of other religious Professions.* 8vo. 48 pp. 1s. 6d. Rickman, &c. 1804.

A philippic against Quakers; with invectives far more extended; by one who seems to be of no sect, church, or religion whatever. Writers of this stamp would do well, to make themselves acquainted with the doctrines of any church, before they venture to prate about them; at pp. 12, 13, we read, "it does not appear that it [the marriage ceremony] is looked upon by them [the clergy of the church of England] as a *sacramental* performance; no declaration to that effect having been made by them". Had the author's *sponsors* "taken care that he be instructed in the Church Catechism"; he would there have learned, that "Christ hath ordained in his church *two* Sacraments *only*; that is to say, Baptism, and the Supper of the Lord". The whole seems to be a specimen of unnecessary and indelicate intermeddling in the concerns of others. The Quaker have certainly a right to make their own regulations, as well as other bodies; and they are not to give up what they think religion, because others choose to term it superstition.

ART. 49. *Ecclesiastical Dignities, Ecclesiastical Grievances, if not speedily reformed; with Observations on Sir William Scott's Residence Bill, and Extracts from Simpson's Plea for Religion, Addressed to the Right Hon. Lord Grenville.* 8vo. 28 pp. 1s. Jordan, &c.

MALEVOLENCE personified, assisted by IGNORANCE and IMPUDENCE, to give her counsel and courage, would probably have written such a book as this on the same subject.

FOREIGN CATALOGUE.

FRANCE.

ART. 50. *Abrégé de l'histoire d'Espagne, de don Thomas d'Yriarte; traduit de l'Espagnol par Charles Brunet, pour servir à l'éducation de la jeunesse; suivi d'une courte description géographique de l'Espagne et du Portugal, par le même auteur. Paris. 12mo. Pr. 4 fr.*

This History is divided into seven grand epochs, from the conquest of the Carthaginians to the reign of Charles III. The narration is clear and methodical; the important events being presented in such a way, as to impress them strongly on the memory; the reflections are likewise rare, and almost always just. Some judgments, of too favourable a nature either to the Spanish nation, or to some of its Kings, may, perhaps, afford matter for criticism; but they may be considered as excusable to a certain point. Nothing is so much calculated to bring on the ruin of the institutions of a country, as to calumniate the powers which it has created; by praising them, even beyond measure, no such danger is incurred.

The author speaks at some length of the famous reign of Ferdinand and Isabella. This is one of the most brilliant epochs in the Spanish history. The conquest of Grenada, the expulsion of the Moors, the discovery of the New World, prepared the way for the distinguished reign of Charles V. during which, the Spanish monarchy arrived at its highest degree of splendour. In the author's account of Queen Isabella, the historian mentions some particulars, which form a happy contrast with the courage and truly royal qualities of that prince.

"Elle cultiva", says he, "son esprit par la lecture, et étudia avec fruit la langue latine, sans que cette étude ni ses grandes occupations lui fissent négliger les travaux de son sexe. Elle se glorifiait de ce que le roi son époux n'avait porté une chemise qu'elle n'eût filée et tissée de ses mains. Glorieux exemple, en effet, d'application industrieuse que cette mère respectable donnait à sa famille et à ses vassaux!"

Of the character of Ferdinand, he presents us with the following description, by Don *Diégo Saavedra*, a writer celebrated in his country.

"Pendant le règne de Ferdinand, dit Saavedra, on cultiva tous les arts de la paix et de la guerre; il offrit les événemens contraires de la bonne et de la mauvaise fortune. L'enfance de ce grand roi fut adulte et mâle. Ce que ne purent perfectionner en lui l'art et l'étude, fut achevé par l'expérience. Son repos était travail, ses divertissemens étaient attention. Maître de ses affections, il se gouverna par les règles de la politique plus que par ses inclinations naturelles. Le trône lui parut une charge plutôt qu'une succession. Il fut roi dans son palais comme dans ses royaumes, économe dans l'un comme dans les autres. Il imposa au grand nombre, par le châtement d'un petit; et par la récompense de quelques-uns, il entretint l'espérance de tous. Il exposa l'état plutôt que sa dignité. La prospérité ne l'enorgueillit point;

point; il ne fut point humilié par l'adversité. Il fut d'un abord facile; il écoutait pour savoir, et demandait pour être informé; son amitié était convenue; sa parenté raison d'état; sa confiance, vigilante; sa méfiance, éclairée; sa finesse, discernement; sa crainte, circonspection; sa malignité, défense; et sa dissimulation, remède. Ce qu'il put faire par lui-même, il ne le confia pas à autrui. L'effet de ses résolutions se découvrait avant leurs causes. Il cachait ses desseins à ses ambassadeurs, quand il voulait que, trompés eux-mêmes, ils persuadassent mieux le contraire."

Notwithstanding his extreme reserve, *Yriarte* appears to allow, that it is to Philip II. that the decline of Spain is to be attributed. The vain efforts made by this prince to bring under subjection his revolted subjects, his attempts against England, and the intrigues in which he was concerned for the purpose of producing disturbances in France, exhausted his kingdom, and laid his successors under the necessity of burthening it with taxes.

"*Ses sujets*", says a Spanish author cited by *Yriarte*, "s'en étonnaient quand ils considéraient la multitude des trésors qui étaient venus de l'Inde pendant son règne; ils remarquaient qu'en 1595, dans l'espace de huit mois, il était entré dans le port de San Lucas trente-cinq millions d'or et d'argent, suffisans pour enrichir les princes de l'Europe, et qu'en 1596, il ne restait pas un seul réal en Castille."

The author enters into considerable detail on the reign of Philip V. He conceives, that it is to him that Spain is indebted for the revival of commerce and of the arts. Sufficient attention has likewise not been paid to his Queen, of fourteen years old only, who, during the absence of Philip, accepted the regency, presided at the councils, and even recovered a part of his kingdom.

To this valuable History the translator has added that of Charles III. which *Yriarte* had merely begun. *Novo. Espr. d. Journ.*

ART. 51. *Vie militaire et privée de Henri IV. d'après ses lettres inédites au Baron de Batz, celles à Sally, à Brantôme, à Dupleix-Mornay; ses baranques, son itinéraire, &c. avec notes historiques.*

We have here a collection, composed of Letters never before published; of others dispersed in different works, now become rare; and, lastly, of other pieces and historical fragments, arranged, as well as the Letters, in chronological order. The editor has added notes, explanatory of some facts slightly mentioned by *Henry* in his correspondence.

The following may be cited as specimens of the inedited Letters.

"*A. M. de Batz.*

"*Mon faucheur*", mets des ailes à ta meilleure bête: j'ai dit à Montspan de crèver la sienne pour t'aller engarder de passer à Vic, ne d'entrer à Laverdeins. Pourquoi? Tu le sauras de moi à Nérac, mais par tout autre chemin: viens, hates, cours, vole, c'est l'ordre de ton maître, et la prière de ton ami, HENRI."

* *Henry* had called M. de Batz his *Faucheur*, because, in a particular engagement, he had killed a great number of the enemy.

Batz

Batz having saved a great number of Protestants, though he was himself a Catholic, Henry wrote to him :

“ Monsieur de Batz, j'ai entendu avec plaisir les services que vous et M. de Roquelaure avez rendus à ceux de la religion, et la faveur que vous particulièrement avez donnée dans votre château de Saberbies à ceux de mon pays de Béarn. De quoi je vous veux remercier et prier de croire que bien que soyez de ceux-là du pape, je n'avais aucune méfiance de vous dessus ces choses. Ceux qui suivent tout droit leur conscience, sont de ma religion, et moi je suis de celle de tous ceux-là qui sont braves et bons. Sur ce, ne ferai la présente plus longue, sinon pour vous recommander la place qu'avez en main et d'être sur vos gardes; pour ce que ne peut faillir que n'ayez bienôt du bruit aux oreilles. Mais de cela je m'en repose sur vous, comme le devez faire sur le bien vôtre à jamais. HENRI.”

The next Letter is well known: it is addressed to Gabrielle.

“ Mes belles amours, deux heures après l'arrivée de ce porteur, vous verrez un cavalier qui vous aime fort, que l'on appelle Roi de France et de Navarre: titre certainement honorable mais bien pénible. Celui de votre sujet est bien plus délicieux: tous trois ensemble sont bons à quelque sauce qu'on les puisse mettre et n'a'i résolu de les céder à personne.”

We shall confine ourselves to two extracts from his harangues.

“ *Harangue du roi aux gens de sa cour de parlement de Paris.*

“ Vous me voyez en mon cabinet où je viens parler à vous, non point en habit royal, ni avec l'habit et l'épée, comme mes prédécesseurs, mais vêtu comme un père de famille, en pourpoint, pour parler familièrement à ses enfans. Ce que j'ai à vous dire, c'est que je vous prie de vérifier mon édit que j'ai accordé à ceux de la religion. Ce que j'en ai fait, c'est pour le bien de la paix; je l'ai faite au dehors, je la veux au-dedans. Vous me devez obéir, quand il n'y aurait considération que de ma qualité ou des obligations que m'ont tous mes sujets, et particulièrement vous de mon parlement. J'ai remis les uns dans leurs maisons dont ils étaient bannis, les autres en la foi qu'ils n'avaient plus, . . . Je ne me veux vanter. Mais je veux bien dire que je n'ai exemple à imiter d'autres que de moi-même. . . . La nécessité m'a fait faire cet édit. Par la même nécessité j'ai autrefois fait le soldat. On en a parlé; je n'en ai pas fait le semblant. Je suis roi maintenant et parle en roi: je veux être obéi. . . . Il n'y a pas un de vous qui ne me trouve bon quand il a affaire de moi; et toutefois à moi qui vous fais bon vous m'êtes mauvais. . . . Tous ces grands catholiques ecclésiastiques criards, que je donne à un deux mille écus ou quatre mille livres de rente, ne diront plus mot. Je juge de même de autres qui veulent parler contre l'édit. Il y a des méchans qui montrent fuir le péché; mais c'est par crainte de la peine: au lieu que les bons le craignent par l'amour de la vertu. J'ai appris autrefois ces deux vers latins:

Oderunt peccare mali formidine pœnæ,

Oderunt peccare boni virtutis amore.

“ Il y a plus de vingt ans que je ne les ai redits qu'à cette heure.”

The following passage is taken from Henry's *Discours aux notables de Rouen*,

“ Si

" Si je me faisais gloire de passer pour orateur, j'aurais apporté ici plus de belles paroles que de bonne volonté : mais n'aspire pas à bien parler. . . . Je ne vous ai point appelé, comme faisaient mes prédécesseurs, pour vous obliger d'approuver mes volontés. Je vous ai fait assembler pour recevoir vos conseils, et me mettre en tutelle en vos mains : c'est une envie qui ne prend guères aux rois, aux barbes grises et aux victorieux comme moi. Mais l'amour que je porte à mes sujets, me fait trouver tout honorable. . . . Mes prédécesseurs vous ont donné des paroles avec appareil, et moi, avec ma jaquette grise, je vous donnerai des effets."

If we compare the style of Henry with that of contemporary writers, we shall see how much superior he was to the age in which he lived.

Lastly, love inspired Henry with verses, which are still popular. Every one is acquainted with the complets which he addressed to Gabrielle. The last of these is full of those graces which do not become superannuated :

" Partagez ma couronne,
Le prix de ma valeur :
Je la tiens de Bellone,
Tenez-la de mon cœur ;
Cruelle déparlie, etc."

We shall conclude our extracts from this collection, with a piece less known :

" Viens aurore,
Je t'implore ;
Je suis gai quand je te vois ;
La bergère,
Qui m'est chère,
Est vermeille comme toi,
Pour entendre
Sa voix tendre
On déserte le hameau,
Et Tityre,
Qui soupire,
Fait taire son chalumeau,
De rosée
Arrosée,
La rose a moins de fraîcheur ;
Une hermine
Est moins fine ;
Le lys a moins de blancheur.
D'ambrosie
Bien choisie,
Hébé la nourrit à part.
Et sa bouche,
Quand j'y touche,
Me parfume de nectar.

Elle est blonde
 Sans seconde,
 Elle a la taille à la main,
 Sa prunelle
 Rincelle
 Comme l'astre du matin."

There still exists a copy of this song in the hand of Henry IV. himself. *ibid.*

ART. 52. *La Guide de l'histoire à l'usage de la jeunesse et des personnes qui veulent la lire avec fruit ou l'écrire avec succès.* Recueil élémentaire contenant: 1°. les Traités les plus courts et les meilleurs sur l'étude et l'utilité de l'histoire, sur la chronologie, sur les devoirs et les qualités de l'historien, et sur le mérite des principaux historiographes; 2°. le tableau de l'histoire universelle ancienne et moderne, jusqu'à la paix d'Amiens, en 1802, et l'avènement de Bonaparte au consulat à vie; 3°. une bibliothèque choisie des meilleurs livres de géographie, de chronologie, d'histoire et de droit public, composés ou traduits en français; commencé par M. D—— avocat, auteur de l'histoire des Naufrages, continué et mis au jour par J. F. Née de la Rochelle, ci devant libraire à Paris; 3 voll. 8vo. Paris, 1803.

The *Histoire des Naufrages*, published in 1792, by M. D—— was very favourably received, and might indeed be expected to be so, as it comprised a certain number of interesting adventures, the accounts of which were to be sought for in different works. M. Née de la Rochelle assures us, that the Collection which he now lays before the public, under the title of *Guide de l'histoire*, was made in part by the same M. D——. It may, from its nature, be to a certain class of readers less pleasing than the first, but it is of more real utility.

The first volume contains several extracts, of considerable merit, from the *Introduction à l'histoire de l'homme*, by Count de Gebelin. We cannot, indeed, say, that all the other treatises found in this volume are of the same value. There are, however, some of them more particularly worthy of notice. Such are the judicious reflexions on the duties of an historian, by Michel le Vassor, who wrote the life of Louis XIII.; the dissertation, by Lucian, on the manner of writing history; what Voltaire has written concerning history in the *Questions sur l'Encyclopédie*; several pieces of St. Real, of Mably, and of other less celebrated authors, &c.

In the second volume, we are presented with Chronological Notices, extracted from the introduction to the *Elementary Atlas of Geography and History*, by M. Bny de Moras; followed by a View of Universal History, in four parts. The two first are by the Abbé Lenglet du Rosney; the third, which comprehends the space from the birth of our Saviour to the death of Louis XV., is the work of M. Bergeret de Balant, formerly Professor of Eloquence in the University of Paris; lastly, the editor himself has drawn up the fourth, which commences with the accession of Louis XVI. to the throne, and terminates with the nomination of Bonaparte to the Consulship for life.

In the beginning of the third volume, the editor has placed different judgments passed by *Lamotte Lezayr*, the *Abbé Mabry*, *M. d'Argenson*, and the president *Hénault*, on the most famous historians, both ancient and modern. The whole concludes with a *Catalogue raisonné* of works either written in French, or translated into that language, which relate to history, geography, chronology, politics, and to public law. This nomenclature, the result of the researches of *M. Née de la Rochelle*, occupies alone two thirds of this third volume.

Most of the works contained in this Collection are generally known, and enjoy a deserved reputation. Some of them, however, though by no means destitute of merit, appear to be but little adapted to the object which the compiler had in view, and might, we think, have been omitted, without rendering the work less useful to those for whom it is designed. Another objection which may be made to the work is, that it presents opinions often in contradiction with each other, a fault which the editor has sometimes, though but rarely, endeavoured to correct by his own notes. *Ibid.*

ART. 53. *Histoire du Bas-Empire, depuis Constantin jusqu'à la prise de Constantinople, en 1453; par Jacques-Corentin Royou; 4 large voll. in 8vo. Paris; pr. 26 fr. 50 cent.*

M. Royou had before published an *Abrégé de l'Histoire ancienne*, which is justly esteemed; and we are of opinion, that the present work cannot but add to his reputation. We cannot, however, agree with him in the assertion, that his predecessor *Le Beau* is *illisible*, though he is certainly very prolix. *Ibid.*

ART. 54. *Essais sur les îles fortunées de l'antique Atlantide; 1 voll. 4°. with charts and plates. Paris; 15 fr.*

Such is the modest title of this interesting and instructive work, published by *M. Bory de St. Vincent*, a French officer. The Canary Islands are the most ancient colonies formed by the modern Europeans. They were formerly known under the name of the *Fortunate Islands*.

This work is divided into eight chapters. In the first, the author presents an account of the principal writers who have spoken of the Canaries, and gives the geographical description of those islands; in the second, he brings us acquainted with the climate of the Canaries, the people who inhabited the islands, when the Europeans made their first appearance there, and their manners; the third treats of the donation of the Canary islands to Louis de la Cerde, by Pope Clement VI., the conquest of those islands by different adventurers, with the total destruction of the Guanches; the fourth exhibits the Canary islands in their actual state, and under commercial relations; in the fifth, we have the natural history of the Canaries, and particularly that of Teneriffe; the author examines, in the sixth, whether in the Canaries we have the Fortunate Islands, the Elysian Fields, the Hesperides, and the true Mount Atlas, of the ancients; in the seventh, whether the Canaries and the other islands of the Atlantic Ocean, present the remains of a continent; whilst the eighth contains researches into the origin of the Guanches, and their relations to the first known people. *Ibid.*

ART.

ART. 55. *Oeuvres de Colardeau, de l'Académie française; 4 voll. in 12°. Paris; pr. 7 fr. 50 cent.*

This poet, whose imagination was not vigorous, and whose state of health was always weak, deserves to be classed among those writers whose conduct has done honour to the republic of letters, at an epoch when ambition, intrigue, and a spirit of faction, so much prevailed. As he has always imitated, he can only be allowed the talent of easy versification, which is, indeed, more rare than what is generally believed.

M. Colardeau had begun a translation of the *Jerusalem libérée*, which he discontinued upon learning that *Watelet* was employed in it. The *Héroïde d'Héloïse*, imitated from *Rope*, and the *Épître à Dubouault* are his best pieces. From the latter of these, we shall cite the following passage:

“ Si jadis tes aïeux parèrent ta maison
Des bizarres beautés d'un gothique coussin,
Dans tes jardins, par-tout, je vois que ton génie
L'orna plus sagement des travaux d'Uranie :
Ici, sur un pivot, vers le nord entraîné,
L'aimant cherche à mes yeux son point déterminé ;
Là, de l'antique Hermès le minéral fluide
S'élève au gré de l'air plus sec ou plus humide ;
Ici, par la liqueur un ube coloré,
De la température indique le degré ;
Là, du haut de tes toits, incliné vers la terre,
Un long fil électrique écarte le tonnerre ;
Plus loin, la cucurbitè, à l'aide du fourneau,
De légères vapeurs mouillent son chapeau ;
Le règne végétal analysé par elle,
Offre à l'œil curieux tous les sucs qu'il recèle ;
Et plus haut je vois l'ombre, étrange sur un mur,
Faire marcher le temps d'un pas égal et sûr.”

Ibid.

ITALY.

ART. 56. *Jacobi Morelli bibliotheca regie divi Marci Venetiæ manuscriptorum, Græcæ et Latinæ. Tomus primus. Bassano; 1. 8vo. xi. and 499 pp.*

Zanetti and Buongiovanni had before published a Catalogue of these MSS. in 1740. This Catalogue was, however, defective in many points, as had been observed by M. D'Ansse de Villoison, in the second Part of his *Anecdota Græca*, a work replete with inedited passages from ancient writers, and with the most curious notices. As it might be expected, from the literary character and industry of this author, in this new Catalogue the defects are abundantly supplied.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have had remonstrances from several Cambro-British friends, on a mistake in saying that *Kous* is Welsh for *Bread*, (vol. xxii. p. 470, note) whereas it means *Cheese*. This is a proof of Johnson's remark, that what is known is not always present, for we certainly knew the fact before we suffered the mistake to pass. Whether *Kous* is from *Cafes*, or *Cafens* from *Kous*, etymologists may dispute.

LITERARY INTELLIGENCE.

Mr. Roscoe is near completing his labours on the *Life and Pontificate of Leg X.* a great part of which work is already printed.

The Rev. R. Kingdon will soon publish a translation of a work on the authenticity, uncorrupted preservation, and credibility of the New Testament, by the late Dr. Less, Professor in the University of Göttingen.

The edition of *Pope's Works*, undertaken by the Rev. W. L. Bowles, is proceeding at the press, with all convenient expedition.

A new and complete edition of *Forster's Works* is now in the press.

We hear also of a new work by Mr. Mitford, on the *Harmony of Language*.

Mr. Todd's edition of *Spenser* is in great forwardness.

A new edition of the *General Biographical Dictionary* will soon go to press. It will be extended to eighteen volumes.

ERRATA.

In our Review for March, p. 309, l. 8 from the bottom, for *fiftieth* part read *four hundredth* part.

In that for April, p. 438, in the title of Mr. Churton's Sermon, before Lord Bishop of St. David's, insert *Chaplain to the*.

THE
BRITISH CRITIC,

For JUNE, 1804.

Novi semper scriptores, aut in rebus certius aliquid adlaturos se, aut scribendi arte rudem vetustatem superaturos credunt. LIVY.

New writers always flatter themselves, either that they shall offer some more correct information, or that they shall at least surpass their ruder predecessors in the art of writing.

ART. I. *Travels through the Southern Provinces of the Russian Empire, in the Years 1793 and 1794. Translated from the German of P. S. Pallas, Counsellor of State to his Imperial Majesty of all the Russias, Knight, &c. Vol. II. 4to. 3l. 3s. Longman and Rees. 1803.*

IN our twenty-first volume, p. 385, the reader will find an account of the former volume of this interesting work. The second, which is now before us, is entirely occupied by a description of the venerable author's Travels in the Crimea, and commences with a description of the city of Perekop, a place of considerable importance both to Russia and the Crimea. From Perekop, M. Pallas pursued his journey to Sympheropol, usually called Akmetshet, the seat of the Tauridan government. At this place, which he minutely describes, he fixed his residence for the winter. The whole of the calcareous mountains in this region produce many rare and beautiful plants. In the beginning of March the traveller began to explore the south-west quarter of the Crimean peninsula, di-

R r

recting

BRIT. CRIT. VOL. XXIII. JUNE, 1804.

recting his course towards Bakhtshifarai. A most entertaining account is here given of the river Alma, and the town of Bakhtshifarai; the vineyards on the banks of the Belbek; the Heracleotic Chersonesus; and, above all, of St. George's monastery. This Chapter leads us over ground which is truly classic, and we therefore transcribe a part of it.

“ Two of the principal edifices occur contiguously to the southern shore. At a short distance from the monastery of St. George (of which I shall presently give a more particular account), and close to the lofty and rugged cape called *Aya-Burun*, or the Sacred Promontory, there is one corner of the shore, on its western side, intersected by two deep but short gulfs, with rocks projecting over the sea; one of which is peculiarly terrific, and separates this angular point from the Aya-Burun. Its superficies, which is little more than fifteen fathoms long, and eleven in breadth, is inclosed by a wall seven Paris feet thick, which at first proceeds in a direct line south-south-east to the length of about seven fathoms; then forms an obtuse angle towards the south east; and, after advancing four fathoms, it reaches the large abyss, where a tower of four arshines square appears to have formerly stood. On the western side, we could discover only the foundation of a sloping wall, five fathoms in length from the right corner of the large wall towards the little gulf; but of the other erections there remain only a few of the lowermost large square stones in their places. In the inner corner, formed by the northern and eastern walls, we met with another edifice, thirteen arshines square, the lower stones of which, on the two sides facing the walls, are still visible; but of the two others we could trace only the foundation. On the side due north, broad stones are internally placed along the wall, in the form of steps. No other ruins are evident in the inner space; and several large masses of the impending rocks have lately been precipitated into the smaller abyss. It is, however, difficult to conjecture the design of this building; which, from the want of water, appears to have been unfit for a fortified place. The name of Sacred Promontory, which it still retains, its contiguity to that cape, and its distance from the walls surrounding the city of Chersonesus, all tend to warrant the presumption, that this spot may have been the *Favum Daemonis Virginis*; and that Aya-Burun was the *Promontorium Parthenium* mentioned by Strabo; though others have rather supposed its situation to have been near the rugged corner denominated St. George's Rock, in a more western direction than the present monastery. There is, however, no vestige of buildings, nor are any traces of human workmanship discoverable, on surveying the whole extent between this monastery and the corner, in front of which, the blackish cliff, composed of a brown schistus, projects into the sea; and such is also the case farther along the coast. But, in following the high shore that now extends to the north-west, a steep and pointed craggy rock presents itself, which consists of a dark brown schistus, and proceeds directly into the sea. Towards the continent, this cliff is covered with white calcareous layers; which, together with the laminated fossil, decline towards the north-west; the whole being perforated by the
water,

waves, not unlike a gateway, so that a boat might pass through it with safety. Behind such thoroughfare, the schistus becomes progressively lower, and is at length lost in the sea. On the shore formed by more recent stratifications of lime-stone, exactly above the divided rock before mentioned, there is an evident foundation of another and more extensive structure; which, in conjunction with the projecting rock, might almost preferably be applied to the passage quoted from Strabo. This building consists of two squares contiguous to the precipice of the shore, forming an irregular front; and its walls are raised in a direction nearly corresponding to the four points of the compass. The more northern erection is an equilateral square of thirty-three feet, situated on an elevated base, in the form of a hill; it appears to have had only one entrance at the south-western corner towards the sea. Independently of its foundation, this edifice is on all sides provided with a row of prodigiously large oblong stones, hewn by a rude hand. In the middle of the square, though somewhat nearer to the northern wall, there lay a cubical stone, the upper surface of which was on a level with the soil. I caused it to be raised, and found the earth underneath remarkably loose. Around it, I observed several flat stones of a moderate size placed in the ground of an open square, on the northern side; and which had probably served for steps, while an altar, or the statue of an idol, was perhaps supported by the central stone. The southern square, being somewhat nearer to the sea, and contiguous to the preceding, is an oblong structure, extending towards east and west forty-seven feet, but on the two other sides only thirty-five; and its inner space, on comparing it with the elevation of the square just described, is perceptibly excavated. It appears to have had a door towards the sea at the south-eastern, and another at the north-western corner; the whole fabric consisting likewise of oblong large quadrangular stones, which in the upper row are sometimes placed transversely, though in general arranged lengthwise, according to the direction of the walls. The method of joining them is similar to that practised in all buildings of very ancient date: they are rudely and loosely constructed, without any trace of either mortar or clay; though small fragments of stone occasionally occur, and have evidently served to fill up the interstices between the hewn squares. The stone used for this purpose is the common calcareous rock, which separates in large masses from the horizontal strata, and is mixed with oolites and large pieces of shells. As many other edifices of a like rude workmanship will be mentioned in the sequel, I have been induced to give a minute account of this ancient mode of building.—Near the wall of the oblong square facing the sea, flat hewn stones are laid in a straight line, and they proceed to some distance along the next square, being apparently designed for a path. There is another foundation of stone-work, which commences at about nineteen feet from the south-eastern corner of the small square, extending in a direct line towards the south east, then describing nearly a right angle, and again turning due south-west; so that it closely unites with the south-eastern angle of the more oblong square, and thus in a manner forms a front-court. On descending the high shore, we observed here the first vestiges of field enclosures, which are uniformly composed of frag-

ments of stone. They occur between this place and Akhtiar, nay, almost over the whole Chersonesus; extending about ten versts in length and breadth. As these remains of antiquity appear in several places, not unlike regular streets, they have sometimes been considered as ruins of walls that formerly served to enclose court-yards." P. 62.

The next Chapter conducts us to Tshorguna, Balaklava, &c. describing the different phænomena of nature; the antiquities which are still to be seen; and, finally, the manners of the people. The author here makes remarks on the sagacity of the horses of Baidari; the peculiar physiognomy of the Tartar mountaineers; the scorpions of Alupka, which are here found in swarms, though occurring but seldom in other parts of the Crimea; the Tartar cattle; fossils of Lambat, &c.

We now ascend to Tshatyrdag, to pass to the south-eastern mountains of the Crimea; and are amused particularly with the description of the mountains of Arpat and Skala. Some very remarkable fossils are found in this part of the journey; and an ancient cemetery in the village of Tokluk deserves attention. We next proceed through the interior of the Crimea, along the peninsula of Kertsh, to the isle of Taman. This last place is, among other particulars, remarkable for a very singular muddy volcano, which is thus described.

"In March of the same year, Lieutenant Constantine Lintwars, Inspector of Quarantine at Taman, officially reported that, on the 27th of February, at half past eight o'clock in the morning, the following extraordinary events took place at the hill situated on the northern isthmus, which, across the bay, is only twelve versts distant from Taman, but sixty versts by the circuitous road over land. First, a rustling in the air was perceived, with a very violent gust of wind, that did not continue above a minute; and then a noise, resembling thunder, was heard from the hill: soon after, a column of thick black smoke burst forth from its summit, and was succeeded in about a minute by another of violent flame, which at that distance appeared to be at least fifty fathoms high, and thirty in circumference. This flame continued from a little after half past eight till within ten minutes of ten o'clock. An express was dispatched as soon as the flame, the vapour, and the noise had apparently subsided; but he returned with an account, that the hill had been rent, and presented an opening, the extent of which could not be ascertained, as every access to it was rendered impossible, by the sudden and successive streams of hot mud that overflowed it in every direction, and were sometimes accompanied with flames and smoke. The eruption, however, was not attended with any shocks of an earthquake.

"According to the collected testimonies of persons, who witnessed the awful scene from Taman and Yenikalé, and who visited the mountain immediately after the eruption, it commenced with a noise resembling a peal of thunder, both in its strength and duration. Prior to, and for some time after the report, the inhabitants perceived a
whistling

whistling and rustling in the air. A white vapour ascended during the explosion, and was succeeded by a black sooty smoke, through which appeared a column of red and pale yellow flame, rising in a perpendicular line to double the height of the mountain, and spreading on the top not unlike a sheaf of corn, though a considerable wind agitated the atmosphere. The column of fire was visible for about twenty-five minutes, when it gradually vanished, but the smoke continued from four to five hours, dispersing itself in thick heavy clouds on both sides, which also subsided on the following day. During the first explosion, the hill threw up quantities of mud into the air, and scattered it about, in every direction, to the distance of a verst. The great mass of mud proceeded from the gulf, or crater, by raising and removing the argillaceous earth from the surface, which at that time was frozen to the depth of seven feet. At first it flowed rapidly, then gradually slower, on all sides of the hill; and, according to the information of credible witnesses, who, a few hours after the eruption, rode thither from the farm, it was not perceptibly warm, though a thick vapour arose from it, owing to the cold state of the atmosphere. Some Kozaks, dispatched to the place, on the contrary, assert, that the mud, when first disgorged, was hot. The confused whistling, and bubbling noise, were heard till a late hour of the night; and the mud was forced out sometimes to the height of twelve feet, even on the third day. Since that period, the mountain once more commenced to discharge and throw up mud above its summit; but no fire was visible, either during the day or at night. In March, a land-surveyor was sent from Taman, in order to take a plan of the Kuku-obo, which is communicated in the twelfth vignette. He ascertained the first opening, on the top of the hill, to be from ten to twelve fathoms wide; and the true gulf or crater within it, to be about three feet six inches in diameter. He also observed a vapour occasionally ascending; and mud, mingled with rock-oil, flowing out; of which he brought some specimens of a strongly bituminous nature. The currents of mud were nearly of the same extent as I found them in the ensuing summer.

"The summit of the mountain was for some time inaccessible, on account of the deep, soft, viscous mud with which it was surrounded. But, after being hardened by the continued drought, the whole mass could be passed over and examined. When I visited this hill, the state of the mud, and of the opening, was as follows: On its surface appeared a disgorged mass of mire, which may be estimated at one hundred thousand cubic fathoms: it covered the whole upper part of the hill, and was dispersed in various irregular currents, spreading particularly over the west and south sides; its depth being from two to three arshines, or from four feet eight inches to seven feet; and the whole resembling in consistence a stiff pudding with a thick edge. The north-eastern stream is the deepest and most considerable, being very broad at its upper part, and extending, together with a narrower one in the west-south-west quarter, as far as the level basis of the mountain. The former is almost four hundred fathoms, and the latter is upwards of three hundred fathoms in length. Three others, nearly parallel on the north-west, and one branch to the south, are both smaller

smaller and of less extent. Lastly, on the eastern side, the mud had formed only a prolonged round mass; being interrupted in its farther progress over that part of the mountain by an elevated ridge. On the surface of all these streams of mud, I noticed a few small heaps, especially towards the edges, accumulated by the pieces of dry crust, which had been thrust together by the pressure of the fluid mass, not unlike what happens in the breaking up of ice. In two places, the mud had in a manner formed petty isles, by surrounding the elevated ground. On the upper part of the mountain, around the gulf that discharged this enormous mass from the bowels of the earth, it is somewhat thicker; and, on one side of the crater, there lies a semicircular piece of the old argillaceous super-stratum, nearly a fathom in extent, and above two arshines in depth: it is yellower than the fresh mud, and appears to be one-half of the lid that formerly covered the gulf; being turned over, and partly buried in the mire. The south-western stream only (in which direction the summit of the hill more suddenly declines, and is in a manner furrowed) is overflowed by a more liquid mud, which seems, at different intervals, to have excavated a channel resembling that of a rivulet, and being about twelve paces broad: at the bottom, however, it is lost in the thick layer of more solid mud, where the drier matter is collected into several heaps. Beneath the mire, in this neighbourhood, I found not only various specimens of very brilliant pyrites, in cubic crystals, partly loose and partly attached to the marl, in a perfect state, but likewise met with the same fossil inserted in the crevices of the marl-stone; a sufficient proof, that such pyrites had been expelled from the superior stratum, which had undergone no changes by fire. The mud itself, the largest stream of which is from sixty to one hundred fathoms broad, was then but superficially covered with a dry crust: being cracked, it was unsafe to walk over it; and, on removing a piece from the top, the subjacent part was soft and adhesive, like moistened clay. On account of its rugged and uneven surface, it was as difficult to pass over the mire as if it had been congealed by the frost." P. 321.

M. Pallas had before published his ideas on this volcanic eruption of mud in a French tract, entitled, *Tableau Geographique de la Tauride*, and he adheres to the opinions there delivered, which are detailed in pp. 329, et seq. of the volume. This interesting part of the work, gives an account also of various ancient sepulchral barrows, and of the peninsula of the Bosphorus.

The remaining part of the book contains general remarks on the peninsula of the Crimea; the inhabitants; the improvements of which the Crimea is capable; the state of œconomy and agriculture; the culture of the vine; the orchards of the Crimea; the forest trees and shrubs; the plants useful for œconomical purposes; the tame and wild quadrupeds, birds, fishes, amphibious animals, and insects of the Crimea; the salt lakes of Crim Tartary; and, lastly, the manufactures and commerce of the Crimea. The whole of this

this portion will be perused with much satisfaction; and the following account of the manners and habits of the Tartars will be acceptable to our readers.

“ It would be superfluous here to enlarge on the religious ceremonies, nuptial solemnities, and other customs of the Tartars; as in every other respect they agree with those of the Turkish Mahometans, so often described by travellers. Polygamy, however, rarely occurs even among the nobles and more wealthy inhabitants of towns; yet there are some persons in the villages, who encumber themselves with two wives. Male and female slaves are not common in that country; but the nobility support numerous idle attendants, and thus impoverish their estates; while their chief pride consists in rich and beautiful apparel for themselves and their wives; and in handsome equipages to ride into town; being accompanied by a train of domestics, who follow them on every excursion, though the chief employment of the latter is that of giving their master his pipe, at his demand; standing in his presence, or assisting him to dress; and, in all other respects, living in the same indolent manner as their lords. Another source of expense is the purchase of elegant swords, and especially of excellent blades; the distinction between the different sorts of which, together with their names, constitutes among the nobles a complete science. They are also great admirers of beautiful and costly tobacco-pipes, together with expensive mouth-pieces of milk-white amber, that are likewise used by the Turks, and of tubes of curious woods; but the *Kallian*, or the pride of the Persians is scarcely known here; and the Tartars only employ small ornamental bowls made of clay, which are almost every moment filled with fine-cut leaf-tobacco. The generality of these noble Lords, or Murzas, were so ignorant, that they could neither read nor write; and, instead of signing their names, they substituted an impression of their rings, on which a few Turkish words are engraven. Some of the young nobility, however, are beginning to study not only the Russian language, of which they perceive the necessity; but also apply themselves more sedulously to reading and writing, and thus become more civilized.—The expense of wearing apparel for the women shut up in their harems is, according to their manner and fortune, little inferior to that of Europeans; with this single difference, that the fashions among the former are not liable to change. Even the wives of the common Tartars are sometimes dressed in silks and stuffs, embroidered with gold, which are imported from Turkey. In consequence of such extravagance, and the extreme idleness of the labouring classes (who only exert themselves for procuring the necessary subsistence) there are very few wealthy individuals among the Tartars. Credulity and inactivity are the principal traits in the Tartar character. To sit with a pipe in their hands, frequently without smoking, for many hours on a shady bank, or on a hill, though totally devoid of all taste for the beauties of nature, and looking straight before them; or, if at work, to make long pauses, and above all to do nothing, constitute their supreme enjoyments: for this mode of life, a foundation is probably laid by educating their boys in the harems. Hunting alone occasionally excites a temporary activity in the Murzas, who

who pursue their prey with the large species of greyhound, very common in the Crimea; or with falcons and hawks.

“ The language and writing of the real Tartars differ little from those of the Turks; and the dialect of the mountaineers, who are subject to the Turkish dominion, bears a still greater analogy to that of their masters: on the contrary, the tongue of the Nagays deviates more remarkably; as they have retained numerous Mongolian phrases, and make use of an ancient mode of writing, likewise mixed with the latter, and called Shagaltai. It is worthy of notice, that, in consequence of their long and intimate connection with the Genoese, many words of that language have been incorporated with the Tartar tongue, especially at Kaffa; while the Genoese have admitted into their dialect some Tartar and Greek expressions; as may be seen from the following examples:

GENOESE.	TARTAR.	
<i>Caimacco, cocumacco,</i>	<i>Kaimak,</i>	Clotted cream.
<i>Cardascia,</i>	<i>Kardascb,</i>	Brother, bosom-friend.
<i>Corbetta,</i>	<i>Korbet,</i>	The arm.
<i>Macrami,</i>	<i>Macramé,</i>	A towel.
<i>Buxarà,</i>	<i>Buzarar,</i>	To injure.
<i>Ramadan,</i>	<i>Ramazan,</i>	A great noise.
<i>Cifutti,</i>	<i>Dsbifut,</i>	Jews, a name of reproach at Genoa; because they are despised in that city.
<i>Camallo,</i>	<i>Chamall, in the Turkish tongue</i>	A porter.
	<i>Camalè,</i>	
<i>Lessa,</i>	<i>Allest.</i>	Expeditious, nimble.
<i>Hissa,</i>	<i>Hiffa,</i>	To make powerful efforts.
<i>Tassa,</i>	<i>Tas,</i>	A cup.
<i>Mangia,</i>	<i>Mangia,</i>	To eat.
<i>Barba,</i>	<i>Barba,</i>	Uncle.
<i>Lalla,</i>	<i>Lalla,</i>	Aunt.
<i>Carega,</i>	<i>Caregla,</i>	A chair.
<i>Mandillo,</i>	<i>Mandil,</i>	A handkerchief.
<i>Marmaggia,</i>	<i>Marmalia,</i>	The rabble.
<i>Savun,</i>	<i>Sabun,</i>	Soap.
<i>Katran,</i>	<i>Katran,</i>	Tar.
<i>Barbé,</i>	<i>Berber,</i>	A barber.
<i>Sciorbi,</i>	<i>Sciorba,</i>	To sip.
<i>Eté,</i>	<i>Aia,</i>	Age.
<i>Tatto,</i>	<i>Tatta,</i>	Nurse's husband.
<i>Matto,</i>	<i>Mattu,</i>	A fool.
<i>Camera,</i>	<i>Camera,</i>	A chamber.
<i>Galabà,</i>	<i>Kalabalih,</i>	Uproar, commotion.
<i>à Giabba,</i>	<i>Dsbabba,</i>	To act the parasite.
<i>Afion,</i>	<i>Afiun,</i>	Opium.
<i>Fortunna,</i>	<i>Fortunà,</i>	A sea-storm.
<i>Timon,</i>	<i>Timon,</i>	Cummin.
<i>Orza,</i>	} <i>Orsa,</i>	} Tow, or oakum.
<i>Appoggia,</i>		

GENOESE.

GENOISE.	TARTAR.	
<i>Cioffio,</i>	<i>Ciaffer,</i>	A heretic, faithless,
<i>Giaccami,</i>	} <i>Giattar,</i>	Lying, sitting.
<i>Giaccato,</i>		
<i>Tappo,</i>	<i>Tappa,</i>	A cork.
<i>Sappa,</i>	<i>Tschappa,</i>	A hoe.
<i>Fana,</i>	<i>Fenner,</i>	A light-house.
<i>Cirave,</i>	<i>Dshyava,</i>	It rains.
<i>Bari,</i>	<i>Baril,</i>	A small cask, or barrel.

" Several Greek words have also been incorporated with the Genoese language, and a still greater number with that of the Tartars, in which some traces of the Mongolian may be clearly distinguished; but not the smallest vestiges of the Gothic are perceptible in the different Tartar dialects: and the narrative of *BUSBEK*, relative to a remnant of the ancient Goths existing among the Crim-Tartars, could only have arisen from the circumstance of some German, Swedish, and Livonian captives having been found in the Crimea. In like manner, Leksuis, Persians, and Georgians may at present be discovered in that country. Thus also Germans, and natives of other regions, were among the late Kozaks of Saporogi, though without ever being considered as remnants of those nations: nor is there throughout Crim-Tartary a single name of a river, valley, mountain, or place, in which any Gothic word can be traced; whereas many Greek names are still extant.

" The food of the Crimean Tartars is rather artificial for so unpolished a nation. When the higher classes give entertainments, numerous simple and made dishes are set out, beside a desert of fruit. Among the most esteemed delicacies are, forced meat-balls wrapped in green vine or sorrel leaves, and called *Sarma*; various fruits, as cucumbers, quinces, or apples, filled with minced meat, *Dolma*; stuffed cucumbers; dishes of melons, *Badilhan*, and *Hibiscus esculentus*, or *Bamia*, prepared in various ways with spices or saffron; all of which are served up with rice; also *Pelaw*, or rice, boiled in meat-broth, till it becomes dry; fat mutton and lamb, both boiled and roasted, &c. Colt's flesh is likewise considered as a dainty; but horse-flesh is more commonly eaten by the Nagays, who are still attached to their ancient custom. The Tartars rarely kill horned cattle: mutton and goat's flesh constitute the food of the common people, especially in the country, together with preparations of milk and eggs; butter (which they churn and preserve in the dry stomachs of oxen); a kind of pelaw, made either of dried or bruised unripe wheat, and which they call *Bulgar*; and, lastly, their bread is generally composed of mixed grain. Their ordinary beverage is made by triturating and dissolving cheese in water; the former of which is called *Yasma*, being prepared from coagulated milk, or *Yugurt*; but the fashionable intoxicating drink is an ill-tasted and very strong beer, or *Busu*, brewed of ground millet. Many persons also drink a spirituous liquor, *Arraki*, which the Tartar mountaineers distil from various kinds of fruit, particularly plums. It is also extracted from sloes, dog-berries, elder-berries, and wild grapes, but never from the common cherry. They likewise boil the expressed juice

juice of apples and pears into a kind of marmalade, *Belmoft*, of the confiftence of a fyrup, or that of grapes into *Nardenk*, as it is called; the latter preparation is a favourite delicacy, and eagerly purchafed by the Tartars of the Steppes: hence great quantities of it are imported in deal casks from Anatolia, at a very cheap rate, for the purpofe of converting it into brandy.

"In confequence of their temperate, fimple, and carelefs mode of living; the warm clothing which they wear throughout the fummer; and the little fatigue they undergo, the Tartars are fubject to few difeafes; and are in general exempt from the fevere intermittent and bilious remittent fevers, which commonly attack and prove fatal to foreigners and new fettlers in the Crimea. Many natives arrive at a vigorous old age; nor do any diforders prevail among them, except the itch arifing from floth or infection, and rheumatic complaints: the latter may be attributed to their apartments being too much expofed to the current of air, having wooden lattices inftead of windows, and large open chimnies. The chambers of the opulent are furnifhed with elevated divans; but thofe of the common people are fupplied with matrafles and cushions, ftuffed with cotton; and which are difpofed on the floor around the room, clofe to the walls: they are ufed both as feats and couches, and are infefed with fleas, bugs, and other vermin. The true leprofy, which the Ural-Kozaks term the Crimean Difafe, never occurs in Crim-Tartary." P. 354.

A concluding Chapter describes the traveller's return from the Crimea to Petersburg; he proceeded from Perekop to Olefkki, which is described, as well as the villages on the banks of the Dniepr; from Olefkki we next go to Kherfon, thence to Nicolaef, Elifabet-grad, Kremenfchuk, &c. Twenty-seven plates, fourteen vignettes, and three maps, illuftrative of the different routes purfued by M. Pallas, and which were promifed in the preceding volume of thefe Travels, accompany and adorn the publication; which may be confidered as a very valuable acceffion to literature, and worthy of the long-eftablifhed reputation of the writer. We regret to hear, that any caufes of difquietude fhould embitter the declining days of an individual who has deferved fo well of fociety and his country; but fuch is the lot of humanity, to which, as repining and refiftance are alike vain and ufelefs, it becomes us all to fubmit with patience and with fortitudè.

Cedit item retro de terra quod fuit ante
In terras————

ART. II. *Vindiciæ Ecclesiæ Anglicanæ: in which some of the false Reasonings, incorrect Statements, and palpable Misrepresentations in a Publication entitled "the True Churchmen ascertained", by John Overton, A. B. are pointed out. By the Rev. Charles Daubeny, Fellow of Winchester College, Minister of Christ's Church, Bath, and Author of "a Guide to the Church".* 8vo. 471 pp. 8s. Rivingtons. 1803.

"SUPPOSE ye", said our blessed Lord, "that I am come to give peace on earth? I tell you, nay; but rather division". Though, from these words, no Christian will infer that division was the object of our Saviour's mission, every one may learn from them not to be scandalized at the divisions which actually prevail among his disciples. We must indeed regret, that doctrines so admirably calculated as are those of the gospel to promote peace on earth, should be made the source of endless contention; but the evil, which was foreseen and predicted, hath its origin, not in the doctrines themselves, but in the presumption of men, who, aiming at being wise beyond what is written, decide dogmatically on what they cannot comprehend, and often mistake the conclusions of a false philosophy for the truths of God.

In our review of Mr. Overton's *True Churchmen ascertained*, we have endeavoured to prove, that the peculiar dogmas of the rigid Calvinists belong to this class of conclusions; and, by tracing them from their source*, have shown that, as they had not their origin in the gospel, they cannot, whether true or false, be fundamental articles of the faith of a Christian. Yet have these dogmas found a place, for some purpose or other, in the established creed of almost every modern church; and men, neglecting the simple truths and important precepts, which are sufficient to make them wise unto salvation, dispute with the utmost pertinacity concerning the decrees of God, the origin of evil, the freedom of the human will, the divine providence of contingent events, and all the other subtleties of modern metaphysics. Were such discussions confined within the walls of schools and colleges, they might exercise the powers of the mind, without being productive of much evil; but, when carried to the pulpit, and agitated among the vulgar, they can have no other tendency than to "thrust men either into desperation, or into wretchedness of most unclean living,

* Brit. Crit. vol. xxi. p. 476. &c.

no less perilous than desperation". Even the most enlarged understandings, when they have "reasoned high",

"Of Providence, foreknowledge, will, and fate,
Fix'd fate, free-will, foreknowledge absolute,
Have found no end, in wandering mazes lost."

Is it then conceivable, that he, who knows the utmost limits of the human capacity, can have made such reasonings essential to that gospel which he commanded to be "preached to the poor"? No; we may rather class them with those offences which he hath assured us must needs come; and happy will it be for us, if we have not incurred the woe pronounced on those by whom such offences come.

That the Church of England hath not incurred this woe, we may safely conclude, from the caution with which she expresses herself on the disputed points, and from the earnestness with which she commands "all further curious search to be laid aside, and these disputes to be shut up in God's promises, as they be *generally* set forth to us in the Holy Scriptures". She could not, indeed, avoid altogether the notice of "those unhappy differences, which had, for so many hundred years, in different times and places, exercised the Church of Christ", and which had been rashly treated as matters of the highest importance by the more early reformers; yet it appears to have been her aim, so to express herself on *those curious points*, that moderate men of both parties might conscientiously subscribe her established creed. Accordingly, we find no controversies about her doctrine till the return of those exiles who had been driven abroad by the Marian persecution; and who, having drunk deep of the lake of Geneva, laid the foundations of a sect which, under the denomination of *Puritans*, clamoured loudly for a more thorough reformation. Those men objected to every thing; to the *doctrine*, the *government*, the *rites* and *ceremonies* of the church; and, above all, to the *distinguishing habits* of the clergy. They were, however, restrained by the vigorous administration of Elizabeth from attempting, by open rebellion, to establish their favourite doctrines and discipline; but, in her reign, and in that of her immediate successor, were sown the seeds of those dissensions which afterwards overwhelmed the unfortunate Charles.

That the Puritans of that age, like the *true Churchmen* of the present, contended that the doctrine of the church is strictly Calvinistical, is apparent from the object of the royal

* Declaration prefixed to the *Thirty-nine Articles*.

Declaration prefixed to the *Articles of Religion*; but that such was *not* their real opinion is equally apparent, from their laying aside the *Articles* and *Liturgy* as soon as they got possession of the supreme power, and substituting for them the *Westminster Confession* and *Directory*.

Among other purposes for which the famous assembly of divines was called together by the rebellious Parliament*, one was, "to vindicate and clear the doctrine of the church from all false aspersions and misconstructions"; and this was done by establishing, instead of our primitive Articles, a system of supralapsarian Calvinism. That, by clearing the doctrine of the church from misconstructions, "more was here meant than meets the ear", may be inferred from the terms in which the assembly spoke of our reformers, whom it treated as mere well-meaning *babes*. "In the *beginning* of the blessed Reformation, our wise and pious ancestors took care to set forth an order for redress of *many* things, which they *then*, by the word, discovered to be *vain, erroneous, superstitious, and idolatrous* in the public worship of God". Such was the origin of the Book of Common Prayer; to the reading of which, it was admitted that the people had become so attached, as greatly to prefer it to *preaching*, and indeed to make it "no better than an idol"; but, continues the assembly, "in these latter times, God vouchsafeth to his people more and better means for the discovery of *error* and *superstition*; and for attaining of knowledge in the *mysteries of godliness*, and gifts of *preaching* and *prayer*". The reformers are accordingly declared to have been "instruments raised by God only to *begin* the purging and building of his house"; and the assembly, that it "might answer the gracious providence of God, which then called upon it for *further reformation*; satisfy the consciences of its own members; answer the expectation of other reformed churches; and give some public testimony of its endeavours for uniformity in divine worship, which had been promised in the *solemn league and covenant*; resolved to *lay aside* the former Liturgy"†, as it had already laid aside the former Articles of Religion.

Is it conceivable that the assembly could have made use of such expressions as these, when speaking of what was *begun* by the reformers, of their own *superior* attainments in the *mysteries of godliness* and gifts of *preaching*, and of the necessity

* See the Ordinance of the Lords and Commons prefixed to the Westminster Confession.

† See the Preface to the *Directory for Public Worship*.

have not a doubt, but that such subscriptions have been, and are still made, and such assent declared by Calvinists of undoubted integrity; and to these men, if they do not, like Mr. Overton, pronounce such as differ from them on the five points SCHISMATICS, we shall be, at all times, ready to give the right hand of fellowship. We cannot, however, be so complaisant to those who contend, that Calvin's doctrines concerning the *unconditional election* and *reprobation* of individuals, *original sin*, *justification by faith alone*, the *invincibility of grace*, &c. are essential articles of the doctrine of the church, which every clergyman is in duty bound to preach to the people committed to his care. Such preaching we must ever reprobate as among the offences which must needs come; and, of course, we cannot consider the preachers as *true Churchmen*, more especially if they represent their Anti-Calvinistic brethren as *blind guides*, and excite against them the prejudices of the people.

As the author was called to the work, which he has here so ably performed, by Mr. Overton, he has gone over the same ground with that gentleman. The *Vindiciæ Ecclesiæ Anglicanæ* is comprised in seven Chapters, treating of the very same subjects which are discussed in the seven first Chapters of the *true Churchmen ascertained*. Of both works, the first Chapter is entitled "*the main Question stated, and argued against the Assailants, from their Conduct in Subscription, their own Concessions, and the Complaints of several eminent Bishops*"; but Mr. Daubeny has proved, that the champion of Calvinism, even when he quotes fairly the words of those whom he calls the *assailants*, does not employ them in the sense in which they were employed by their original authors. Of this, he gives some striking instances in Mr. Overton's quotations from his [Mr. D.'s] writings, in which what had been said of the indecent revilings of *irregular* and *self-constituted* preachers, who are daily seducing people from the church, is represented as an attack upon Calvinistic preachers *in the church*! Yet, says the author;

"Mr. Overton might have had a demonstrative proof that these *irregular* preachers were the persons I had in view on the occasion, by referring to p. 298 of the same discourse, from which the extract brought by Mr. O. for the purpose of substantiating the charge against me, as an accuser of the *regular* ministers of the establishment, has been made. In that page he would have found a note, the express purpose of which was to furnish a specimen of the doctrine propagated by one of those self-constituted itinerant preachers, in the following words, communicated to me by a person who heard them delivered.—
"The regular clergy", said he, "know nothing of Christianity; their
their

their whole preaching is *work, work*. They do not know you cannot work. You must wait your call, and, for your comfort I tell you, it is never too late. If, on your sick-bed, you can call out on the name of JESUS, or groan JESUS, or even whisper JESUS with your last breath, you are safe"! P. 18.

It is surely needless to observe, that this author would have been an unfaithful guide indeed, if he had not lifted up his voice against such impious preaching as this; but it may not, perhaps, be unworthy of the consideration of our sainted *true Churchmen*, whether their apologist, by the mistake into which he has here fallen, has not given the public ground to suspect that it is the doctrine commonly taught from their pulpits? He was not called upon to resent the injuries done to "blue-aproned preachers", for whom he does not profess to plead; and how could he have mistaken such preachers for any part of the *regular* clergy of the establishment, if their doctrine be not the doctrine of his sect?

After falling into such a blunder at the outset of his work, the reader will hardly be surprised to find the same apologist begging the question, in his very statement of the case between himself and his opponents. Because many of our most eminent prelates have censured those preachers who suffer *heathen* morality to usurp the place of *evangelical* doctrine in a Christian pulpit; and have maintained what every honest man must maintain—that the Articles are to be subscribed in their plain grammatical sense; Mr. Overton quotes them as bearing testimony in behalf of himself and his clients against such divines as this author, Dr. Croft, and Mr. Ludlam. But, says Mr. Daubeny,

"As the testimonies produced by Mr. O. were evidently to establish a position for the general application of the clergy, and not to ascertain that line of discrimination between the class of ministers whose cause Mr. O. advocates, and their supposed opponents, they certainly prove nothing to the point which they are brought to establish. And as the testimony of the Bishop of LINCOLN, relative to subscription, is of the same general kind, and designed for the same general application, it therefore can contribute no more towards Mr. O.'s immediate purpose, than do the testimonies already referred to; of which the reader will have no doubt on his mind, when he takes this consideration into the account, that the Bishop, whose authority is here brought forward in support of an honest unequivocal subscription, is at the same time no advocate for that *Calvinistic* interpretation which Mr. O. maintains. When Mr. O. therefore, shall have proved, that what "those distinguished heads and champions of our church understand", on the subject of our Articles, corresponds with his *own* sentiments on that subject; and that what the British Critic, or Mr. D. have said relative to the *revivings of sectaries*, was intended to apply to

3 r

those

those respectable authorities, which Mr. O. has ingeniously pressed into his service; the questions which Mr. O. asks, with such apparent confidence, together with the conclusion built upon them, in p. 42 and 43 of his publication, will be in some degree to his purpose, and not before." P. 39.

The second Chapter of this work is a most masterly performance, and, in our opinion, decisive of the controversy. It bears the same title with Mr. Overton's second chapter, and, like it, is divided into two sections; in the first of which is performed, what Mr. Overton only promised. Both authors profess to have

"sought the true interpretation of the doctrine of the church from our different forms, as they illustrate and explain each other; from the title and preamble annexed (prefixed) to the Articles; from the circumstances and object of the reformers; from their other PUBLIC and approved writings; and from the authorities, which they respected."

Mr. Overton, however, as we have elsewhere observed*, had forgotten to bring forward the most decisive evidence, with which his *impartial* research could have furnished him, of the real doctrine of the church. Prefixed to the section, there is indeed an assertion by him, as well as by Mr. Daubeny, that our different forms illustrate each other; but these forms are no where compared in his apology for the *evangelical ministers*. This omission, which we are inclined to attribute to the *order of genius*, has been fully supplied by his cooler antagonist; but as we have compared the Articles and Liturgy ourselves, we shall pass over the comparison made by Mr. Daubeny, with barely observing, that the inference which we had drawn from our comparison, he has amply confirmed by his.

Mr. Overton and Mr. Daubeny both admit, that the royal declaration prefixed to the Articles, was intended to secure their literal construction; but when the former thence infers, that it was the intention of the King to enjoin subscription to the Articles in the *Calvinistical* sense, he is, in the opinion of the latter, begging the question at issue, and begging it too in direct opposition to the clearest evidence. The declaration, it is well known, was issued by the advice of ARCHBISHOP LAUD, who was a decided Arminian, though he was not so bigotted as to suppose that no moderate Calvinist could be a true churchman. Its object was to put a stop to those dangerous publications of the Puritans who were then amalgamated with the democrats of the House of Commons, and had already

* Brit. Crit. vol. xxi. p. 488.

commenced their attack on the Hierarchy of the church, and the prerogatives of the crown. This was perceived by LAUD, who, in order to lay the predestinarian controversy at rest, by silencing both the Calvinists and the Arminians, procured the reprinting of the thirty-nine Articles with the declaration alluded to prefixed.

“ In this light was the declaration seen at the time, as designed to stop the progress of those disputes which disturbed the peace of the church, by confining the clergy to the *literal* sense of the Articles; and thereby preventing them (to make use of the law phrase) from travelling out of the record. On this account it was so loudly complained of by the Calvinists of the day, that even an address to the King was proposed by them against it.—The petition sets forth, what a restraint was laid upon them from preaching the saving doctrines of *God's free grace in election and predestination*. That this had brought them under a very uncomfortable dilemma, either of falling under the Divine displeasure, if they did not execute their commission in declaring the whole counsel of God; or of being censured for opposition to his Majesty's authority, in case they preached the received doctrines of the church. The received doctrines of the church then, in the judgment of the Calvinists, were the saving doctrines of *God's free grace in election and predestination*, according to the Calvinistic interpretation. From preaching these doctrines, the Calvinists, according to the tenor of their petition, were *restrained* by the royal declaration. But the declaration only enjoined the clergy “ to shut up all disputes in God's promises, as they be generally set forth in Holy Scripture, and the *general* meaning of the Articles in the Church of England, and not to print or preach, to draw the Article (by which, from the context, the 17th Article seems clearly to be meant) aside any way, nor put his own sense to the meaning of *the Article*, but to take it in the literal or grammatical sense.” Therefore the *literal* and *grammatical* sense of the Article alluded to, in conjunction with the *general* meaning of the Articles of the Church of England, did not, in the opinion of the Calvinists of that period, contain the saving doctrines of *God's free grace in election and predestination*, according to the Calvinistic interpretation.” P. 63.

If these facts and this reasoning be compared with the account which we have given of the conduct of the Puritans, when they had usurped the supreme power in church and state, the reader will be qualified to judge what degree of service the declaration prefixed to the Articles, ministers to the cause for the support of which Mr. Overton appeals to it.

From the declaration, Mr. Overton and this author proceed to examine the other writings of our reformers, as evidence of what is the real doctrine of the church; but, strange to tell, they are not agreed who those reformers were, whose writings are to be examined, or what is the force of the evidence which such writings are capable of giving. Mr. Overton, absurdly

enough we think, is for examining only the writings of the principal divines who flourished in the reign of ELIZABETH, and he contends that the evidence afforded by them must be considered as decisive of the question. Mr. Daubeny, on the other hand, considers CRANMER, RIDLEY, LATIMER, and HOOPER, &c. &c. who flourished in the reign of EDWARD the Sixth, as the *reformers*, to whose writings the appeal should be made; but he does not admit that the sentiments maintained even by those men in their *private* capacity, is *decisive* evidence of the doctrine which they meant to impose on the church. Some of them might hold opinions which, though they did not consider them as essential Articles of the Christian faith, they might yet be desirous of propagating in the world; but they could not consistently impose *subscription* to such opinions as terms of Communion in the Church of England. *Decisive* evidence of the doctrine of the church, that doctrine which all her clergy are bound to teach, is to be had only in her *Articles*, her *Liturgy*, her *Catechism*, and her *Homilies*; and the private writings of her reformers are to be considered merely as *presumptive* evidence of the true sense of what may be obscure, if there be anything obscure, in these authentic documents when compared with each other.

“ Upon this principle of interpretation, according to which our Articles and Liturgy are considered as competent to explain their own meaning; (for the law of common sense obliges us to make the Articles and Liturgy consistent, and to believe that both, being established by the same authority, must in reality mean the same thing;) I did say in the *Guide*, what I still feel myself authorized in saying, that I do not take my faith from the writings of LUTHER, CALVIN, or St. AUGUSTIN; but from the Articles and Liturgy of the Church of England, as consonant with the word of God in Holy Scripture. Should Mr. O. think me too confident, I can take shelter under authority that he will respect. “ If some divines, says Bishop Hall, shall defend the rigid opinions of predestination, (which he somewhere distinguishes by the title of the *Belgic disease*, in allusion to the synod of Dort) surely the church is a collective body, so it [she] hath a tongue of her own, speaking by the common voice of her synods, of her Public Confessions, Articles, Constitutions, Catechism, Liturgies: what she says in them must pass for her own; but if any single person shall take upon himself, unauthorized, to be the mouth of the church, his insolence is justly censurable.” P. 85.

This author, however, is at some pains to clear Hooper, and he clears him effectually, from the charge of Calvinism brought against him, as an individual, by Mr. Overton.

“ The Bishop says, “ it is not a Christian's part to attribute his salvation to his own *free-will*”:—therefore the Bishop was no Pelagian.

gian. "Nor to extenuate original sin"—therefore the Bishop maintained that doctrine. "Nor to make God the author of evil, or our damnation"—therefore the Bishop was no *Manichee*. "Nor to say God hath wrote fatal laws, as the Stoics, and with necessity of destiny violently pulleth one by the hair into Heaven, and thrusteth the other headlong into hell"—therefore Hooper was no Calvinist or Fatalist. "The cause of any man's rejection or damnation, according to Hooper, is sin in man, who will not hear nor receive the promise of the Gospel". The cause of any man's rejection, according to Calvin, is, because God having determined his condition before he was born, He proposes him for it accordingly, by giving him ears that he shall not hear, and consequently shall have no will to receive the Gospel; but that being by God's determined purpose, rendered deaf, and blind, and stupid, he might, as an *organ of divine wrath*, come to his proper end. *In finem suum perveniat.*" P. 133.

In the second section of this Chapter, the author holds up to deserved contempt, the evidence for the Calvinism of the church, which Mr. Overton has produced from the Histories of HUME and MOSHEIM, from the NEW ANNUAL REGISTER, the CRITICAL REVIEW, and the writings of Bishop BURNET, MACLAINE, STRYPE, WILSON, and SMOLLET. He shows clearly that Mr. O. did not perceive the object which Bishop Burnet had in view, when he wrote his *Latitudinarian Exposition of the Thirty-nine Articles*; that he has misrepresented, whether through heedlessness or design, the meaning of what he quotes from Dr. HEYLIN, who certainly did not think the church Calvinistical; and that Calvin himself complains of the little regard that was paid to his sentiments by the English reformers*. Having accompanied Mr. Overton, step by step, through the whole of this long Chapter, and demolished, one after another, the various mud buttresses, with which he endeavours to prop the citadel of Calvinism, this author concludes thus:

"On the subject of the plain, literal, and grammatical sense of our Articles, there seems to be no difference of opinion between Mr. O. and myself. But though we meet in our premises, we separate in our conclusion. Mr. O. maintains the full, literal, and grammatical sense of the Articles, and reprobates all evasion; because he considers the *Calvinistic* interpretation to be thereby effectually secured. I subscribe to the full, literal, and grammatical sense, for the very opposite reason; because, according to the intent of the declaration prefixed, the Calvinistic interpretation, *Calvinists themselves being judges*, is thereby effectually excluded. Thus are we arrived at length at the end of this

* "Sed ego frustra ad eos sermones converto, qui forte non tantum mihi tribuunt, ut consilium a tali auctore profectum admittere dignentur." Calvinus Anglis. Francford, G. D. Epist. p. 213.

Chapter; to which, on account of its containing the strength of Mr. O.'s cause, particular attention has been paid; by analyzing, in a degree, the materials of which it is composed. This done, and I trust fairly, I refrain from delivering a verdict on the case; it being my wish, as far as may be, to leave the scale of judgment in the hand of my reader.

“ Quod verum curo et rogo.”

(*To be concluded in our next.*)

ART. III. *Transactions of the Royal Irish Academy. Volume VIII. &c.*

(*Concluded from our last, p. 483.*)

ELEVEN more articles remain to be noticed in the present volume, of each of which we shall give a brief account.

XII. *Observations on Calp.* By the Honourable George Knox, M. R. I. A.

“ Calp”, this author says, “ or black quarry stone of Dublin, is placed, in Mr. Kirwan’s Elements of Mineralogy, under the argillaceous genus; being a substance which possesses the distinctive characters of that earth more than any other. For, although it effervesces with acids and scratches glass, it neither burns to lime nor gives fire with steel. Whilst, on the other hand, it emits, when breathed upon, the smell peculiar to argillaceous earth.” P. 207.

“ The external characters and leading properties of the specimens which I used, were the following :

“ Colour—Greyish black, inclining to blue.

“ Lustre—o.

“ Transparency—o.

“ Hardness—Scratched glass with difficulty, crumbling at the same time.—Did not give fire with steel.

“ Fracture—Lateral fracture imperfectly conchoidal.—Transverse fracture flaty, passing into the coarse-grained earthy.

“ Gave a white streak.

“ Effervesced with acids.

“ Gave an earthy smell when breathed on.

“ When calcined did not flake.

“ Colour, when calcined, a yellowish grey.

“ Cracked, and flew into thin flakes, when exposed to a slow heat in an open fire.

“ Specific gravity, at the temperature of 66° Fahrenheit 2.68.” P. 208.

The

The rest of the paper contains the particular description of the various processes which were performed for the chemical analysis of this mineral. The result of those experiments proved, that 100 parts of it contained the following substances, nearly in the annexed proportions, namely, carbonate of lime 68; oxyd of iron 2; argill $7\frac{1}{2}$; filex 18; carbon and bitumen 3; and water $1\frac{1}{4}$.

XIII. *On the Orbits in which Bodies revolve, being acted upon by a centripetal Force, varying as any Function of the Distance, when those Orbits have Two Apfides.* By the Rev. J. Brinkley, A. M. Andrews' Professor of Astronomy in the University of Dublin.

The commencement of this paper is as follows.

“ The investigation of orbits described by bodies acted upon by any centripetal force whatever, is reduced, by Sir Isaac Newton, to the quadrature of curves (8 sect. lib. 1. Princip.) The quadrature of such curves as arise from the application of his method can only in few instances be completely accomplished. A portion of the area of any curve may be easily found by a converging series, but not so the whole area. To approximate to the whole area is in most cases very difficult, and hitherto the orbits have been investigated for very few laws of force. By the method here proposed it is shewn, that when the orbit has two apfides, that whatever be the function of the distance which expresses the law of the centripetal force, the orbit may be determined by a series of sines of multiple arcs converging by the powers of the excentricity. From hence the angle between the apfides is immediately determined, which is one of the most interesting results of this method. For we have not only all that is determined in the last proposition of the 9th section of the Principia, but also the motion of the apfides for excentric orbits. The method in the ninth section gives only the limit of the motion of the apfides. It cannot be applied to find the motion in excentric orbits; which must, in some measure, be considered as a defect. The limit of the motion of the apside is never required, for then the orbit is a circle; but the motion before it has arrived at its limit. The motion indeed approximates indefinitely to the limit, but this is not so evident from the method of Newton; we know from that *only* the limit, and nothing of its antecedent state. It must not be understood, that it is here intended to object to the truth of the reasoning in the 9th section; the ingenuity there shewn by the illustrious author is truly admirable, and is perhaps in no part of the Principia more striking. His penetrating mind, doubtless, saw at once the full force of that reasoning. It has, however, been a subject of difficulty to some. Walmsly, a very acute mathematician, found, from the same data as in the 2 Cor. 45 Prop. a double motion of the apfides, and therefore consonant to the motion of the lunar apogee. He even has been followed by the ingenious Frisius, who, correcting, as he imagined, some defects in Walmsly's solution,

solution, found the same result as Walmſly. From which it would follow, that the mean motion of the lunar apogee could be found from the consideration of a centripetal force, varying in a compounded ratio of the distance; and consequently, that the 2nd Cor. of the 45th Proposition of the 1st Book of the Principia is erroneous. The common error in the solutions of Walmſly and Friſius is hereafter pointed out." P. 215.

After the above ſtatement, the ſubject is comprehended in three Propositions, which are properly demonſtrated and illuſtrated, by means of ſuitable examples, and of diagrams, printed on the ſame pages with the letter-press. We ſhall only ſubjoin the ſubjects of the above-mentioned three Propositions.

" Prop. 1. The centripetal force varying inverſely as the ſquare of the diſtance, to determine the orbit when it has two apſides."

" Prop. 2. The centripetal force varying partly in the inverſe duplicate ratio, and partly in the direct ſimple ratio of the diſtance, to determine the orbit deſcribed, when that orbit has two apſides."

" Prop. 3. The centripetal force varying as the $n-1$ power of the diſtance, to determine the orbit deſcribed when it has two apſides."

XIV. *Observations and Experiments, undertaken with a View to determine the Quantity of Sulphur contained in sulphuric Acid, and of this latter contained in Sulphates in General.* By Richard Chenevix, F. R. S. &c.

The difficulties which attend the determination of the quantities of real acid that is produced by the combuſtion of any acidifiable baſis, and the various methods that may be tried for obtaining ſuch determinations, are mentioned in the firſt pages of this paper. It is owing to theſe difficulties, that the reſults of ſimilar operations, which are given by different perſons, are far from agreeing with each other.

Aware of thoſe obſtacles, Mr. Ch. proceeded with caution in the choice, as well as in the performance, of his operations. Thoſe operations are clearly ſtated in the preſent paper, and to this ſtatement the following reſult is ſubjoined.

" We may therefore take 183 as the mean proportion; conſequently we ſhall ſay, that 183 of ſulphate of barytes contain the ſame quantity of ſulphuric acid as 100 of ſulphate of lime; and 183: 43:: 100: 23.5. Therefore 23.5 is the proportion of acid in 100 of ſulphate of barytes. But we have before ſeen, that 14.5 of ſulphur, acidified by nitric acid, form that portion of ſulphuric acid contained in 100 of ſulphate of barytes: viz. 23.5. We muſt now ſay, that 23.5: 14.5:: 100: 61.5, and the fourth term will be the proportion of ſulphur = 61.5; which, combined with 38.5 of oxygen, will form 100 of real ſulphuric acid." P. 240.

Transactions of the Royal Irish Academy. Vol. VIII. 605

XV. *Meteorological Observations, made at Londonderry, in the Year 1800.* By William Pauterson, M. D. &c.

Those Observations are registered in three Tables, to which some pages of general remarks are subjoined.

The first Table is entitled *Tabular Summary of Instruments*. It contains, for each month of the year 1800, a single statement of the following particulars, namely, the greatest and the least altitudes of the barometer; the like particulars of the thermometer, and of De Luc's hygrometer; and, lastly, the quantity of rain.

A mean for the whole year, which is stated at the bottom of the Table, shows, that the mean altitude of the barometer was 29.82 inches; the mean thermometrical altitude was 49.°75; and the mean of the hygrometer was 42.819. The total quantity of rain amounted to 29.2264 inches.

The second Table exhibits a view of the direction of the wind predominant during each month of the same year.

The third Table contains a statement of the number of days in the course of each month, during which the following particulars were observed, namely, fair, showery, wet, hail, snow, frost, aurora borealis, and lastly thunder and lightning.

The general remarks which follow those Tables relate to the peculiar nature of the seasons, to their influence on vegetation, and on the health of the inhabitants, to their similarity or dissimilarity from the like seasons in past times, and to other particulars of less note.

XVI. *Of the Variations of the Atmosphere.* By Richard Kirwan, Esq. &c.

This very extensive paper or essay on the variations of the atmosphere contains a prodigious collection of observations, made at different times, by different persons, and in various places. Those observations, together with the deductions which this author judiciously derives from them, are stated in separate Chapters and Sections, the list of which now follows.

Chap. I. Of Evaporation. Sect. 1. Of the Influence of Heat. Sect. 2. Of the Influence of Affinity. Sect. 3. Of the Influence of Wind. Sect. 4. Of the Influence of Electricity and Light.

Chap. II. Of the State of Vapours subsisting in the Atmosphere.

Chap. III. Of the Temperature of the Atmosphere. Sect. 1. Of the Temperature of the Summer Months. Sect. 2. Of the Temperature of the Winter Months.

Sect.

Sect. 3. Of the Origin of the general Trade Winds. Sect. 4. Of variable Winds. Sect. 5. Of the Variations of the Temperature of the Summer and Winter Seasons that take place in different Years. Sect. 6. Of the Temperature of the southern Hemisphere.

Chap. IV. Of the Density of the Atmosphere.

Chap. V. Of Precipitations from the Atmosphere. Sect. 1. Of atmospheric Electricity. Sect. 2. Of Dew. Sect. 3. Of the Haze of the Year 1783. Sect. 4. Of Rain.

Chap. VI. Prognostics.—Appendix.—Synoptical View of the State of the Weather at Dublin in the Year 1801.

In an Introduction, which precedes those Chapters, Mr. K. points out the importance of meteorology, and briefly mentions the methods which ought to be adopted for its advancement, the obstacles which formerly obstructed all kind of improvements in this science, and the objects which ought to be had in view by the meteorological observer. He also notices the various instruments which are necessary for such observations, namely, barometers, thermometers, hygrometers, electrometers, &c.

In the first Chapter, five causes are said to be principally concerned in the production of evaporation; namely, heat, affinity to atmospherical air, agitation, electricity, and light. Those causes are particularly examined in separate Sections; in each of which, a vast number of experiments, made by various persons, is to be found; and their various opinions are ably weighed, and are either corroborated, illustrated, or refuted.

The subject of the second Chapter is treated in a similar manner. The various opinions that have been offered to the public, and the most remarkable observations and experiments that have been made, relative to the state of vapours in the atmosphere, by Bouguer, De Luc, Black, Watt, Betancourt, Schmidt, Lambert, Roy, &c. &c. are brought together, and are compared, corroborated, or rejected, according as they seem to be more or less conclusive and satisfactory.

In the third Chapter, the temperatures of different latitudes are given from calculation, and in a great measure also by observation.

The line of congelation, or the altitude at which water ceases to be a fluid, is different in different latitudes; increasing, though not in a regular order, in proportion as the places recede from the equator. This decrease is likewise given from calculation, besides a great many actual observations made on mountains in different parts of the world.

Two lines of congelation are defined in this Chapter, namely, the *upper* term of congelation, which is that above
which

which no visible vapour ascends, and its temperature is constantly at least 32° of Farenheit; and the *lower* term of congelation, which is situated at the height at which it freezes at night; though in the day-time, and particularly in sunny days, it may surpass that point by several degrees within the tropics.

Upon the whole, it seems that the peculiar temperatures of particular countries are much influenced by their local situations (independent of latitude), which renders them exposed, more or less, to the influence of certain predominant currents of wind.

In the fourth Chapter, the mean weight of atmospherical air, the usual variations of the same at different heights, the method of determining it under the influence of different circumstances, and the various causes which concur in the production of those variations, are clearly pointed out; but the greatest part of this Chapter treats of the use of the barometer for measuring altitudes; wherein the mode of performing the calculation, and a variety of collateral problems, are introduced. All those four Chapters are replete with a variety of Tables relative to their peculiar subjects.

The fifth Chapter commences with the following paragraphs; wherein a good deal of indistinctness may be observed.

"There are", this author says, "five substances constantly contained in the atmosphere, or at least in its lower strata, with which we are principally concerned; namely, oxygen, mephite, moisture, caloric, and electric, otherwise called the electric fluid, if this be not (which nevertheless I suspect it to be) a modification of caloric. As, however, its effects are very different from those usually ascribed to caloric, it may and ought, like ice and water, to be distinguished by a different appellation. Besides these, heavy inflammable air, and other miasmata, are frequently found in it, and the lighter inflammable air in its superior strata; but these mixtures are contingent, and therefore form no part of the present general inquiry.

"Oxygen is frequently precipitated through its affinity to terrestrial substances in certain states, as combustion, putrefaction, &c. Effects foreign to meteorology. In the atmosphere, meeting with inflammable air, as in thunder storms, it is often converted into water by the electric explosion, and thus precipitated; and thus most *fery* meteors are formed.

"The *electric fluid* is generally precipitated either suddenly during electric explosions, or gradually and silently by the diminution of caloric, and the fall of *dew* or *rain*. It is these last precipitations which I now mean to examine; and, as I ascribe them to electric agency, it will be necessary to lay down those principles of atmospheric electricity which are most generally adopted by electricians, and the consequences that appear to me clearly deducible from them." P. 474.

Mr. K. then treats of atmospherical electricity, of dew, and of rain.

With

With respect to rain, he states, and at the same time endeavours to explain, the principal deviations from the more general observations relative to that grand phænomenon of nature. Of those deviations, the most remarkable are;

“ 1. That rains are more copious but less frequent in the southern parts of our hemisphere not much elevated over the sea, than in the more northern latitudes. They are more copious when their productive causes occur, evidently because the quantity of suspended vapour is much greater in the hotter than in the colder regions; but they are less frequent, because the variations of wind in different directions, which introduce and intermix clouds differently electrified, are less frequent; this might be proved, by instancing the rainy seasons between the tropics, were it not that this illustration would extend this paper to too great a length. Even in moderately elevated situations between the tropics, if insulated and of small extent, as the island of St. Helena, it seldom rains.

“ 2. That in the temperate latitudes, rains are also more copious, though commonly less frequent in *summer* than in *winter*, for the reasons already assigned. *Dry* summers are then the consequence of uniform winds, from whatever quarter they may blow, as *wet* summers are of their variation, particularly if in opposite directions, and if they reach heights sufficient to intermix the clouds that subsisted during the reign of their antagonists.

“ 3. Southerly winds are most frequently accompanied with rain, in most parts of Europe at least, and probably in most parts of our hemisphere; but *westerly* and *easterly*, with clear, dry, and serene weather. Because southerly winds are not only warmer, proceeding from warmer climates, but also more highly electrified than the soil of the colder countries into which they flow. Hence the copious vapours they contain are quickly deprived of part of their electron, and thus converted into clouds; but the superior strata of the atmosphere under which the southern air is introduced, not being supported by air as dense as that which subsisted under them before their introduction, necessarily descend and mix with the inferior southern air; by this intermixture they are warmed, and deprive the clouds already formed and in its vicinity of part of their electron; or perhaps, in conformity to the eleventh principle, they are themselves deprived of part of their electron by those clouds, and the vapours they contain are thus converted into clouds; in either way, clouds differently electrified must be formed.” P. 489.

“ 4°. That a disposition to rain is generally connected with a diminution of the weight of the atmosphere, as is a disposition to serenity with the increase of its weight. Because under the diminished weight of the atmosphere, the eruption of vapours both from land and water is much more copious, a disposition highly favourable to nubification, and the clouds already formed descend lower, are more concentrated, and hence more disposed to react upon and attract each other and thus produce rain. The increased weight of the atmosphere must produce opposite effects and induce a disposition adverse to the production of rain.

“ 5°.

" 5°. That more rain falls on the surface of the earth than on small elevations above it, as from 30 to some 100 feet: see *Phil. Transf.* 1769, p. 361; and of 1771, p. 297; and of 1777, p. 256. This effect seems to me to proceed from the greater stillness and tranquillity of the air near the surface of the earth than at greater elevations. To prove this, it is only to collect the rain that falls in moderate weather, on both situations, with that which falls on both, in more stormy weather. If this explanation be just, the difference between the quantities collected in both situations will be found greater in the latter than in the former case. This experiment I shall make, and communicate the result to the Academy.

" 6°. That the quantities of rain collected at the top of high mountains, and on plains about half a mile distant from those mountains are nearly equal, but in summer there falls somewhat more on the plains, and in winter somewhat less. *Phil. Transf.* 1771, p. 295. The greater quantity of rain collected in summer on plains appears to me to proceed from the cause just mentioned, the less disturbed state of the atmosphere; but the quantity of rain gained through the influence of this cause is often, in great measure, compensated by that arising from the condensation of fogs formed on the summits of mountains, particularly at night, when neither fog nor rain exist on the plains. But in winter, these mists being much more frequent and denser on the summits of mountains, the quantity of moisture which they deposit is far more considerable.

" 7°. That it rains much more on the western coasts of most parts of Europe, particularly if mountainous, than in the interior parts of those countries, or on the eastern coasts of the Britannic islands.

" The cause of these phenomena is very obvious. Westerly winds are by far the most frequent in most parts of Europe; these flow from the Atlantic which bounds it, and generally convey marine clouds electrified differently from the soil or land over which they flow, as also from that of the higher clouds under which they reign. Hence proceeds their mutual attraction, and thence rain. This effect must take place principally on the western coasts; when they proceed further, this different electrical state must either cease or be diminished. When the coasts are mountainous, these mountains quickly absorb the electric matter contained in the western blasts, and by collision, condense the vapours they contain, first into clouds, and finally into rain. Hence it often happens that westerly winds, particularly in summer, produce no rain, either because they introduce no clouds, or meet with none differently electrified.

" 8°. That in some countries it scarce ever rains.—This arises from local circumstances, as is apparent in the following instances: 1°. It never rains on the plains of Peru from the gulf of Guyaquil, nearly under the equator, up to latitude 23° south, nor is thunder ever heard there, though these plains border on the Pacific Ocean, but they receive a slight dew every night. Bouguer, *fig. de la Terre* XXIII. 2 Ulloa's *Mem.* p. 157. 2 *Phil. Transf.* Abr. 132. Plainly from the following reasons: these plains are entirely sandy, and, consequently, emit very little vapour, being soon parched by the heat that there prevails; consequently, the intermixture of marine vapours can produce

no effect. Again, the clouds in these tracts are elevated to a great height, and are attracted by the electrical agency of the Cordellierres that border on these plains, to their lofty summits, and there produce copious rains; hence also the sandy and extensive deserts of Arabia and Africa are seldom refreshed by rain. 2do. It scarce ever rains in Egypt, particularly in Upper Egypt. Now it is to be observed, that Egypt is so situated betwixt lofty mountains that no wind can enter it without passing over them, but the northerly winds, which issue from the Mediterranean; for a southerly wind must pass over the mountains of Abyssinia; an easterly, over those that intercede between the Red Sea and the Nile, and proceeding from the Deserts of Arabia, can convey little or no vapour; and westerly winds must pass over the Deserts of Africa and Mount Atlas. Now the northerly wind does not begin to blow until the month of June, when Egypt is so scorched as to emit scarce any vapour, and the few clouds it may convey are attracted by the mountains of Abyssinia. Towards the middle of June the inundation of the Nile, it is true, commences, and then, as the northerly wind still continues, perhaps rain might be expected, but little attention being paid to it then, we are not informed whether any falls or not, perhaps the clouds then also pass to the mountains of Abyssinia, whither this wind conveys them, and which they deluge with rain; all other winds deposit their moisture on the reverse of the mountains they pass over." P. 492.

XVII. A Synoptical View of the State of the Weather at Dublin, in the year 1801, is placed at the end of the foregoing essay on the variations of the atmosphere. This Synoptical View contains one observation for each month of the year 1801. The particulars are the highest and lowest altitudes of the barometer, with the days in which they were observed, as also the mean altitude of the same instrument for each month; the mean altitude of the thermometer; the number of rainy days, with the quantity of rain; and, lastly, the number of storms, together with the direction of the wind during the same.

The result for the whole year, which is stated at the bottom of the table, shows that the greatest altitude of the barometer was 30,534 inches; the least 29,35; and the mean 30,032. The mean of the thermometer was $49^{\circ},278$; the number of rainy days was 175. The total quantity of rain was 21,9658 inches, and the number of storms 22.

XVIII. *On determining innumerable Portions of a Sphere, the Solidities and spherical Superficies of which Portions are at the same Time algebraically assignable.* By the Rev. J. Brinkley, A. M. Andrews Prof. of Astr.

The subject of this paper is clearly announced in its title. But of the solution of the problem, and of its demonstration, it

it is not practicable to form any abridgment. A plate, with three diagrams, is prefixed to this paper.

XIX. *On the Choice of Subjects for Tragedy.* By W. Preston, Esq. M. R. I. A.

The principal object of this paper is to explode the idea commonly received with respect to tragical compositions; namely, that the story should not be borrowed from recent events. For this purpose, Mr. P. adduces as examples, the practice of famous ancient authors, and likewise of Shakespeare, who have evidently neglected that rule. Thus, with respect to Shakespeare, he says,

“ Many of his most popular plays are formed on the transactions of *English* history, particularly the conflicts between the houses of *York* and *Lancaster*, which were then fresh in the mind of every body. The tragedy of *Henry the Eighth*, in which the sovereign of *England* is a principal personage, and the divorce and death of his royal consort are introduced, was brought on the stage very near the time when the events happened, and even while the daughter and successor of that monarch was on the throne.” P. 7.

Further on, this author says,

“ Recent events and modern politics may be introduced on the Stage in three different Manners.—Modern events may be selected as the subjects of the Drama—Stories may be taken from ancient history and adapted, on the spur of the occasion, for the express purpose of presenting parallels to recent events, or affording allusions to modern politics; or, lastly, occasion is taken, to introduce reflections of that nature in particular passages: and of these different forms of reference the best writers ancient and modern, as I have said, afford us examples.

“ But the justification of dramatic subjects, which have a political aspect, does not rest merely on example; they may be defended on principle. I will not go so far as to assert, with some critics, that the chief end of poetry is to instruct;—that *Homer*, for instance, wrote his *Iliad*, on purpose, to teach mankind the mischiefs of discord among princes; and his *Odyssey* to prove to them the advantages of staying at home and taking care of their families.—If, dismissing these lofty notions of the end of tragedy, we admit with *Aristotle*, that its object and destination are only to afford that pleasure which results from fictitious terror and pity—την απο ελεου και φοβου δια μιμησεως ηδονην,—in this point of view, the recent date of the transactions, the freshness of the impressions they have excited, the consciousness of the reality of the incidents, of the distress and calamity of the sufferers, for instance, will increase the degree of pity and terror excited by the Drama, as well as the curiosity and interest of the spectators; and thus will augment the power in the stage of communicating pleasure.” P. 9.

XX. *Re-*

XX. *Reflections on the Peculiarities of Style and Manner in the late German Writers, whose Works have appeared in English, and on the Tendency of their Productions.* By W. Preston, Esq. M. R. I. A.

This author commences by saying, that

“ an extraordinary revolution seems to be taking place in the republic of letters, as well as in other states ; and the Muses, in the more southern parts of Europe, appear to be menaced with subjection, if not with extirpation, by invading swarms from the northern hive. That *England* is peculiarly in danger of this fate, appears, from the extraordinary degree of avidity, and almost exclusive attention, with which the public has of late received every coruscation of fancy from the north, however pale and lurid, however deficient in steady light and permanent ardour. It may not be an unentertaining or useless enquiry, to investigate the pretensions of some of the productions of the *German Muse*, which have lately appeared in an English dress.” P. 15.

Mr. Preston’s observation, that the southern parts of Europe appear to be menaced with subjections from the northern hive; is not quite applicable to England and Germany, and a view of the map of Europe will easily inform him of the reason.

For want of the knowledge of the German language, this author does not attempt any accurate examination of the German productions, as they could only come to his notice through an English translation. He acknowledges his having drawn the articles of his poetical belief from Aristotle, and his persuasion, that the Greek tragedy is the most perfect model of dramatic composition. Accordingly he finds, that of the modern writers, those who have been the nearest imitators of the ancients, have approached nearest to perfection. Shakespeare he excepts; observing (p. 17) that *this man’s stupendous and matchless abilities entitle their master to stand alone, and exclude any inference, as they exclude all comparison.*

Mr. P. in the course of his paper, enumerates the good qualities of regular composition, such as regularity of plan, truth and consistency of character, probability of incident, &c. &c. Then he says,

“ I must own it has moved my bile to mark the growth and prevalence of the strange and preposterous partiality for the Gothic productions of the German school. The distempered rage for the gloomy, the horrible, the disconnected, the disproportioned and the improbable.” P. 17.

He then proceeds, with success, to point out, and to descant upon, various peculiar irregularities of certain Dutch and German authors. From all those remarks and invectives, we shall

shall only transcribe the following remarkable passage, with which we shall close our account of Mr. Preston's spirited paper.

"When robbery", he says, "murder, suicide, and every other form of atrocious guilt is clothed by the poet in pompous language, decked with imposing colours, and personified in his heroes and heroines, or ascribed to those characters, which he labours to exhibit as amiable or estimable; and when these enormities are justified, by plausible pretences, and grave arguments, or even panegyrised, as acts of virtue and heroism, in swelling declamation, what must be the effect on the minds of the young and inexperienced! How must such compositions tend, to pollute the minds, and deprave the morality of the rising generation! Look into the *Robbers* and the *Minister of Schiller*, and the play of *Kotzebue* best known by the name of *Lovers' Vows*, and you will find this exemplified in a manner, that implies a systematic and rancorous hostility to virtue, sobriety, decency, and good order. Indeed, some parts of these admitted Dramas may be ranked with the most vicious effusions of the press. In the *Robbers*, the author, that he may make the murderous crew, the associates of his hero, talk in character, fills the dialogue with horrid oaths and imprecations, with blasphemy and ribaldry, worthy of the refuse of a guard house, or a gaol. Nor do the German plays confine the use of oaths and imprecations, the display of profane and impious sentiments, to characters which are meant and professed to be drawn as ferocious and censurable, to robbers and assassins. We find them ascribed to females, nay to females which [whom] the poet announces, as feminine, good, and amiable, and exhibits, as objects of imitation, to their sex. This hurts probability, as a violation, of dramatic decorum, and consistency of character, and of that adherence to the appropriate manners, which the Drama requires. But every man, who has a sense of religion, or a regard to decency and good morals, will find much more weighty objections, to a practice which sports irreverently with the name of God, and leads to irreligion and profanation; and which must be particularly injurious, as holding out to the female world, an example, which I fear is superfluous to many among them, of mannish manners, and bold ferocity." P. 49.

XXI. *Some Account of the Vicar's Cairn, in the County of Armagh; communicated to the Committee of Antiquities in Two Letters, One from Dr. Browne, Senior Fellow of Trinity College, Dublin; the other from the Rev. John Young,*

The Ogham characters, which have alternately been said and denied to exist, seem to be pretty well established by the testimony of Dr. Browne, who observed an inscription, or part of an inscription, in those characters on a stone situated upon a hill about three or four miles from Armagh, which place he visited in the year 1797.

T t

Dr,

Dr. Young, in his account dated October 14, 1799, describes the above-mentioned place in the following words :

“ The immense heap of stones, called the Vicar’s Cairn, lies to the south-east, and at the distance of four miles from Armagh, in the parish of Mullabrack, seems to be much diminished from its original size. During the memory of the oldest men in the neighbourhood, it has been used as the public quarry for the repair of roads ; yet whatever the object of the first builders was, seems now to be entirely unknown, but from its extent it must have been a work of considerable labour, time and expense.—The area is circular, forty-four yards in diameter. In the amassing of this heap, there has not been observed any kind of regularity, except in the stones of the circumference, these (from the present remains) seem to have been placed close to each other, in order to contain the smaller stones of which the Cairn is composed. Those that remain perfect are one yard each above the surface of the ground, and supposed to be as much below it ; they must have been all (when first placed there) equal, or as nearly so, as stones in their natural state could be procured.—The most perfect stone A, which is that bearing the Ogham characters, of which a drawing is given, stands declined in an angle of twenty-five degrees from the perpendicular ; this declination was intended the better to contain the smaller stones.—After the first external row, all regularity was laid aside, the stones were thrown together promiscuously and of different sizes ; they seem to be in general the common stones collected off the fields. Perhaps the delineation of the Ogham characters, with some circumstances, which have lately appeared, relative to the inside of this mass, may assist the antiquary in his research, and enable him to know, at this very remote period, in some degree, what the intention of the original builders had been.” P. 6.

Two plates are prefixed to this paper, one of which exhibits a view of the Vicar’s Cairn, and the other shows the figure of the stone with the Ogham characters.

XXII. *An Account of some ancient Trumpets, dug up in a Bog near Armagh.* By Arthur Browne, Esq. &c.

It appears from the plate which is annexed to this paper, and which contains a delineation of one of those instruments, that this trumpet is of a semicircular form, its curvilinear length is six feet. The mouth piece is one inch in diameter ; the diameter of the other extremity is $3\frac{1}{4}$ inches. These parts are joined together, not by folding, but by rivetting. The account says, that seven of those trumpets were found about the same place ; and tradition adds, that a certain mighty battle once was fought on the same place ; also, that some King of Ulster had his palace not far distant from the same. Mr. Browne conjectures, that this instrument is the Dudag or Skeh, trumpet of brass, mentioned by General Vallancey.

This

This volume contains no supplemental tables, nor adjuncts of any kind, but ends abruptly at the close of the above Paper. We shall continue to pay due attention to the productions of this learned Society.

ART. IV. *The Poetical Register, and Repository for Fugitive Poetry for 1802.* 450 pp. 9s. Rivingtons. 1803.

THIS is the second volume of a very pleasing collection*; and the lovers of poetry will see with satisfaction, that it improves rather than diminishes in its attractions. The judgment which has superintended the choice of poems to be inserted can very seldom be called in question; and the quantity of good writing, in general recently produced, is very honourable to the authors. A slight change of plan is thus announced in the previous Advertisement.

“ Three heads are omitted in this volume, which were inserted in the last. They are those of Ancient Poetry, Notices of Books in the Press, and Poetical Biography. Of these the first has been left out from want of room, and the second as being somewhat of an encroachment on the province of advertisements. The exclusion of the third article requires a more detailed explanation. When the editor adopted the plan of giving biographical sketches of eminent deceased poets, he hoped that he might be able to obtain authentic materials for carrying his purpose into execution. In that hope he has been disappointed. Anecdotes, and even lives, from newspapers, magazines, and other unauthorized, not to say polluted sources, he might have gathered in abundance; but to use these would, according to his ideas, have been at once a fraud upon the public, and an insult to the memory of the dead.” P. v.

It is added, however, that this part of the plan is rather suspended than altogether relinquished. The poetical part of the present collection has only two divisions; *Original Poetry*, and *Fugitive Poetry*; of which we must say, the distinction seems not so clearly marked, but that many poems might be removed from one class to the other respectively, without any impropriety. The first short poem, for instance, by Miss Seward, we should have supposed to belong to the second class. As it is very beautiful, we shall insert it.

“ EVANDER TO EMILLIA.

O! never did thy glowing pen bestow,
To sooth my soul's inevitable woe,

33.

* For an account of the first, see vol. xx. p. 171.

So much, by generous, trusting Faith inspir'd,
 So much, by ardent, banish'd Love desir'd,
 Free from the cold alloy of doubts, and fears,
 And all the fallying drops of jealous tears,
 Since first our eyes the conscious glances cast,
 That met,—dissolv'd,—and *blended* as they pass'd.

The precious tenderness these lines impart
 Falls on my sick, alarm'd, and longing heart,
 Like dews on flowers by sultry noon-beams dry,
 Like balmy sleep on Labour's closing eye.

But this long absence!—countless are its pains,
 Sprung from the thought how fast our Being wanes;
 How *short* its span!—that weeks and months must roll
 On towards Existence' dark and final goal,
 Ere Time the ravish'd happiness restores
 To pass together *some* of those *few* hours,
 Forming the short, irrevocable day,
 That stays for none, and fleets so *swift* away." P. 3.

The insertion of the very capital prize poem of Mr. R. Heber, on Palestine, which before had only been privately printed, stamps a considerable value upon this volume. They who have not yet seen it may estimate its merit from the following specimen, taken from its conclusion. After speaking of the Crusades and the prowess of British heroes, the poet proceeds thus.

" Ye fainted spirits of the warrior dead,
 Whose giant force Britannia's armies led!
 Whose bickering falchions, foremost in the fight,
 Still pour'd confusion on the Soldan's might;
 Lords of the biting axe and beamy spear,
 Wide-conquering Edward, lion Richard, hear!—
 At Albion's call your crested pride resume,
 And burst the marble slumbers of the tomb!
 Your sons behold, in arm, in heart the same,
 Still press the footsteps of parental fame,
 To Salem still their generous aid supply,
 And pluck the palm of Syrian chivalry!

" * All the British nations served under the same banner.

Sono gl' Inglese sagittari ed hanno
 Gente con lor, ch'è più vicina al polo:
 Questi de l'alte selve insuti manda
 La divisa dal mondo, ultima Irlanda.

Tasso, *Gierusal. Cant. I. 44.*

Ireland and Scotland, it is scarcely necessary to observe, were synonymous.

" + The axe of Richard was very famous. See Warton's *Hist. of Engl. Poetry*, L. 155."

When

When he, from towery Malta's yielding isle,
 And the green waters of reluctant Nile,
 Th' Apostate Chief,—from Misraim's subject shore
 To Acre's walls his trophied banners bore;
 When the pale desert mark'd his proud array,
 And Desolation hop'd an ampler sway;
 What hero then triumphant Gaul dismay'd?
 What arm repell'd the victor Renegade?
 Britannia's champion!—bath'd in hostile blood,
 High on the breach the dauntless SAMAN stood:
 Admiring Asia saw the unequal fight,—
 E'en the pale crescent bless'd the Christian's might.
 Oh day of death! oh thirst, beyond controul,
 Of crimson conquest in the Invader's soul!
 The slain, yet warm, by social footsteps trod,
 O'er the red moat supply'd a panting road;
 O'er the red moat our conquering thunders flew,
 And loftier still the grisly rampire grew.
 While proudly glow'd above the rescued tower
 The wavy cross that mark'd Britannia's power.

Yet still destruction sweeps the lonely plain,
 And heroes lift the generous sword in vain.
 Still o'er her sky the clouds of anger roll,
 And God's revenge hangs heavy on her soul.
 Yet shall she rise;—but not by war restor'd,
 Not built in murder,—planted by the sword.
 Yes, Salem, thou shalt rise: thy father's aid
 Shall heal the wound his chastening hand has made;
 Shall judge the proud oppressor's ruthless sway,
 And burst his brazen bonds, and cast his cords away*.
 Then on your tops shall deathless verdure spring;
 Break forth, ye mountains, and ye vallies, sing!
 No more your thirsty rocks shall frown forlorn,
 The unbeliever's jest, the heathen's scorn;
 The sultry sands shall tenfold harvests yield,
 And a new Eden deck the thorny field.
 E'en now, perhaps, wide waving o'er the land,
 The mighty angel lifts his golden wand†;
 Courts the bright vision of descending powers‡,
 Tells every gate, and measures every tower;

* * Psalm ii. 3; cvii. 16.

† † I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the heathen."—"And they shall say, This land that was desolate is become like the garden of Eden," &c. Ezek. xxvi.

‡ † Ezek. xl.

§ That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Rev. xxi. 10."

And chides the tardy seals that yet detain
 Thy Lion, Judah, from his destin'd reign.
 And who is He, the vast, the awful form*,
 Girt with the whirlwind, sandal'd with the storm?
 A western cloud around his limbs is spread,
 His crown a rainbow, and a sun his head,
 To highest heaven he lifts his kingly hand,
 And treads at once the ocean and the land:
 And hark! his voice amid the thunder's roar,
 His dreadful voice, that time shall be no more!

Lo! cherub hands the golden courts prepare,
 Lo! thrones are set, and every saint is theret;
 Earth's utmost bounds confess their awful sway,
 The mountains worship, and the isles obey;
 Nor sun nor moon they need,—nor day, nor night;—
 God is their temple, and the Lamb their light.
 And shall not Israel's sons exulting come,
 Hail the glad beam, and claim their ancient home?
 On David's throne shall David's offspring reign,
 And the dry bones be warm with life again.
 Hark! white-rob'd crowds their deep hosannas raise,
 And the hoarse flood repeats the sound of praise;
 Ten thousand harps attune the mystic song,
 Ten thousand thousand saints the strain prolong;—
 "Worthy the Lamb! omnipotent to save,
 "Who died, who lives, triumphant o'er the grave!" P. 189.

The following poem, on a very melancholy subject, does great honour to the female pen from which it proceeded.

"THE FALL OF SWITZERLAND. BY MISS BANNERMAN.

"Ye mountain forests proudly wave,
 Your shades have nurs'd the good, the brave,
 And stretch'd o'er many a patriot grave
 Its solitary canopy.

"Ages have roll'd, and suns gone down,
 Helvetia, o'er thy high renown,
 Since Freedom spurn'd all other crown
 Than Nature's hoary diadem.

* Rev. x.

+ Ibid. xx.

"† And I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 22.

"§ Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live."—"Then he said unto me, Son of man, these bones are the whole house of Israel." Ezek. xxxvii."

† Hile,

" Hide, Valour, now thy blighted fame!
When o'er thy cliffs the Spoiler came,
With banners red, and arms of flame,
And clarions shouting hollowly ;

" Then o'er thy glacier-summits cold
The trumpet-knell of Freedom toll'd !
Where glory now thy chiefs of old
To stem the tide of slavery ?

" Victor so long—to arms ! to arms !
Hands that the pulse of Freedom warms !
Again thro' carnage and alarms
Unfurl the flag of victory.—

" Ye patriot legions, charge—repel—
Fall freemen as your fathers fell !
Here shall your blood's impetuous swell
Proclaim your glorious ancestry !

" —Victor no more!—yield, Valour, yield
Thy sacred arms and shatter'd shield,
And humbled on thy chosen field,
Await the chains of tyranny.—

" —Master of Fate!—Thy laurels hide,
No glory beams where Freedom died :
Tear from the Gallic standards wide
The insulted crest of Liberty,—

" Beneath that sign, in ages rude,
Hath many a band of freemen stood,
O'er hills of ice and fields of blood,
To charge the invading ravager !

" They fought—they fell—ye sons of fame,
You blush not for your country's shame ;
Could not your deeds and victor name
Redeem her holy solitudes ?

" What echoing plain, what mountain hoar,
Heard not your storm of battle roar ?—
That trump is hush'd—to sound no more,
That led the free to victory !

" Yet, Freedom, o'er thy lost abode,
Which many a godlike foot hath trod,
What heart shall trace thy trophied road,
Nor burn to 'venge thy destiny !" P. 56.

We cannot undertake to enumerate the names which are here distinguished by very excellent compositions; many are already well known to the public, and many others will inevitably become so by the testimony of this volume.

ART. V. *A Companion and useful Guide to the Beauties in the Western Highlands of Scotland, and in the Hebrides; to which is added, a Description of Part of the main Land of Scotland, and of the Isles of Mull, Ulva, Staffa, I-Columbkil, Tirii, Coll, Eigg, Skye, Raza, and Scalpa. By the Hon. Mrs. Murray, of Kensington. Vol. II. 7s. Nicol. 1803.*

THE former volume published by this lively and entertaining traveller was noticed by us, with just commendation, in our fourteenth volume, p. 400. We have no doubt, that many succeeding visitors of these interesting parts of the British dominions have found it both an agreeable companion and useful guide. The author has in consequence been induced again to exercise her pen in the description of the Western Highlands, but more particularly of the Hebrides. The minuteness with which she represents the distances of the different places, the most eligible means of travelling, the good and indifferent inns, the principal objects of curiosity, render this one of the most convenient and pleasant books of the kind that we ever saw. Many curious anecdotes are interspersed, and traditionary tales, related in a sprightly manner, one or two of which we transcribe.

“ A pretty composition, though not of Ossian's harp, I heard in the west Highlands, translated into English from the Gaelic or Erse language.

“ A powerful chieftain had three handsome daughters, but the charms of the youngest greatly surpassed those of her sisters. Kings, heroes, and chieftains adored her, and sought her fair hand; but not one of them could find the way to her heart. She was the delight of her parents, but her superior beauty created in the bosoms of her envious sisters, a deadly hatred.

“ Every day brought new suitors to the lovely fair one, who as daily slighted and refused their offers of love and treasures.

“ Tired with the entreaties of her lovers, and parents, and tormented by the unjust malice of her sisters, she wandered from home, bending her steps to the ocean.

“ On a rock she reclined, her mind absorbed in thought. A sweet sleep soon closed her eyes, and when she awoke she found herself in a paradise, with a youth at her feet, whose form was Cupid's, and whose tongue breathed the accents of love.

“ The ice round her heart was dissolved, and she became the wife of the lord of the paradisiacal region.

“ Four years she lived in delight, and produced three children. Her fond indulgent husband left not a wish she could form, ungratified, save one. It was the knowledge of his name and quality. If any inquiry for this end was made, he told her, it would inevitably put an end to
their

their bliss, as he should then be obliged to leave her for ever. The soul fiend curiosity, ever ready to seize his prey, entered her bosom, and so strongly did his pungent suggestions work in her mind, that in an unguarded moment she asked her doating husband the fatal questions. He darted from her arms, and like lightning flashed from her view.

“ Her mind distracted and her hair dishevelled, she in despair, with her three children, issued from her palace and wandered she knew not whither, in search of all she held dear.

“ Each successive night while she slept, a child was stolen from her, which threw her into a state of distraction. In her extreme distress she met a benign being, who to sooth her and to dry up her tears, presented her with the following gifts: a pair of shoes which would carry her whither so ever she wished; thread, needle, and scissors, that would cut out and make of themselves whatever she desired; a comb which would produce from her hair jewels at pleasure.

“ The same benevolent being cautioned her not to suffer herself to be seen by her husband; and also informed her, it was necessary that her feet should touch the lower bar of a ladder which he would place on a lake, before those of her husband quitted the upper bar; otherwise the ladder would sink into the lake.

“ With the magical shoes she followed her husband to the lake, whereon she saw him place the ladder, which he began to ascend. She concealed herself, as she had been advised, from his view, till he had nearly reached the top of the ladder, she then sprang upon the lowermost bar of it, and ascended. When she quitted the ladder it sank in the lake, and she found herself on a beautiful plain, whereon at some distance she beheld a shining city, into which she saw her husband enter. She advanced to the gates which were shut, but after waiting awhile, she gained admittance.

“ One day when she was walking in the streets to see the king pass by, she in him recognised her husband, and she learnt that he was become the spouse of the queen of the beautiful shining city.

“ Without the queen's consent, she was informed, she had no chance of getting an audience of the king; she therefore determined, in order to obtain her heart's desire, to make use of her shoes to carry her into the presence of the queen, whose astonishment was great, at the sight of a stranger standing before her without any introduction, or apparent means of entering her apartment.

“ The stranger implored forgiveness, and informed the queen of the virtue of her shoes, which had procured her the honour of standing in her presence. That she came to crave a boon, the permission of passing one night in the king's apartment.

“ The queen's permission for so doing, could be purchased by no less a sacrifice than the wonderful shoes, which in the morning should be delivered to her majesty.

“ The long wished-for night at length arrived, and the stranger received a clew by which to find the king's apartment. The labyrinth to it was intricate, but the splendour of it at last announced it to be that of the king. With trembling steps she approached the couch of her

her husband. Alas! he slept a death-like sleep, and the dawn of day returned without a possibility of awakening him.

"In despair the stranger again stood before the queen, and gave up her magical shoes; and for another chance of speaking to the king she promised to relinquish her thread, needle, and scissors.

"The second night proved as unsuccessful as the first; but as she was reluctantly repalling the labyrinth, to her astonishment and joy she met a lovely child, whom her heart acknowledged before her eyes convinced her she was her own. The child knew the cause of her mother's dejection and disappointment, and commiserated her wretched state. She informed her, the queen had administered a draught to the king, which operated a death-like sleep upon him; and added, that she was the agent the queen made use of, to give the potion to the unsuspecting king. The parent soon overcame the child's scruples, which arose from a dread of the queen's vengeance, if she omitted the sleepy drug in the king's next night's draught.

"The stranger again stood before the queen, delivered up her curious thread, needle, and scissors, and then told her majesty she would purchase one more night's trial with the loss of her invaluable comb.

"That fortunate night crowned her bliss: the king received and acknowledged her; and the spell which caused her misery was broken. The magician, who had assumed the form of the queen, seeing her power destroyed by a superior agency, vanished, leaving the happy reunited pair to reign in peace over the beautiful shining city." P. 241.

This tale apparently owes its origin to the well-known fable of Cupid and Psyche. The following cannot be read without interest.

"Every length of the boat brought us something new to admire; but when I came to the point called Bein-an-Gore, (peak of Godfrey,) I was lost in admiration. The height of the peak, and the formation of the rocks, from the top to the bottom, many of them columnar, amazed and delighted me. The seamen lay on their oars while I gazed; and they were almost as much astonished at my raptures, as I was at the wonderful appearance of Bein-an-Gore. What a leap, thought I, was that of Godfrey!

"In ages past, the M'Leans of Loch Buy were absolute monarchs of the south side of Mull, and in those days hunting deer was their amusement and support.

"Loch Buy commanded a great chase, and gave strict charge to an attendant named Gore, (Godfrey) not to suffer a stag to escape through a certain pass, and at the same time declared, if such a thing did happen, Gore should forfeit his life.

"Gore took his station, but notwithstanding all his caution, some deer forced the pass, and made their escape.

"Gore did not lose his life, but he was ignominiously chastised in the presence of the chieftain, and his assembled clan, on the summit of the peak.

"The proud Highland blood of Gore boiled at the indignity he had sustained in the face of his chief and clan. Death, in his opinion, would

would have been honourable, but the sting of disgrace was more than he could bear.

"Young and old were assembled to see the chase, and poor Gore's shameful chastisement. Amongst the rest was a nurse, with the infant son of the chief in her arms. Gore watched his opportunity, snatched Loch Buy's child from the arms of his nurse, and with him in his hand leaped amongst the rocks of the peak to a shelf far below the astonished spectators. Gore came safely upon his feet, with the babe in his hand, and there held his victim in triumph. Rewards and honours were offered; tears and entreaties were poured forth by the distracted parents to Gore, to save and restore their only son. At length he seemed to relent, and declared if Loch Buy was brought within his sight, and chastised in the same ignominious manner he had been, he should be satisfied.

"The parent, for the sake of his child, readily submitted to be treated precisely as Gore had been, and then required the restoration of his son; Gore, with a smile of triumph and contempt, raised the child in his hand at arms length in the air, and with a shout threw himself over the peak. Both Gore and the child were dashed in pieces long before they reached the sea.

"Such deeds wear the resemblance of fable; but those who are well acquainted with the life and manners of remote Highlanders before the year 1745, will not think them wholly incredible." P. 258.

The writer's powers of description are displayed with considerable effect in her account of the Isle of Staffa, and the celebrated Cave of Fingal, and not less so in her narrative of her journey to I-Ona. On all occasions, we discern marks of a very active mind undismayed by difficulties and dangers. We cannot part with our pleasing companion and guide without transcribing one more anecdote.

"At present most of the inhabitants of Kintail are Protestants; formerly they were Roman Catholics. A plain tale of a Protestant peasant of other days, pleased me when I heard it related, I will therefore here insert it.

"He was tenant to a Roman Catholic nobleman, and being grievously oppressed, he in consequence had arrears to a considerable amount with his landlord. The farmer applied to his lordship's under factor, or steward, to intercede for him, and procure him some redress. He promised the honest man to speak to his lord in his favour, but he did no such thing. The farmer then addressed the superior factor, beseeching him to petition his lord for him. He too promised fairly, but did not perform. The man in despair, at last took courage, appeared before the lord himself, and told him his simple tale. The lord had pity on him, and gave him a discharge in full for all he owed him, and even condescended to accompany the peasant through a great hall, on the walls of which hung the pictures of saints and martyrs. His lord asked him if he knew whose pictures those were. "No." They are the representatives of saints, to whom I pray that they will intercede for me with the great lord of all, to forgive me my sins. "But why

why not pray to the great lord of all yourself?" Oh! that would be too great a presumption; it is far better to have such mediators as saints, between God and man. "I do not think so, my lord, and I will prove it too. I first applied to Little Sandy, your under factor, to intercede with you for me: he did it not. I then addressed Muckle Sandy, the other factor: he too promised, but did nothing; then *all at once* I applied to yourself, my lord, and you have forgiven me every thing." P. 424.

We are still of opinion that a map, though of slight execution, would render this a more perfect work; but as it is, few will choose to visit the places which are here described without it. The same vivacity is preserved throughout; and the narrative is invariably communicated in a tone of cheerfulness and good humour, which would induce us, if we could find time for rambling, to entertain the wish of making the same delightful tour, not only with the writer's book, but with the writer herself. We understand that since this book was published, the author's name is changed to Aust.

ART. VI. *Original Precedents in Conveyancing. Selected from the Manuscript Collection of the late John Joseph Powell, Esq. Author of the Law of Mortgages, Wills, and other valuable Law Treatises: revised and corrected: with Notes and Remarks, explanatory of the Nature and Efficacy of the several Deeds and other Assurances contained in the Collection. By Charles Barton, of the Inner-Temple, Esq. Six Volumes. 8vo. 3l. 3s. Clarke and Sons. 1802.*

IT is stated in the Advertisement prefixed to this work, that this collection of Precedents was purchased by the publishers from the late Mr. Powell's executrix, and that no doubt can be reasonably entertained of its authenticity. It is further observed,

"but as the conveyancer will be but feebly prepared to secure the interests of his client by an acquaintance with the forms alone of deeds, without a knowledge of the principles upon which they are constructed, and the objects they are respectively calculated to effectuate, the editor has introduced essays, or elementary dissertations on the nature and use of the different species of assurances, contained in the collection; and subjoined occasional notes and remarks explaining the effect and operation of the several stipulations contained in them; together with references to such books and cases where any further information which the student may be desirous of acquiring upon the subject, may be most readily obtained."

It is much to the honour of conveyancing, that its formula language is seldom, if ever, varied by fanciful and unnecessary innovation. The present collection embraces all the usual forms by which property is changed, or the possession of it regulated. We have not examined how far they are borrowed from the antecedent publications of Horfeman, Wood, and their predecessors. Mr. Powell enjoyed considerable practice in this branch of the profession; and his labours being the most modern, are likely to prove the most useful. The Essays (as they are called by the author) prefixed to the different kinds of assurances, are very short, and, consequently, superficial. They seem, however, to convey all that was designed by the editor, and may be of some use to the attorney or student, in keeping him awake to the general principles upon which each conveyance is founded. Mr. Barton has designed a full and comprehensive treatise upon the subject of conveyancing, part of which is already published; and is noticed in the ensuing article.

ART. VII. *Elements of Conveyancing: to which are prefixed, an Essay on the Rise, Progress, and present State of that Science; and cursory Remarks on its Study and Practice. Three Volumes. 8vo. Clarke and Sons. Vol. I. 1802; II. and III. 1803.*

THIS extensive work not being completed, it would be a departure from the general rule we have prescribed to ourselves, to enter into a full examination of its merits. It is, however, but fair to notice the outline and progress of such an extended and expensive undertaking. Mr. Barton states in his Prospectus of Conveyancing, prefixed to the first volume, that he has divided his subject into five Books. The first treats of the several species of real property, their natures and incidents. The second, of the estates and interests which may be had in real property, with some of the chief incidents attending their enjoyment. In the third, Mr. B. examines the injuries of which estates and interests in real property are susceptible, with the means of redressing them. He is to discuss, in the fourth Book, the manner of transferring estates and interests in real property, from one person to another, by voluntary alienation; and is to conclude, by a fifth Book, on the mode of transmission and descent of real property, on the involuntary dereliction or the decease of the proprietor." This is a full and comprehensive view of the entire law respecting landed

landed property; and if the great mass of materials for such a work are judiciously arranged, and a proper use made of several valuable treatises upon detached parts of the subject, it will prove of great utility to the profession. The author has, in the progress of his publication, departed, in some measure, from the arrangement which he had laid down in his Prospectus, and we doubt not for valid reasons. He has published no further than to the end of Part II. of Book II. so that a great deal remains to be done, before he arrives at that limit which he has set to himself. We make no doubt that Mr. Barton will duly digest his materials as he proceeds. His preliminary, and (as he properly calls them) cursory remarks on the study and practice of conveyancing, bear the manifest marks of precipitate publication, and are unworthy of the rest of his book. We make this observation, lest the profession should judge of the whole by this part, and neglect to give liberal encouragement to a work, which cannot be carried on without great anxiety and pecuniary expence to the author.

ART. VIII. *Practical Observations on the Treatment of Strictures in the Urethra, and in the Œsophagus. By Everard Home, Esq. F. R. S. Vol. II. 8vo. 424 pp. Johnson. 1803.*

IN the first volume of this work (for an account of which, see Brit. Crit. vol. vii. p. 446) the author's attention was directed to the ordinary cases of stricture, and to the description of his new mode of treating them. In the present volume he prosecutes the subject, by explaining the several varieties of this complaint, together with such complicated cases as have occurred to him since the publication of the former volume. While he is thus affording materials for the assistance of those surgeons whose anatomical education and professional acquirements qualify them for following his mode of treatment, he wishes to deter others, who, from a want of these advantages, are not adequate to the task; and who may be led, by a temerity (he observes) too often attendant upon ignorance, to use more violence than the parts will bear, and increase the sufferings of the patient, at the same time that they are throwing a discredit on the practice it was their intention to support.

He does not think it necessary to notice in general the publications wherein his observations on this subject have been opposed; but Mr. Benjamin Bell having stated, in his work

on the venereal disease, that he considered the practice recommended by this author as attended with danger, and not likely often to answer the purpose, Mr. Home has thought proper to publish a correspondence which passed between him and that gentleman, relative to a case of stricture in the urethra, attended with a variety of distressing symptoms, which was cured by Mr. H.'s method of applying the caustic bougie, after every effort of Mr. Bell's had failed. The evidence (the author observes) against Mr. Bell's opinion is the stronger, as the patient, in whom this mode of treatment was so successfully adopted, continues to live in Mr. B.'s own neighbourhood.

After pointing out the necessity of anatomical skill and manual dexterity in the surgeon who undertakes to apply the bougie armed with a caustic, the author deduces the following conclusions, formed during a period of eight years, upon a very extensive series of observations. That this mode of treating strictures

"does not dispose the parts to take on any other disease, is sufficiently established, as there is no one instance within my observation in which that has been the case.

"That the parts recover themselves after the use of caustic, and acquire the natural smooth surface they originally possessed in common with the rest of the urethra, is also completely ascertained.

"That removing the strictures restores the parts to all their natural functions." P. 21.

"These", he adds, "are the essential points which could not be determined by any reasoning, and were therefore only to be ascertained by experience."

It is a remarkable fact, that strictures in the urethra are more difficult to cure in gouty habits; and that, when the complaint has in appearance been completely removed, the symptoms have all returned with the next attack of the gout.

These are some of the most material points in the general observations contained in the first Chapter. The other Chapters treat of the various affections of the urethra, and some other parts, *specialiter*, and the several descriptions and observations are accompanied by cases. For the rich store of instruction contained in these details, we must refer the professional reader to the work itself, as we cannot undertake to do more than enumerate the leading titles of each Chapter. The author considers in Chap. II. those affections of the urethra which have been mistaken for strictures, and treated as such; in Chap. III. strictures which require an unusual number of applications of the armed bougie; in Chap. IV. the effects of long continuance of strictures in the urethra upon the bladder; in Chap. V. strictures brought on by onanism; in Chap. VI. strictures

strictures brought on by accidental violence on the perinæum; in Chap. VII. strictures produced by inflammation in the lacunæ of the anterior part of the urethra; in Chap. VIII. strictures producing other diseases; in Chap. IX. stricture in the urethra accompanied with a stone in the kidney, which kept up symptoms of irritation in the bladder after the stricture was removed; in Chap. X. strictures to which the caustic has been applied, rendered more easily dilated by the common bougie; in Chap. XI. false passages formed by the use of the caustic; in Chap. XII. cases in which suppression of urine in consequence of stricture has been so long continued, as to require the operation of puncturing the bladder; and, in the XIIIth, and last Chapter, he considers the treatment of strictures in the œsophagus. This affection of the œsophagus is illustrated by a plate, which exhibits an internal view of the fauces and œsophagus, and of a stricture behind the cricoid cartilage, the place where such strictures usually occur.

This work cannot fail to add to the high reputation which the author has heretofore acquired, both as a writer and a practitioner; as a writer, for the perspicuity of style; and as a practitioner, for the judgment and experience displayed in the observations and cases he has brought forward. To have discovered a new and generally successful method of treating a most obstinate and afflicting disorder, is certainly no common merit; but even this merit is greatly enhanced, by the very liberal and unreserved manner in which the practice itself is communicated and explained to the public. Invariable success is not to be expected from this or any other remedy; but the most satisfactory proofs are adduced of cures performed by it in many cases, after other methods had failed. We cannot therefore do otherwise than recommend Mr. Home's book to that numerous class of the faculty (the practitioners in surgery) for whose use it is intended.

ART. IX. *Facts and Illustrations relative to the Military Preparations carried on in France, in the Interval between the Conclusion of the Treaty of Amiens and the Commencement of the present War. From the French of Sir Francis D'Ivernois.* 8vo. 66 pp. 2s. 6d. Hatchard. 1804.

THE writings of Sir F. D'Ivernois, whether we consider the objects which they have in view, or the ability displayed in them, never fail to deserve the public attention. In the present instance we agree with the translator, that "this pamphlet .

pamphlet exhibits a very important part of the question between this country and France in a clearer light than any other publication or argument we have seen". We will therefore give as full an account as our limits will permit of this work; in which the translator informs us, he has "varied the form of expression wherever he thought that the original was particularly adapted to continental readers, and that a variation would be better suited to those of England."

The author, in the beginning of this pamphlet, adverts to the mutual charges brought against each other by the contending parties, "of having concluded the treaty of Amiens without any real desire of establishing a permanent peace"; and, "in order to ascertain on which side justice lies", proposes "to enquire into their comparative states of warlike preparation"; justly inferring, that if one of the two powers shall appear to "have made a reduction of one half of her forces, while the other gradually doubled her's, no impartial person will hesitate to make his decision in favour of the former".

The proofs by which he establishes this fact are, the public and authentic documents of both governments; by which it appears, as to Great Britain, that

"notwithstanding so many causes (which the author enumerates) co-operated to limit the reduction of the national force, the number of soldiers, which at the end of the last campaign had been 250,000, was reduced, in the brief space of nine months, to 128,809; and in that reduction were included 8645 foreign troops, whom it has not since been possible to recover."

As to the navy, the number of sailors had been successively reduced from 130,000 to 50,000; and Mr. Addington "had even signified, that it might soon be further reduced to 30,000". "France, on the contrary", says the author, "made two augmentations to her army of 120,000 men each; and added to her navy the greater part of the sailors who had been made prisoners during the war." Sir F. is of opinion, and we think justly, that notwithstanding the extensive conquests made by France, Bonaparte might have safely returned to the ancient peace establishment, a measure which was very powerfully recommended by several circumstances in the state of France. But, at all events, it would have been sufficient to revive and augment the old militia to 100,000 men, or to have made in his troops of the line an addition equivalent to the population of the conquered countries. He then shows, from the statement of Daru (the Consul's Reporter),

"1st, that in each of the years 1802, 1803, and 1804, the Consul would have at his disposal 120,000 recruits; andly, that this an-

U u

nal

annual levy would afterwards be limited to the number necessary for renewing, by a fifth part every year, this body of 450,000 men; 3dly, that at the end of five years, besides these 450,000 actually in arms, all those who had served in this conscription, and obtained their discharge, would still remain under the command of the government, if not as conscripts, at least under the denomination of *requisitionnaires*; so that by the year 1807, the *pacifique* Bonaparte would be able to collect, at the shortest notice, from 800 to 900 thousand men, perfectly trained and disciplined, without including half a million of conscripts not actually enrolled, but constantly liable to be so for service as an *arrière garde*." P. 20.

Sir Francis dilates further upon this topic, and shows, that these circumstances, together with the conversation which Bonaparte had with Lord Whitworth, and his threat of invasion at the head of 480,000 men, were fully sufficient to justify the subsequent message of the King, and the precautionary measures of the British Government. He also points out, from the French budgets for 1801, 1802, and 1803, the progressive increase in their naval expenditure; and thence clearly proves, that the Consul's naval armaments could not be, as he alledged they were, purely *ideal*. It is to be wished, not only that foreigners (for whom this treatise seems chiefly to have been composed) but that all the speakers and writers against the late administration would have the goodness to peruse this part of the work, and then say, whether the Message to Parliament in March 1803 was founded or not in false pretences, and indeed whether (all circumstances considered) it could have been safely delayed.

So important are the statements, and (to us) so convincing are the arguments in this work, that we scarcely know which to select as most material; but none appears to us more striking than the author's answer to Bonaparte's boast, that "*he was taken by surprise*".

"It seems then", says Sir Francis D'Ivernois, "he would have it believed, that *he was taken by surprise*; he, who eighteen months before the rupture had raised the expences of his peace-establishment to sixty-three millions of livres beyond those of the last year of the war—He, who in eleven months of peace had established by law a levy of recruits, just four times as numerous as the army which, in the year 1800, had overrun Germany, and reconquered the whole of Italy.

"*He makes a merit of being taken by surprise*—he who, before he was apprized of the message which called forth this modest declaration, had boasted to Lord Whitworth, that he had provided against every event which could occur, and was prepared for the worst; *that he could, at a moment's notice, complete his army, to the number of four hundred and eighty thousand men.*

Omnia præcepi atque animo mecum ante peregi.

"He states it to be his highest glory that he was taken by surprise; he, who so very few days before had, with honest pride, proclaimed, that in the present day, England single-banded was unable to contend with France.

"He was taken by surprise.—He who, immediately after he had, by the instrumentality of his creature Regnault, recorded this memorable expression in the archives of the legislators, at the moment of their adjournment, addressed to them, through the same man, the following expressions, at least equally memorable.

"You, legislators, will not fail to promote, in your respective neighbourhoods, the publication of the fact, which has already been made known here. Let all the inhabitants of the country be apprized, that the ensuing campaign will [not] require the imposition of any new tax. The taxes voted for the peace-establishment will answer all the calls of war."

"So that, at last, we find the damning proof, that Bonaparte was taken by surprise, is that the force, which he had kept up under the name of a peace-establishment, was fully calculated to meet all the demands of war." P. 36.

The author proceeds to remark on the singular item in the Consular Ways and Means, entitled *recettes extérieures*, that is to say, "the contributions or the plunder of foreign countries", he thinks, that

"this need of external receipts is, in reality, one of the chief causes of the renewal of the war; nor has it frustrated the expectation which Bonaparte formed of it. His external receipts of 20 millions are already raised to about 200 millions".

Sir Francis here alludes to the circumstance of his having warned the allies, and the neighbours of France,

"that the deficit, which the Consular Government took so much pains to conceal, threatened the peace of Europe with new troubles and disorders; and that, if the Consul did not bring back his army and navy to the old peace-establishment, he must be driven again, whether he would or not, to a state of war".

He sums up his remarks on this topic by setting forth the documents, which prove, 1st, that while Great Britain reduced her army and navy to less than one half of the war establishment, Bonaparte exerted his utmost endeavours to double his; 2dly, that "while Great Britain diminished her expences, Bonaparte increased his, in the proportion of the tables annexed thereto"; which amply verify the author's assertions. He admits, however, (which accounts for the studied delays of the French Government in bringing the negotiation to an issue) that the military preparations were not in such a state of forwardness as the Consul would have had us believe. As to his navy, Sir Francis states, that extraordinary movements were going on in his dock-yards, if not in his ports. He observes, therefore, that Bonaparte

"has no one but himself to blame, if his own exaggerated representations excited the alarm of the English ministry at *ideal armaments*; if, by his premature threats, he induced them to take precautionary measures of defence before he had completed his preparations for attack; and if, by taking him at his word when he threw out his first defiance, they have (as circumstances seem to prove) disconcerted his projects and gained a march upon him." "If this", he adds, "be what he means when he complains of being *taken by surprise*, let him make the most of his complaint."

An explanation of the Consul's views, stating for what reasons he probably wished "to prolong the suspension of hostilities", and how that wish was defeated by his intemperance, violence, and inordinate vanity, concludes this perspicuous and able tract; a publication, which adds to the many obligations its author has conferred on this kingdom, and indeed on Europe in general, by frequently exposing the designs, and refuting the pretences, of the common enemy.

Subjoined is an enumeration of no less than thirteen provocations given, since the peace of Amiens, by the Government of France to that of Great Britain, intended as the outline of a treatise on the causes of the present war, which, we trust, will shortly appear*.

ART. X. *General Biography; or Lives, Critical and Historical, of the most eminent Persons, of all Ages, Countries, Conditions, and Professions, arranged according to alphabetical Order. Composed by John Aikin, M. D. and Others. Vols. II. III. and IV. 2015 pp. 4l. 14s. 6d. Johnson, &c. 1801-3.*

IN our Review for December, 1799, we announced the appearance of the first volume of this work, detailed the plan of the writers at some length, and endeavoured to encourage them, by expressing a hope that, with equal diligence and impartiality, their labours might not go unrewarded. Three volumes more, extending to the end of letter G, are now before us; and, if we have been guilty of any delay in noticing them, the variety of their contents must form our apology, as well as the necessity imposed on us, of examining with some attention a work which may have no inconsiderable influence in directing the taste and principles of a future generation.

* The title of the pamphlet, from which the present is translated, is, "*Immenses Preparatifs de Guerre qui eurent lieu en France d'abord après le Traité d'Amiens. Fragment d'un exposé Historique*", &c.

Aware of the many difficulties which attend the commencement of a collection of this description, we were unwilling to check the ardour of its editor, by interposing any opinions of our own until the plan should be more fully developed, especially as the first volume afforded many promising appearances of impartiality and judgment. Nor in the larger portion now before us do we find much reason to repent of our inclination to encourage it; although, for obvious reasons, we must now wave all delicacy, in pointing out some material objections; and in discussing some questions, relating to the general conduct of the work, which, after all, the editor's candour will probably construe into an amicable difference of opinion.

At the close of our former Article, we had to notice the death of Dr. Enfield, who was Dr. Aikin's coadjutor in vol. i. and whose "candour and moderation" are very justly praised in the account of his life given in vol. iv. In consequence of this loss, we find, in vol. ii. Mr. Nicholson associated with the editor (the gentleman who, if we mistake not, had some share in vol. i. and was the author of the well-written account of Sir Richard Arkwright, which we exhibited as a specimen.) In vol. iii. the Rev. Thomas Morgan is said to "fill the theological and philosophical department"; and to these names, in vol. iv. is added that of Mr. William Johnston, a gentleman unknown to us, whose labours, however, are wholly confined to translations from German biographies, or necrologies. Dr. Aikin still continues to be the principal writer, particularly of all those lives that are connected with questions of taste, or require literary criticism; and we know few men by whom this department could be filled with more elegance, candour, or sensibility. As proofs that we do not overrate his talents, we would appeal to the lives of Dr. Bathurst, Baxter, Bayle, Bernini, Blackmore, Boileau, Boerhaave, Bonnet, Brown (Dr. John), Buffon, Burns, Chatterton, Cook, (Capt.) Demosthenes, Donne, Fenelon, Fielding, Goldsmith, and many others; lives remarkable for neatness and perspicuity of narrative, and discrimination of character. In the specimens here introduced, we shall confine ourselves to the latter; in which, whatever opinion other men of taste may entertain, it will be seen that Dr. A. neither servilely follows established prejudices, nor subscribes to indiscriminate censure. These extracts will afford our readers a better idea of the entertainment they have to expect, than if we were to copy whole lives, the facts in which were to be found in other works of a similar kind.

SIR RICHARD BLACKMORE.

"It would be very useless to give an account, or even a list, of a number of works now totally forgotten. "Of his four epics", says
Johnston,

Johnson, "the first had such reputation and popularity as enraged the critics; the second was at least known enough to be ridiculed; the two last had neither friends nor enemies". Mediocrity of invention and prolixity of diction seem to have formed the leading character of his writings; and they were not so much calculated to inspire ridicule as weariness. He caught a floridness of style and sonorousness of verification from the poetry of the age; but it is very seldom indeed that he gives a line worth retaining in the memory. The authority of Addison and of Johnson may seem to claim a superior rank for his philosophical and descriptive poem on "Creation". The latter eminent critic caused it to be inserted in the collection of English poets which bears his name; and pronounces, that it would alone have been sufficient to have "transmitted him to posterity among the first favourites of the English Muse". This is high praise from a high source; but perhaps both Johnson and Addison suffered their regard for piety, in this instance, to take place of their critical discrimination. In treating on such a topic as the wonders of creation, it is scarcely possible for a writer of common fancy to avoid touching on many images of grandeur and beauty, or for a very ordinary philosopher not to perceive many instances of the happy adaptation of means to ends. But in Blackmore almost every thing is trite and obvious; the masterhand nowhere appears, and the powers of the poet add little to the natural interest of the subjects. At the same time, it cannot be denied, that much inferior poetry to Blackmore's has had the applause of great writers, and that it was party rancour alone which made him *distinguished* for dulness." Vol. ii. p. 177.

ROBERT BURNS.

"The poems of Burns consist of pieces, none of considerable length, upon a great variety of subjects, and in very different styles. Most of them are written in the old Scottish dialect, and in singular measures, of which he found the examples in Allan Ramfay's works. The best of them possess a vigour of imagination, a warmth of feeling, a happy simplicity, and force of expression that render them irresistibly engaging. It is difficult to determine whether he excels most in the sublime, the tender, or the humorous. In fact, in all these modes he drew his ideas immediately from nature, and animated them with the fire of his genius. Though he can only rank among the minor poets, he will continue to be read and admired as long as poetry is relished, unless his productions should be prematurely hurried into oblivion by the use of an obscure and decaying dialect. His Letters will by many be thought as extraordinary proofs of literary talents, superior to his situation, as his poems. They are in general written with a purity and command of language which would be admired in any condition; and they abound with passages of elegance, vivacity, and vigour, which genius alone could produce." P. 379.

THOMAS CHATTERTON.

"The character of his genius demands a further discussion. It seems agreed, that its measure should be taken from the poems published under the name of Rowley; for that they are really the product
of

of the age and person to whom he attributed them, is a supposition now abandoned by all who pretend to literary discernment. Their authenticity, it is true, was at first defended by great names, especially of the antiquarian class, who too often have proved the dupes to their fondness for the wonders of antiquity. But, exclusive of strong external marks of suspicion, internal evidence is abundantly sufficient to decide the question. That an unknown writer of the fifteenth century should, in productions never heard of, but made to be locked up in a chest, so far surpass the taste and attainments of his age, as to write pieces of uniform correctness, free from all vulgarity and puerility, requiring nothing but a change of spelling to become harmonious to a modern ear, and even containing measures peculiar to the present age of English poetry, may safely be pronounced a *moral impossibility*: that such could be produced by a boy of fifteen or sixteen is only *extraordinary*. "Rowley's Poems" were first collected in an octavo volume by Mr. Tyrwhitt, and afterwards splendidly published in quarto by Dean Milles, President of the Society of Antiquaries. They consist of pieces of all the principal classes of poetical composition; tragedies, lyric and heroic poems, pastorals, epistles, ballads, &c. Many of them abound in sublimity and beauty, and display wonderful powers of imagination and facility of composition; yet there is also much of the common-place flatness and extravagance that might be expected from a juvenile writer, whose fertility was greater than his judgment, and who had fed his mind upon stores collected with more avidity than choice. The spelling is designedly uncouth; and strange words are copiously besprinkled, which good judges say were never the diction of any one age of English literature, but are culled from glossaries. There is no doubt that these peculiarities have thrown a veil over the defects of the poems, and have aggrandized their beauties, by referring the imagination, even of those who were disbelievers of their genuineness, to a remote age, when they would have been really wonders. Yet they must ever be looked upon as very extraordinary productions of a boy, and will perpetuate the name of Chatterton among those of the most remarkable examples of premature genius. Of his avowed writings, a miscellaneous volume was published in 1778, followed by a Supplement in 1786. These, though upon the whole inferior to his Rowley, display the same versatility and quickness of parts, and are not without some passages of striking merit. It has been concluded by many of the warm admirers of Chatterton, that had he been born under happier auspices, and lived to the maturity of his faculties, he would have risen to the very first rank of English poetry. But this may be a mistaken opinion. The history of literature affords many instances of the promise of youth remaining unfulfilled in mature years; and it is not unlikely that his imagination would early have exhausted itself, without being succeeded by any other quality of the mind in an equal measure. His disposition appears likewise to have been too volatile to have allowed him steadily to pursue perfection in any one walk. The uncommon talents and melancholy fate of Chatterton have caused many tributes to be paid to his memory, some of them in strains highly animated and pathetic. That in these poetical commemorations his merits should have

have been exaggerated, his faults extenuated, and his catastrophe represented rather as a stain upon his countrymen than himself, is perhaps excusable; but a deviation from truth in the sober narration of a biographer admits of no apology." P. 646.

WILLIAM COWPER.

"His second volume, published in 1785, introduced his name to all the lovers of poetry, and raised him at least to an equality of reputation with any of his contemporaries. This chiefly consists of a Poem in six Books, entitled "the Task"; which name it derives from the injunction of a lady upon him, to write a piece in blank verse, for the subject of which she gave him *the Sofa*. It sets out, indeed, with some sportive discussion of this topic; but it soon falls into a serious strain of rural descriptions, intermixed with moral sentiments and portraiture, which, under different titles, is preserved through the six Books, with no perceptible method, but freely ranging from thought to thought, from the image to its improvement, as unshackled fancy suggests. It is difficult to determine which is the most conspicuous excellence of this charming production. In the description of natural objects, it unites the most minute accuracy with striking elegance and picturesque beauty. Since Thomson, Cowper is the poet who has added most to the stock of natural imagery; and his paintings are more exact than those of that writer, though generally less grand and comprehensive. His *manner*, indeed, has led some of his imitators into a kind of Dutch style of painting, which has wasted the powers of description upon objects not worth the pains; but Cowper himself is generally preserved by good taste from this degradation of his art. The pious and moral reflections in the Task reach the heart with irresistible force, and its delineations of character are life itself. The personifications and allegorical figures interspersed display high powers of fancy, and the picture of Winter riding on his sledge may vie in sublimity with any effort of poetical invention. The permanent colour of the diction is ease and force, sometimes deviating into negligence, but more free than perhaps any other blank verse from the stiffness and tumidity which so commonly disfigure this mode of writing." Vol. iii. p. 192.

Of his translation of Homer, Dr. A. says;

"This work possesses much merit of execution, and is certainly a much more exact representation of the ancient bard than Pope's ornamented version; but, though the epic dignity is well supported in those passages which are intrinsically poetical, yet where the simplicity of the matter in the original is elevated into poetry solely by the force of sonorous versification, the poverty of English blank verse has scarcely been able to prevent it from sinking into mere prose. On the whole, this translation has probably been more praised than read: to the author, however, it was a most valuable source of innocent amusement, and its completion is mentioned by him with the regret felt on parting with a beloved companion."

Dr. DONNE, whose merits have not lately been appreciated by any modern critic, is thus characterized.

"Dr. Donne was a writer both in prose and verse, but he is chiefly remembered as a poet; and in that capacity, it is rather his name than his works which may be said to survive. He is, however, worthy of notice, as standing almost at the head of a particular class; and uniting, in a high degree, its excellencies and defects. This is the *witty class*, understanding the word *wit* to mean the faculty of assembling and associating the most discordant images, and presenting a thought under its remotest and most fanciful aspects. They neglected nature, as well in their descriptions, as in the expression of emotions, and made every topic an occasion of learned allusion or metaphysical refinement; they generally were equally negligent of verification; but none to such a degree as Donne, the greater part of whose lines can, by no art of reading, be made to affect the ear like verse. From a few specimens it would seem, that this defect was not owing so much to want of the perception of melody, as to a super-abundance of thought, running over from one line to another, and not to be brought within the trammels of prosody. It is likewise to be confessed, that his thoughts are less poetical than they are curious and singular; and that there is much coarseness, and even licentiousness, in his language and imagery. In every respect, therefore, he ranks much beneath his imitator Cowley; and as far as his example could operate, he left English poetry worse than he found it. Most of his poems were written while he was young, and he appears to have placed little value upon them after he had assumed a more serious character." P. 436.

We shall now introduce to our readers a criticism on a very different species of composition.

HENRY FIELDING'S *Tom Jones*.

"They who differ in opinion respecting the moral tendency of this production, all agree in regarding it as a master-piece of art, replete with the most striking delineation of manners, and exhibiting extraordinary skill in managing the intricacies of plot, so as to wind up with the happiest effect. Perhaps no fable, ancient or modern, can be produced, in which the final catastrophe is kept so long and so well concealed, and is yet so natural and unforced. Although in this, as well as in the other writings of the author, the scenes are chiefly drawn from low life, and display too much of the vices and crimes of mankind; yet they are relieved by a considerable admixture of nobler matter, and contain many affecting pictures of moral excellence. Indeed, it cannot be doubted that the writer's intentions were to favour the cause of virtue; and probably the majority of readers, judging from their feelings in the perusal, will pronounce that he has effected his purpose. A rigid moralist may object to him the common fault among writers of fiction, that of sheltering gross deviations from rectitude in conduct, under that vague "goodness of heart" which is so little to be relied upon as the guide of life: yet he has not been inattentive to poetical justice, in making misfortune the constant concomitant of vice; though perhaps he has not nicely adjusted the degree of punishment

ment to the crime. Some of his pictures, too, are of a more inflammatory kind than a correct moralist would have drawn."—"Whatever were the errors of Fielding's life, he possessed many virtues of the heart, as well as many solid qualities of the understanding. They who hold in estimation the zealous attachment of persons to a system which they find too pure and rigid to be made the rule of their action, will give him credit for the constant reverence he paid to revealed religion: in the defence of which, he had projected an elaborate refutation of the posthumous works of Bolingbroke. His fame as a writer has not declined since his death. He is still accounted as much at the head of the department of comic romance, as Richardson is at that of the sentimental. If he is little relished by foreigners*, it may be imputed to that national characteristic style of his delineations, which renders them more interesting to his own countrymen. His scenes are as much English as those of Hogarth." Vol. iv. p. 90.

OLIVER GOLDSMITH.

"Goldsmith's literary fame stands highest as a poet, in which character a place may be given him perhaps at the head of the minor class, understanding, too, the term *minor* rather with relation to the quantity, than the excellence, of compositions. It would not be easy to point out, in the whole compass of English poetry, pieces that are read with more delight than "the Traveller" and "the Deserted Village". The elegance of the versification; the force and splendour, yet simplicity of the diction; the happy mixture of animated sentiment with glowing description; are calculated to please equally the refined and the uncultivated taste. The moral and philosophical views of society they exhibit are, indeed, objectionable; for accuracy in these points, as has already been observed, was never our author's qualification; yet, upon the whole, they exert a favourable influence over the heart. In addition to these capital works, his pleasing ballad of "the Hermit", and some short humorous and miscellaneous pieces, complete the catalogue of his performances in verse. As a prose writer he deserves high praise for style, which he adapts with great felicity to his subject; and which, whether elevated or plain, is always clear, pure, and unaffected. As a thinker, he has no great claim to depth or originality; and his humour, though lively and entertaining, is apt to run into extravagance. Many of his compilations have all the merit that can be required in works of that kind; and his historical abridgments have proved very useful in the education of youth." P. 458.

THOMAS GRAY.

"As the *learning* of Gray was entirely for his own use, and produced no fruits for the public, it has no claims to particular notice.

* This we doubt; M. la Harpe bestows high praise on Tom Jones, which was long ago translated into French by M. la Place. Amelia was also translated by Mad. Riccoboni, and Joseph Andrews by the Abbé Des Fontaines. *Rev.*

From the testimony of his friends, it seems to have comprized almost every topic of human enquiry, excepting those belonging to the exact sciences. We are almost tantalized with accounts of the valuable remarks he made upon authors and subjects in the course of his reading, which, if so deep and original as they are represented, ought in some manner to have been brought to public view. If he was, as one of his admirers has asserted, "perhaps the most learned man in Europe", never was learning more thrown away. It is exclusively as a *poet* that his name deserves to be transmitted to posterity. In this capacity, the small number of his compositions, compared with the high rank he has attained, must be considered as indicative of an uncommon degree of excellence in his art. And, in reality, no one appears to have possessed more of that faculty of poetical perception which distinguishes among all the objects of art and nature what are fittest for the poet's use, together with the power of displaying them in their richest colours. That many of these objects were derived to him from the works of other writers will not be denied by a judicious admirer; and if a distinction is to be made between the poet of nature and the poet of study, he is certainly to be ranged in the latter class. It has already been remarked, that his two principal odes are expressly addressed to prepared readers; and to enter into his beauties, both of diction and versification, a course of poetical study is necessary. Even with such a preparation the delight they afford will not be the same to all, as is manifest from Dr. Johnson's derogatory strictures; in which, however, candid readers have discovered more ill-nature than taste. In pure invention Gray cannot be said to excel, neither is he highly pathetic or sublime; but he is splendid, lofty, and energetic; generally correct, and richly harmonious. Though lyric poetry is that in which he has chiefly exercised himself, he was capable of varying his manner to suit any species of composition. Perhaps he was best of all qualified for the moral and didactic, if we may judge from his noble *fragment* of "an Essay on the Alliance of Education and Government." But the number of his fragments indicates a want of power to support a long-continued flight; and it would be too indulgent to suppose that he *could* have performed all that he planned. As a writer of Latin verse he is perhaps surpassed by few in classic propriety, and certainly excels the ordinary tribe of Latin versifiers in novelty and dignity. The familiar letters of Gray are entertaining and instructive. They are free from all parade, and possess a fund of pleasantry, sometimes bordering upon quaintness." P. 503.

To Mr. Nicholson, whose qualifications to superintend the department of Chemistry and the sciences connected with it, are well known to the public, we are indebted for several very correct sketches, particularly of the lives of Bergmann, Brindley, the Abbé Chappe, and Des Cartes. There remain, however, some lives to be noticed, on which we cannot bestow that approbation which the work in general deserves. We are sensible that differences of opinion may prevail among men who sit down to consider the same subject with motives equally

equally pure, or at least with professions to all appearance equally sincere; and we have neither been disappointed nor offended by discovering that the writers of this work cannot, on every occasion, avoid betraying some opinions not very favourable to the principles of our church, and others more tender towards certain political theories than we could with safety recommend. But with every allowance for the early habits and prejudices of these writers, it is a paramount duty to point out such articles as appear to us to be adverse to the principles we must ever hold sacred. Of these articles, the most glaringly offensive (for we are not desirous to cavil about trifles, or to hunt out every little insinuation) is the life of the late Dr. GEDDES, which appears with the signature M (Morgan). Of the first volume of Dr. G.'s Translation of the Bible, it is said,

"that it sufficiently satisfied all *liberal and competent judges*, that the author had not undertaken a task to which his learning and abilities were not fully adequate. It was not to be expected that it would prove a faultless work; but after admitting every objection against it, not advanced by *ignorance or bigotry*, the learned world concurred in pronouncing it a performance of very extraordinary merit, which entitled the author to a large share in their commendation and gratitude."

But this is modest to what follows. After extracting from the Preface to Dr. Geddes's second volume, his indecent and impious opinions respecting the inspiration of the holy penmen, this *candid* biographer informs his readers, that

"the freedom with which Dr. Geddes avowed his sentiments on these topics, exposed him to much *reproach and obloquy*, not only among the members of his own communion, but among the different *sects* of Protestants who entertained different views with respect to the inspiration of the Scriptures; and their *clamour* against him was still farther heightened, by the appearance of his volume of "Critical Remarks", in justification of his opinions, published in the year 1800, 4to. The profound erudition, extensive research, and acute reasoning, displayed in this work, excited, however, the *respect and admiration* of the truly *learned, candid, and liberal*, of every sect, however *dissimilar* their opinions were from the author's."

After the ample examination* we bestowed on Dr. Geddes's works, and particularly his Critical Remarks, we may be exempted from entering the lists, in this place, with Mr. Morgan, who has either subscribed to the Doctor's opinions, and must, of course, be excellently qualified to fill "the theolo-

* See Brit. Crit. vol. xix. p. 1, 134, &c.

gical department" of this work, or thinks that the *truly learned, candid, and liberal*, are in duty bound to bestow their *respect and admiration* on a man who would rob them of the foundation of all religious faith.

Of the characters who distinguished themselves, as the founders of the French Republic, or rather, Revolution, a few appear in these volumes, and, we are sorry to observe, are treated with a mildness inconsistent with the general tenour of the work. Dr. Aikin gives a well-written sketch of BRISSOT; but why state that "his revolutionary principles were the source, *perhaps unseen by him*, of so many atrocities"? We allow that he did not foresee one comparatively small atrocity, his own execution; but as to all the atrocities depending on the deposing of the king, and on the war, which it is here asserted he strove to promote, it is most clear from the other facts, which Dr. Aikin has brought together, that he was a complete villain in *intention*. We cannot, therefore, approve of extending that candour to such men, which should be reserved for errors of judgment in weak or inexperienced minds; and we are persuaded that our readers will agree with us in thinking the following excuses very frivolous.

"The bloody 10th of August, 1792, in which the Tuilleries were forced, the king's guards massacred, and himself made prisoner, is imputed chiefly to the efforts of Brissot's writings; *but his natural humanity* led him to save the lives of several of the Swiss guards on that fatal day. He was employed to draw up the declaration to the neutral powers concerning the suspension of the king's authority; *but he seems to have regarded with horror the sanguinary spirit that was now predominant among the Jacobin leaders*, and he was probably free from all participation in the shocking massacres at the Paris prisons in September."

At the conclusion of this life, which gives a fair detail of his mischievous designs, and the implacable zeal with which he pursued them, we are told, that his

"political faults consisted perhaps more in vanity, enthusiasm, and precipitation, than in bad intentions; *though* he cannot be pronounced untainted with the vices inseparable from a course of ambition."

In the life of CONDORCET, we have a character of the Encyclopedists, which may be recommended as a model of gentleness.

"On entering into life he connected himself with Voltaire, D'Alembert, and others of similar sentiments, who formed a powerful party among the men of letters in France, and whose efforts to promote their opinions in religion and politics have been regarded with applause or detestation, according to the different principles of those who have passed their judgment upon them."

This

This life, however, is written with impartiality. Written in almost any way, it must afford a wonderful instance of the egregious folly of modern philosophers. While this infatuated man was hiding himself from the fury of the murderers who then reigned in Paris, and dreaded an assassin in every man he met, he was gravely writing a book to prove, not only the perfectibility of the human species, but its *actual advance* towards perfection. The article of DIDEROT is of slight materials, but the reflections are just.

In the present collection, we find but few lives of persons recently deceased. This, however, is not the fault of the writers, so much as the result of the alphabetical plan. Mr. BURKE's memoirs are elegantly written, and his genius delineated with a masterly hand; but his opinions, as may be expected, are not always in unison with those of the writer. While justice is done to the success of his celebrated "Reflections", it is said that PAINE's *Rights of Man* seemed for a time "fully to balance its effects". To this, however, it might have been added, that Mr. Burke's book guided the opinions of a whole nation, and perhaps of a great part of Europe, while Paine's theories have been attempted by no nation on earth, and would certainly have enjoyed a very partial circulation in this country, if the Constitutional Society (so misnamed) had not taken the trouble of publication out of his hands, printed them in a cheap form, and circulated them with an avidity which no man of wisdom or good intentions could justify. We have ever considered Mr. Burke's book as rather prophetic than political; and the whole train of events in France, from 1791 to 1801, completely attest this fact; although, perhaps, he was more successful in predicting the atrocious *progress* than the timid and preposterous *issue* at which the Revolution has arrived.

The apologetic tenderness with which some writers are treated, whose principles, in our opinion, deserve more decisive censure, occurs again in the case of CHUBB. In other hands, his life might have been exhibited as a just and instructive picture of the majority of the advocates for what they call *rational* Christianity; a class of men, whose doubts as to what they should believe increase so fast, that it becomes a doubt whether they believe in any thing. BASEDOW, another enemy to revealed religion, who is honoured with a long article, is represented as only having "a laudable desire of freeing Christianity from the corruptions which he thought had crept into it". But this, we must in justice observe, is one of Mr. William Johnston's translations from a German necrology.

It is with some reluctance that we have yielded to the necessity of pointing out these objectionable articles in this work, which, upon the whole, abounds in accurate research and useful information, and discovers many proofs of judgment, taste, and impartiality. It is absolutely necessary, however, that the sources of public information should be kept pure. It only remains now that we should advert to a circumstance of some importance in a work of this description, but which we propose merely as a difference of opinion. In the Preface, from which a large quotation was made in our Review for December, 1799, is the following profession, which we must here repeat :

“ Prolixity we have in all cases studiously avoided ; which leads us to speak of the remaining consideration ; viz. that of the *compass* we have allowed ourselves. Biography will certainly bear to be written much at large ; and in judicious hands it is often the more entertaining and instructive the more it is minute. But with so vast a subject before us as the lives of eminent men of all ages and nations, it is obviously impracticable to employ a very extensive scale ; and the aim must rather be, to give a set of characteristic sketches in miniature, than a series of finished and full-sized portraits. The scope we have taken admits, in our opinion, of such an execution with regard to all characters of real eminence ; and we hope we have dismissed few of that class, without fully answering the leading biographical questions, What was he ? What did he ? His moral and intellectual qualities, the principal events of his life, his relative merit in the department he occupied, and especially, the manner in which he was first formed to his art or profession, with the gradations by which he rose to excellence, have engaged our attentive inquiries, and we have endeavoured to develop them with all the accuracy that conciseness would allow. But having been thus diffuse with respect to the *higher claimants*, we have been necessarily reduced to very brief notices of those of inferior rank.”

This promise, although principally alluding to the volume then published, must be considered as extending to all. But whether from certain reasons occurring to justify a departure from this plan, or whether from that delicacy which sometimes may induce an editor to forgive the prolixity of his associates, or perhaps from some materials being more plentiful and nearer at hand than others, there is certainly in the volumes before us a want of proportion which is very striking, and which seems to destroy the judicious rules of *compass* which the editor prescribed in the above quotation. We cannot confirm our remark more clearly than by exhibiting the following list of persons, who appear to be the “ higher claimants”, with the number of columns devoted to the life of each.

Bishop

	Cols.		Cols.
Bishop Gardiner	22	Archbishop Cranmer	13
Julius Cæsar	19	Queen Elizabeth	13
Boyle	18	Gustavus III.	12
Cicero	17	Pope Gregory the Great . . .	12
Epicurus	15	Dr. Franklin	12
Fred. King of Prussia . . .	15	Burke	11
Cato	14	Charles I. of England . . .	11
Bernard Gilpin	14	Dryden	11
Pope Gregory VII.	14	Emlyn (Socinian)	11
Grotius	14	Bishop Grindall	10
Oliver Cromwell	14	Grove (Dissenter)	8
Charles V.	13	Eraſmus	7
Charles XII.	13		

As a scale of merit, this appears to us wholly unaccountable. But *juxta-poſition* ſometimes does wonders, and when the authors of this compilation have peruſed the above liſt, and obſerved ſuch a man as Emlyn in a rank with Burke and Dryden, and Grove out-topping Eraſmus, they may perhaps be induced hereafter to pay more attention to the beauty of relative proportion.

The *omiffions* which we have diſcovered by a compariſon of this with works of a ſimilar kind, are very conſiderable; but in this reſpect the editor has an undoubted right to exerciſe his judgment, to think for himſelf, and even for his readers. Still it is a matter of ſome curioſity, to remark the wonderful difference in point of judgment between him and Dr. Kippis, the editor of the new edition of the *Biographia Britannica*. Dr. Kippis was not a man who crowded his pages with *very* inſignificant perſonages; yet Dr. Aikin has thought proper to reject above AN HUNDRED lives which appear in that work. If it were worth while to tranſcribe this liſt of omiffions, our readers who are converſant in biography, would perhaps agree with us; that the greater part of them are not juſtified by a compariſon with an equal or ſuperior number who have been admitted; for example, ſome obſcure Quakers recorded here from private information, and with men of ſuch comparative inſignificance as John Fell, Caleb Fleming, Dr. Furneaux, &c. We ſubmit alſo, whether a conſiderable part of the literary world would not have been gratified with ſome account of Dean Bargrave; of Barretier, whoſe life is ſo well-written by Dr. Johnſon; of Barrett, the landſcape painter; of Dr. Barteleſy, the antiquary; of Beaupre Bell; of Dr. Edward Bentham; of James Boſwell; Dr. Brett; Owen Salisbury Brereton; perhaps Dr. Brockleſby; Broome, the poet, one of Dr. Johnſon's ſubjects; Broughton, the biographer; Burn, the law-writer; Calafio,

Calasio, author of the Concordance; Capell, the editor; Sir W. Chambers; S. Charnock; Dr. Adair Crawford; Cunningham, the poet; Demoivre, the mathematician; Fergusson, the Scotch poet; Dr. Zachary Grey; Grose, the antiquary; and, not to multiply requests, Mrs. Godwin; but, perhaps, this lady may be reserved for her rank, under the name of Wolstoncraft. It is certainly difficult to know what the public may expect to find in a work of this nature; but, we presume, the general voice would have been in favour of some of these claimants.

The attention paid to correctness of dates in these volumes, cannot be too much commended; and references to the best authorities are preserved with equal care; for the articles of Martin Folkes, however, and of Samuel Foote, we are referred to the Biographia Britannica, where no such names are to be found; but these may be slips of the pen. Foote's life is obviously taken from the General Biographical Dictionary.

ART. XI. *Lectures on the Elements of Chemistry, delivered in the University of Edinburgh. By the late Joseph Black, M. D. Now published from his Manuscripts, by John Robison, LL. D. Two Volumes. 4to. 1398 pp. 3l. 3s. Portrait and Plates. Creech, Edinburgh; Longman and Rees, London. 1803.*

THE implicit submission which the generality of chemists, at present, pay to the opinions and hypotheses of Lavoisier, continually prompts them to publish their systematical introductions to the science, in a synthetical form. This mode of procedure, however, appears to us ill adapted to chemistry; a science of such a complicated nature, that the most learned and experienced of its professors cannot be said to have done more than to have sketched out, as it were, a mere rough draft of it, and to have shown some faint ideas of the manner in which these outlines might be filled up by their successors, in some future, but probably very distant age. It gives us peculiar pleasure, therefore, to view the publication of these Lectures; and still more to find them edited by a person who enjoyed the personal friendship of Dr. Black, and whose genius is under the controul of the same degree of philosophical caution as that of the author. We here behold a veteran professor of distinguished talents, who may be justly styled the father of modern chemistry, uninfluenced by the supercilious

X x

dogmatism

dogmatism of the French school; we see him adding the discoveries of the moderns to the original structure of the older chemists; and carefully avoiding those alterations which were only the offspring of vanity, or of the systematic confusion that was introduced by the empirical politicians of the time. Dr. Black, although he adopts most of the doctrines of Lavoisier, is not led away by the torrent, but steadily pursues the path traced out by the illustrious Newton in his *Optics*, and delivers the elements of chemistry in a truly analytical method.

Chemists are far from having agreed upon the true definition of their science; and, as that which is given by Dr. Black is very different from those usually employed, we shall consider it particularly. He establishes the difference between the man of science and the artist; and explains his distinction by the example of Sir Isaac Newton, in the invention and subsequent formation of a reflecting telescope: he then proceeds thus:

"In like manner, we find numerous operators, who, either with their own hands, or by the hands of others whom they employ, exercise the various branches of the valuable art of pottery. These persons, by an apprenticeship, or otherwise, have learned how to choose and to mix the proper materials; how to form the vessels; to apply the glazing, and other decorations; and, lastly, how to give the proper degree of fire to consolidate and finish the ware. These are all artists, while they only exert in practice the skill they have acquired, whether by communication from others, or by efforts of their own ingenuity. But if there be a Wedgwood among them, who takes pleasure in attaining more extensive knowledge of the subject; who, by comparing the practice of other potters with his own, and by making new trials, and varying the composition, the glazing, the firing, and other parts of the process, endeavours to make improvements upon the art, or to understand it better than before; such a person, in my opinion, is a philosopher, or a man of thought, study, and invention.

"It may be objected, perhaps, that I use some freedom with common language in this manner of applying the term philosopher, when I do not confine it, as is commonly done, to men of great learning and retirement; but apply it to any man who endeavours to acquire knowledge, or thinks and reasons upon any useful subject. In this sense, the term, it may be said, will apply to a plain farmer, if he only studies the construction of his plough, and how far it is adapted to produce, in the best manner, the effect for which it is intended, and perhaps endeavours to improve it. And in so far as he does this, I have no scruple to reckon him a philosopher; a rustic one he may possibly be thought, but a more useful one than many who think the title indisputably theirs. Men of great learning and retirement often contribute little or nothing to the progress of improvement. They spend their time in learning and admiring the inventions of others, without ever proposing a new thought of their own, or ever discovering one useful power in nature." Vol. i. p. 6.

Upon

Upon similar grounds, Dr. Black is of opinion that chemistry is a science, although it had, even by authors of the highest reputation, been described as an art. Be that as it may, we shall only observe, that the usual definitions of it may be reduced to two classes: by some, chemistry is said to treat of the separation of natural bodies into their constituent parts, and of the properties and recomposition of those parts; by others, it is said to treat of the particular qualities of bodies. Dr. Black shows, that neither of these definitions will at all accord with what is understood by the word *chemistry*. In effect, how numerous are the cases in which neither analysis nor synthesis occurs in the experiments of the chemists. The second definition is still less admissible: as many peculiar qualities, inherent in certain bodies, are by no means in the province of the chemist to study; for instance, magnetism, the transmission of light, &c. Having rejected the definitions of others, Dr. Black gives his own, in the following words.

“ Chemistry is the science or study of those effects and qualities of matter which are discovered by mixing bodies variously together, or by applying them to one another with a view to mixture; and by exposing them to different degrees of heat, alone, or in mixture with one another, in order to enlarge our knowledge of nature, and to promote the useful arts. Or, in fewer words (we may say), that the chemist studies the effects produced by heat and by mixture, in all bodies, or mixtures of bodies, natural or artificial, and studies them with a view to the improvement of arts and the knowledge of nature.”
P. 12.

The cool judgment and philosophical discrimination which formed the principal features in the character of Dr. Black, are evident in this definition. We perfectly agree in opinion with the author, when he proceeds to say, that it takes in all that is proper to chemistry and inseparable from it; and, at the same time, leaves out every thing that does not belong to the science. We have bestowed the more attention on this subject, being fully persuaded, that there is no species of knowledge whose boundaries have been so ill defined, and indeed continue to be so, in the works of the most celebrated of its professors, as chemistry. The revolutions of this word afford much matter for lexicographers; the cause of which is thus judiciously stated by Dr. Black.

“ Some of those who tried to give a proper definition of chemistry thought it was necessary to comprehend in their definition, all those subjects concerning which the chemists had attempted to reason; and that all the qualities and phenomena which they had endeavoured to explain were proper and necessary objects of chemistry. But this was surely a very great error; for, although chemical experiments have
X x 2 through

thrown some light on the digestion of the food in the stomach, we must not therefore consider the study and knowledge of the digestion of our food as an article which belongs in particular to chemistry: the branch of science to which it especially belongs is the study of medicine. Some of the chemists have pretended to explain the virtues of most of the remedies employed by physicians, supposing them to depend on certain proportions which they contained of the imaginary principles, salt, sulphur, water, earth, and others. Must we, on this account, admit that the study of the virtues of remedies does not belong to the physician, but to the chemist? They also attempted to explain the phenomena of thunder and lightning, by supposing that nitrous and other vapours were elevated into the atmosphere, and acted there on one another, as we see them act in exploding compositions. Shall we, therefore, consider the study of these meteors as a necessary part of chemical study or knowledge, although later discoveries have shown the study of them belongs most particularly to the electrician?

"The discoveries of the geometer have enabled him to explain many things in mechanics, in optics, in astronomy, and in the structure of the bodies of animals; but we are not therefore to say, that all these branches of knowledge belong to geometry, and make a proper part of it. The only study, which belongs in particular to the geometer, is that of the properties and relations of lines, figures, and quantities. The knowledge he acquires by the study of these, proves a source from which we derive many clear explications of obscure points, and the solution of the most intricate questions in other sciences; but all these other sciences, as they are distinct from one another, are likewise so from the study which principally occupies and characterizes the geometer.

"Chemistry, therefore, must be understood to have the same relation to many other branches of knowledge that geometry has. It supplies principles, by which many otherwise dark and intricate points, in these other sciences, are clearly explained; and thus throws much light on many of the great operations of nature. But if we desire to form a just judgment of the nature and limits of this science, we must not consider these applications of it to the support and illustration of others as essential parts of chemistry, or as parts which must be comprised in its definition. In defining this science, we must confine our attention to that body of knowledge which principally occupies and engages the chemist, and by the means of which he is enabled to throw light upon other sciences more or less allied to his own. What is above stated will, I hope, serve to convey a precise idea of the extent and nature of chemistry; and, at the same time, show that the chemist does not confine his attention to mere facts; but that his study is a speculative and philosophical science, proceeding, like all other such sciences, on the relation of cause and effect." P. 14.

We recommend these observations to the attention of the professors of chemistry, who, from an ill-judged wish to extend the science, are but too apt to confound the applications of chemistry with the science itself. In like manner, the schoolmen

Schoolmen reduced all the different branches of knowledge to logic, on account of the universal use of that instrument of investigation; and many mathematicians would fain usurp the whole extent of natural knowledge; and even make inroads into the provinces of moral philosophy and theology, because, forsooth, quantity is sometimes necessarily considered in those branches of learning. Although Dr. Black thus carefully guards against such an undue extension of the science of which he treats, he does not neglect the application of it, when proper opportunities occur, to the illustration and improvement of pharmacy, and other chemical arts.

The work is divided into two principal divisions. The first of which treats of the "more general doctrines" of chemistry. This division the author commences with an account of the more general or universal effects of heat. He is of opinion, that heat is caused by a peculiar matter; and gives the preference to the hypothesis of Dr. Cleghorn relating to this subject. Cold is therefore considered merely as the absence of heat; yet it may be observed, that the opinion of its being caused by a peculiar matter has still a number of adherents, who think that opinion is rendered more probable by the late observation of Mr. Dalton, that the expansion of water is the same for any number of thermometric degrees above or below the maximum of density, which corresponds with $42^{\circ}.5$ of Fahrenheit's thermometer. The expansion of bodies by heat, the causes of fluidity, and of the formation of vapour, the phenomena of ignition or incandescence, and of combustion, are explained with the utmost clearness. These doctrines are illustrated by the most simple experiments, and explained by a clear and satisfactory train of reasoning.

It was to the precision which Dr. Black introduced into the theory of heat that he was chiefly indebted for the portion of fame he so justly enjoyed. This subject was the favourite object of his researches; it is, of course, the most laboured part of the work; and displays, in every page, the hand of a master. We regret that the diffuse style in which the whole subject is treated renders it impossible, without exceeding our usual limits, to give such an extract as would exhibit the plain and familiar manner in which these Lectures are delivered. To engage the attention of those pupils who attended his lectures without much previous knowledge, and to be perfectly intelligible to them, was considered by Dr. Black as of the highest importance. To discuss nice and abstruse philosophical opinions, to inculcate refined doctrines which required a reference to the disquisitions of preceding philosophers, he considered entirely

tirely inapplicable to his situation, as a teacher of the elements of chemistry.

The general effects of mixture are next considered. Dr. Black does not neglect, in this part, to notice the change of density which usually takes place in combinations, although this circumstance has not been sufficiently noticed by chemists. The theory of chemical mixture and combination he conceives to have been first successfully connected with the other part of the knowledge of nature, in Sir Isaac Newton's Optics; and he considers the queries subjoined to that celebrated work, as a more satisfactory view of the phenomena which occur in chemical mixtures than any that had been offered before. Although fully sensible of the value of those conjectures, as to the causes of the union of bodies, we must observe, that we cannot entirely accede to the opinion, that the earlier chemists had no intelligible theory. If the opinions of the ancient chemists be stripped of their adventitious circumstances, they will be reduced to this simple hypothesis, that the phenomena exhibited by bodies, on being mixed, depend on the ultimate principles of which they are composed. These chemists observed, that all bodies, when treated chemically, are capable of being arranged into a small number of classes, the individuals of which possess properties common to the whole class, but pass, by insensible gradations, into those of the other classes: they were hence induced to assume the existence of as many principles as they admitted classes. By insulating the characters of each class as completely as possible from those of the others, they established, hypothetically, the properties of the several principles; and, from the different proportions in which these principles were supposed to be contained in mixed bodies, they deduced, on the other hand, the properties of those bodies: an hypothesis certainly as intelligible as the mechanical one, although the cause of union and separation is involved in equal obscurity with that of gravitation. The imperfection of their modes of analysis led them to place, perhaps, too much reliance upon inductive reasoning; and to receive as principles, bodies which subsequent observations have shown to be compounds; but the main feature of their theory has been revived, and ably supported, by Berthollet.

Sir Isaac Newton, passing from his successful investigation of the simple theory of the celestial movements, to the consideration of the other motions of bodies, was led to imagine, that chemical phenomena depended upon principles of motion, equally general in their operation and analogous in their origin. These ideas, however, he proposed only as mere surmises; but his successors, with more boldness, have assumed them

them as incontrovertible truths, and endeavoured to extend them; yet they have never been able to advance a single step, in explaining the phenomena of the science by their assistance. We think the ingenious speculations of Professor Robison, which form a considerable portion of the notes (although perfectly applicable to his situation as a professor of natural philosophy), are rather misplaced in the present work; Dr. Black being particularly averse to such discussions, and, not unjustly, looking upon them as foreign to the studies of a chemist.

The chemical apparatus is the object of the third part of the more general doctrines of chemistry. Dr. B. under this title, considers only what is meant in common language by that term; whereas Boerhaave had included, under this head, fire, air, and the several solvents used by chemists; a mode of procedure which the author justly considers as preposterous and absurd. Simplicity was a distinguishing feature of Dr. Black's practical researches; he therefore abstains from describing any complicated apparatus, and confines himself to the more simple instruments. The plate, exhibiting the forms of the vessels used by chemists, has no traces of that elegance of taste which is ascribed to the author; the figures being very uncouth, and far less beautiful than the most common kinds of the real objects.

The chemical history of bodies occupies the second division of this work, as they constitute what the author terms the more particular doctrines of chemistry. Dr. Black divides the objects of this science into only five classes, namely, salts, earths, inflammable substances, metals, and water. We are perfectly of opinion with him, that there is no necessity for constituting a class of gaseous fluids; yet we must confess, that there did, at first sight, appear to us a slight deficiency in this arrangement, on account of the apparent neglect of atmospheric air, and of its component parts; but, as we proceeded in the work, we readily acquiesced in the manner in which these are connected with nitrous acid; although we still continue to think, that if they had formed an additional class, the arrangement would have been more perfect.

Salts, as has long been usual with practical chemists, first occupy the attention of the author; and he commences the class with an account of their general properties. In the first genus of alkaline salts, he describes what are called, in the French school, the alkaline carbonates, as those are more common than the pure alkalies. In the genus of acid salts, only the more common acids are considered, namely, the vitriolic, sulphurous, nitrous, muriatic, and acetous acids, the acid of tartar, and sedative salt. The neutral salts formed by these acids,

acids and the alkalies, occupy the remainder of the class of salts, which concludes the first volume. At the end, we have an explanation of Bergmann's, and of the French Nomenclature of saline bodies, with a proposal of the author's, for a new Nomenclature of a similar kind.

The second volume commences with the chemical history of the class of earths. The arrangement of these bodies is founded upon mineralogical principles rather than chemical, on account, probably, of the impracticability of forming most of them by art. They are divided into five genera; the history of the pure earths being introduced where the substances which contain them in greatest abundance are mentioned. In like manner, the caustic alkalies are mentioned under the article calcareous earth, as they are prepared by the means of it; and the history of the phosphoric acid, and of several other bodies, are introduced when the minerals which contain them are examined.

Under the class of inflammable substances, Dr. Black includes only the more simple kinds, namely, inflammable air, phosphorus, sulphur, pure charcoal or the diamond, ardent spirit, oils, and the bitumens. The proximate principles of vegetables and animals belong, indeed, for the most part, to this class; but, as they have some peculiarities, he considers it better to treat of them separately at the end of the course. They are not mentioned in the present volumes: should, however, the reception of this work afford sufficient encouragement, Dr. Robison promises a supplementary volume on them.

Metallic substances, which compose the fourth class, are copiously described, in fifteen genera, arranged chiefly according to their disposition to be calcined or burned, namely, "arsenic, magnesium, iron, mercury, antimony, zinc or spelter, bismuth or tinglafs, cobalt, niccolum, lead, tin, copper, silver, gold, and platinum". Dr. Black did not consider the very imperfect knowledge acquired of some other bodies which have been admitted into the class of metals, as sufficiently important to form a part of the elements of chemistry; hence their chemical history, like that of the new earths, is omitted.

Water forms the last class; and a short account of the natural history and analysis of the various kinds of water concludes the work. The want of a table of contents is very sensibly felt; the deficiency of an index has, since the publication, been supplied, but we have not seen it.

Prefixed to the work is a well-written Preface, by the editor, in which the life of Dr. Black is introduced. Numerous notes

notes and additions are also given: some of these notes are inserted at their proper places; but most of the longer ones are, with great inconvenience to the reader, placed at the end of each volume. If we except the speculations we have already mentioned, or, to speak more properly, those warnings against any crude attempts to explain the theory of chemistry upon mechanical principles, by showing the immense difficulties which must be overcome, the additions by Dr. Robison excite considerable interest.

The modest and unassuming character of the author, who was ever more solicitous to discharge the duties of his Professorship than to publish his discoveries in a more permanent form, subjected him to the most unprincipled plagiarisms. As his ill health, and the extreme fastidiousness in compositions for the press, which was dictated by his nice sense of propriety, rendered it impossible for him, towards the close of his life, to vindicate his own fame, we are glad to find that his friend and editor has performed that task. The insincerity and duplicity of Lavoisier are exposed with great propriety; and even M. De Luc is involved in some very serious charges, which, from our high regard for every part of his character, we hope he will be able to repel. See note 8, vol. i. p. 522.

It is not to the private claims of Dr. Black only, that the editor has confined himself; he also ably seconds his friend, in bringing forward the discoveries of the English and Swedish chemists, to whom we owe the present advanced state of the science, and in repelling the claims of the French to these discoveries. The modern theory of combustion is clearly shown to belong to Hooke, and not to Lavoisier. Respecting the new French language of Chemistry, Dr. Robison says,

“ Dr. Black highly approved of a systematic Nomenclature, and thought the French one extremely ingenious, and that its many barbarisms and philosophical incongruities should be overlooked, as something unavoidable, or that they should be corrected. Accordingly he occupied himself a good deal on the subject; but his notes are so imperfect, and, I may say, undecided, that I could not make any use of them. He disapproved, however, exceedingly of the entire substitution of this for all other denominations of chemical substances; and affirmed that proper names, where they can be had, should on all occasions be preferred. The employment of the scientific names only, gives an appearance of knowledge without the reality of science. It is merely an abbreviation of language. There is the same necessity of learning that the muriat of soda is common sea salt, as that sea salt is the muriat of soda. Without the last, indeed, you are not a chemist; but without the first, your chemistry is of no use. He was, therefore, for retaining all the old names that were, strictly speaking, proper names; such as, kali, muria, soda, natrum, nitrum. He thought air

as good a name as gas, and combustion as chemical a phenomenon as oxygenation.

"A determination to be the founder of a system, and a sect of philosophers, seems to have seduced Mr. Lavoisier, and made him acquiesce in measures which may be called violent and unbecoming. As for the *imitatores, servum pecus*; they boggled at no incongruity with common language and sentiment; and had rather a pride in it, as a mark of their authority over the opinions of other men. What can be more absurd than to give the name oxygenation to the formation of tasteless water or charcoal, or of combustion, to phenomena where neither heat nor light are observed? No knowledge whatever is acquired by the exclusive use of this Nomenclature; and it has introduced into chemistry the same licentious dialectic, that the Aristotelian metaphysics introduced into the schools of philosophy, and will produce the same bigotry and the same ignorance. It gives the appearance of research to mere technical language; and many pages of modern systems of chemistry

"are but the naming of their tools." *Hudibras*.

Not only no acquisition is made of knowledge, but if the theory be erroneous in any circumstance (and what philosopher will say that this is impossible) the error must inseparably adhere to every name, and every phrase, and every opinion. But all this is only the licence of literary ambition and vanity. The same principles, and the very same men, formed this Nomenclature, and the new Kalendar and metrical system of the French. But these inconveniences are not essential to a good systematic Nomenclature. Had all the proper names been retained, and had a becoming deference been paid to ordinary language and sentiment, the Nomenclature would have been much more intelligible,—would be free from paradox,—and Mr. Lavoisier's well deserved honours would have been fully secured to him. Newton still stands at the head of philosophers, although they still speak of the son's path round the heavens, and retain the old astronomical language. But Newton had no such ambition; nor did the Royal Society furnish such a *legion of honour* as Mr. Lavoisier found among his countrymen." P. 556.

The justness of the above observations is very striking. In another place, the editor remarks that,

"The doctrines of Lavoisier were preached by the associated chemists as the system of *French Chemistry*. Mr. Fourcroy, Monge, De Morveau, and others, repeatedly give it this name, with some exultation. It was propagated as a public concern; and even propagated in the way in which that nation always chooses to act, by address, and with authority. Every thing pertaining to the system was treated in council, and all the leading experiments were documented by committees of the Academy of Sciences. To accomplish this purpose more effectually, they published the *Annales de Chimie* in concert, and they formed a new language, with the pretext indeed of improving science; but, in reality, that every thing might be forgotten which did not originate in France.—The plan was the same with that of
Fabre

Fabre d'Eglantine with his new Kalendar; and the principle was that of Rabaud.—*Il faut tout détruire,—oui,—tout détruire,—parce qu'il faut tout recréer.*

"It is not undeserving of remark, that not only does this principle or aim of the new Nomenclature greatly resemble that of the new Kalendar, and the new measures of France; but that several of this chemical convention were also assistants, officially, to Fabre d'Eglantine in his project. La Place was in a high department of public business. Monge was a minister of state; and, ere this, had signed the death-warrant of his Sovereign. Meunier was a general officer. Moreveau was a commissary of the Convention; and persecuted, with the most cruel virulence, the noblesse of his province, who had twice paid his debts, and given him 24,000 livres to enable him to prosecute his chemical inquiries. He was the chief agent in framing the Nomenclature. Hassenfratz, the publisher of the Nomenclature, and of the symbols which he had contrived, was also high in office, and most active in all the projects of Robespierre. It is not, therefore, on light grounds that I have assigned the same motive to the Nomenclature and to the Kalendar." Vol. ii. p. 218.

We are not certain that it was necessary to rake into the private character of the contrivers of the new Nomenclature; but that the editor has assigned the true motive for its introduction, there can be no doubt: for, if the improvement of science had been the object, that would have dictated the adoption of the system of Bergmann, or of any of the other chemists, who were exerting themselves in improving, *but not altering*, the language of Chemistry. Of the pitiful triumphs in which the French junto indulged themselves, on their supposed victory over the northern chemists, Dr. R. relates a curious anecdote, from Professor Lichtenberg of Gottingen.

"He says, that when the association had finished their experiment^s on the composition and decomposition of water, which filled up all the gaps of the system, they had a solemn meeting in Paris, in which, Madame Lavoisier, in the habit of a priestess, burned on an altar, Stahl's *Chemia dogmatica et experimentalis Fundamenta*, solemn music playing a requiem; and he remarks, that if Newton had been capable of such a childish triumph over the vortices of Des Cartes, he could never be supposed the man who wrote the *Principia*. I might add, that if Newton or Black had so exulted over Des Cartes and Meyer, their countrymen would have concluded they were out of their senses. But at Paris every thing becomes a mode, and must be *féé*. Dr. Black's nice sense of propriety made the intriguing conduct and arrogant assumption of all merit by the French chemists extremely offensive to him, and has probably made him so minutely careful to place in full view all the labours and discoveries of the British and Swedish chemists, particularly those of Cavendish and Scheele, which supplied the great facts on which the ingenious doctrine of Lavoisier is founded." P. 282.

This

This vain French parade seems only an imitation, adapted to the manners of Paris, of the well-known action of Theophrastus Paracelsus; who, seated in his professional chair at Basil, publicly burned the works of Galen and Avicenna. The grossness of this action can only be excused by the general manners of the times, and the violence of his temper, which bordered upon madness; but the motive was far more honourable than that of his imitators. Paracelsus, aware of the mischiefs which a too great fondness for the systematic authors had introduced into medicine, was simply desirous of calling the attention of his pupils to Hippocrates, and to exhort them to rely upon their own observations, rather than submit implicitly to any single guide. In the French ceremony, the very reverse is visible; the parasites of a rich contractor, who has the vanity to found a sect of philosophy, profanely sacrifice to him the works of the most celebrated author in the science. Instead of the overthrow of dogmatism, we behold its establishment.

The editor informs us, of the great labour he has been obliged to take, in rendering this work fit for the eye of the public; the greater part having been obliged to be made up from loose papers of the author, and from notes taken by his pupils; and, indeed, much credit is due to him for the care bestowed in this preparation. We do not perceive that any thing has escaped his attention, except a very inferior matter, though still worth some notice, the titles and names of the persons mentioned. Mr. and Dr. are used almost indiscriminately; and the name of the same person is frequently spelt differently, even in the same page. Thus, we have very frequently Dr. Hooke, and still oftener Dr. Scheele; for Mr. Hooke, and Mr. Scheele. In like manner we have Mr. Irvine, (sometimes Irvin) Mr. Franklin, Mr. Lewis, Mr. Godolin, (in vol. i. p. 79, Godolin) Mr. Boerhaave, Mr. Wollaston, (Wollaston) Mr. Fordyce, Mr. Gahn, Mr. Macquer; all of whom have certainly a right to be styled Doctors. Bergmann, if he must have his title, should be, not Mr. but Sir Torbern. Mr. Tenant, is printed in various places, instead of Tennant. Dr. Schaw, vol. i. p. 332, twice, for Dr. Shaw. Mrs. Hultham, vol. ii. p. 618, twice, is certainly meant for Mrs. Fulhame. A few other errata require correction, but they are by no means numerous.

Although this work does not contain the chemical history of the newly discovered bodies, it certainly contains a sufficient mass of knowledge to form the basis, upon which a more enlarged structure may afterwards be reared. The plainness of the style, the use of the common language, instead of the technical

technical subtleties now so prevalent, and the admirable order in which every thing is introduced, all conspire to render it one of the best introductions to the science. The elements of Chemistry, and its principal applications, are developed so familiarly, and so gradually, that the student perceives his progress only by his improvement. At the same time that he acquires the present theory of Chemistry, he is guarded against placing too great reliance upon it; and thus acquires that degree of caution, which is perhaps more necessary to a chemist than to any other philosopher, on account of the peculiar difficulties that occur in the theory of the science.

We could have wished that the language had, in some instances, been less prolix; it would have made a better appearance in print. We must indeed allow, that language when spoken requires a diffuser style, and frequent repetitions; these however are not requisite when we can peruse the work at our leisure, and have the power of referring to former doctrines. We are afraid, that the high price of this work may prevent its falling into the hands of those junior students, to whose use it is most adapted; we hope, however, that we shall soon see the promised continuation, on the Chemistry of the parts of organized bodies.

ART. XII. *The Iliad and Odyssey of Homer, translated into English Blank Verse, by the late William Cowper, Esq. The Second Edition, with copious Alterations and Notes, prepared for the Press by the Translator, and now published with a Preface, by his Kinsman, J. Johnson, LL. B. Chaplain to the Bishop of Peterborough. Four Volumes. 8vo. 11. 12s. Johnson. 1802.*

THE notices respecting the revival of this translation, interwoven with Mr. Hayley's account of Cowper, excited, as they could not fail to do, a lively interest for the work. With Mr. Johnson, the present editor, we were there also made acquainted; from whom we have now, in a separate Preface, a more connected account of its progress and conclusion. Cowper also has sent a Preface, which is subjoined to the Preface of the first edition, and explains the degree of revision which he thought proper to bestow upon it. It had been a very general opinion, among competent judges, that the translator had, in the first instance, sacrificed too much to the desire of varying his versification; that too many harsh
and

and by far too many prosaic lines, had been admitted into it, through fear of disgusting by monotony. The principle was right and sound; but it was generally thought that Cowper had carried it too far, and that his translation of Homer had materially suffered from it. To the whole of the charge he does not plead guilty in his second Preface. Yet he thinks it right to comply, in some degree, with the public taste.

"Unwilling", he says, "to seem obstinate, I conformed myself in some measure to these objections, though unconvinced of their propriety. Several of the rudest and most unshapely lines I composed anew; and several of the pauses least in use I displaced for the sake of an easier enunciation.—And this was the state of the work, after the revival given it about seven years since. Between that revival and the present, a considerable time intervened, and the effect of long discontinuance was, that I became more dissatisfied with it myself, than the most difficult to be pleased of all my judges. Not for the sake of a few uneven lines or unwonted pauses, but for reasons far more substantial. The diction seemed to me in many passages, either not sufficiently elevated, or deficient in the grace of ease, and in others I found the sense of the original either not adequately expressed, or misapprehended. Many elisions still remained unsoftened; the compound epithets I found not always happily combined, and the same sometimes too frequently repeated." Vol. i. p. xlii.

No work perhaps was ever more improved by such compliance with the public opinion, and employment of second thoughts, than the present; which we will endeavour in some measure to show, though it is not easy to do so within the ordinary compass of a critique. The reader must be contented with a few specimens, out of multitudes which might be taken, and must seek the rest for himself. The revision of the *Odyssey* was the work of less than eight months, the *Iliad* occupied the intervals of several years. This difference, however, arose not from the proportion of labour bestowed, but from the unfortunate interruptions which impeded the one, while the other went on smoothly from its commencement. The *Odyssey*, by the author's account, is much more changed than the *Iliad*, on which subject he speaks in the following manner:

"I know not that I can add any thing material on the subject of this last revival, unless it be proper to give the reason why the *Iliad*, though greatly altered, has undergone much fewer alterations than the *Odyssey*. The true reason I believe is this. The *Iliad* demanded my utmost possible exertions; it seemed to me like an ascent almost perpendicular, which could not be surmounted at less cost than of all the labour that I could bestow upon it. The *Odyssey*, on the contrary, seemed to resemble an open and level country, through which I might travel at my ease. The latter therefore betrayed me into some negligence, which, though

though little conscious of it at the time, on an accurate search, I found had left many disagreeable effects behind it." P. xlv.

Notwithstanding this declaration, there is hardly any part of the work more improved in the second edition than the opening of the Iliad, which every critical reader will see by comparing them.

First Edition.

"Achilles sing, O Goddess! Peleus' son
His wrath pernicious, who ten thousand woes
Caused to Achaia's host, sent many a soul
Illustrious into Ades premature,
And Heroes gave (so stood the will of Jove)
To dogs, and to all ravin' fowls a prey
When fierce dispute had separated once
The noble chief Achilles, from the son
Of Atreus, Agamemnon King of men.
Who them to strife impell'd? What Pow'r divine?
Latona's son and Jove's. For He, incens'd
Against the King, a foul contagion rais'd
In all the host, and multitudes destroy'd,
For that the son of Atreus had his priest
Dishonour'd, Chrysis. To the fleet he came
Bearing rich ransom glorious to redeem
His daughter, and his hands charg'd with the wreath
And golden sceptre of the God best-arm'd."

Second Edition.

"Sing Muse the deadly wrath of Peleus' son
Achilles, source of many thousand woes
To the Achaian host, which num'rous souls
Of Heroes sent to Ades premature,
And left their bodies to devouring dogs
And birds of heav'n (so Jove his will perform'd)
From that dread hour when discord first embroil'd
Achilles and Atreides King of men.
Who of the Gods impell'd them to contend?
Latona's son and Jove's. For He, incens'd
Against the King, a foul contagion rais'd
In all the host, and multitudes destroy'd,
For the affront from Atreus' son received
By his priest Chrysis. To the fleet of Greece
He came with precious ransom to redeem
His captive daughter, and Apollo's wreath
And golden sceptre bearing in his hand." Vol. i. p. 1.

It is perfectly manifest, that every kind of improvement has been bestowed on this opening, in the revision. The sentences are made more compact, the lines more harmonious, and the construction, from being harsh and foreign, is rendered truly English.

English. The fourteenth and fifteenth lines of the first edition are hardly intelligible to a mere English reader; and the epithet *shaft-arm'd* was both injudicious in itself, and ill-placed. It is much better removed. At the same time, in some remarkable passages of the Iliad, no alteration has been made. We soon turned, as to a favourite, to the fine speech of Sarpedon to Glaucus, in the twelfth Book, but it does not exhibit a single change. No change indeed was necessary. It is rendered with equal beauty and vigour, and bears reading either with the admirable original, or with the highly finished version given by Pope, which is one of the most striking passages of his wonderful work. The speech of Achilles to Ulysses and Nestor, in the ninth Book, is another of those to which every lover of Homer will direct his early attention. Here we find alterations of importance, though not so numerous as in the passage just cited. Thus, instead of

" For I abhor the man, not more the gates
Of Hell itself, whose words belie his heart.
So shall not mine. My judgment undisguis'd
Is this."

We now have,

" For as the gates of Ades I detest
The man, whose heart and language disagree.
So shall not mine. My most approv'd resolve
Is this."

The next alteration is this:

" I, after all my labours, who expos'd
My life continual in the field, have earn'd
No very sumptuous prize. As the poor bird"—

In the second edition it stands,

" I, after all my toils, who have expos'd
Life daily in the field, have earn'd no prize
Superior to the rest; but as the bird"—&c.

The improvement here gained is vigour. An omission, a few lines lower, seems rather a sacrifice to delicacy. It is the rendering of the single word *ταπεινόν*; in which, perhaps, Cowper was over scrupulous. A little lower, a line remains unaltered, which, if it had caught the translator's attention, he would probably have invigorated.

" And my arm
Escap'd with difficulty even there".

The

The word *even* is too feeble a prop to support such a sentence. Cowper, perhaps, thought otherwise; for the fourteenth line of the *Odyssey*, also uncorrected, stands,

“ As it may please thee *even* in our ears”.

The remainder of the speech is unchanged. An examination so minute as this cannot be very far continued; but we must take a specimen or two from the *Odyssey*.

The opening of this poem, contrary to what we observed in the *Iliad*, exhibits no corrections; nor do we alledge that they were necessary. The commencement is simple, yet dignified; and, except the fourteenth line just mentioned, not liable to objection. The first changes of any consequence appear in the speech of Jupiter, l. 41 of that Book. This before stood thus:

“ Alas! how prone are human kind to blame
The Pow'rs of Heav'n! From us, they say, proceed
The ills which they endure, yet more than fate
Herself inflicts, by their own crimes incur.
So now *Egisthus*, by no force constrain'd
Of destiny, *Atrides'* wedded wife
Took to his bed, and him at his return
Slew, not unwarn'd of his own dreadful end
By us; for we commanded *Hermes* down
The watchful *Argicide*, who bade him fear”, &c.

Thus far, almost every thing is altered in the new edition, and surely with accession of terseness and vigour. The rest of the speech remains as at first.

Second Edition.

“ How rash are human-kind! who charge on us
Their sufferings, far more truly the result
Of their own folly, than of our decrees.
So now *Egisthus*, under no constraint
Of destiny, hath ta'en *Atrides'* wife
To his own bed, and him at his return
Hath foully slain, though not unwarn'd by us
That he would surely perish; for we sent
The watchful *Argicide*, who bade him fear
Alike to slay the King or woo the Queen”, &c. T. 3. p. 2.

A transition line frequently introduced in this Book is improved greatly at present, by being changed from

“ Whom answer'd then *Pallas carulean-eyed*”,

Y y

to the following line, which also had been used before, but not so frequently,

"To whom Minerva, Goddess azure-eyed".

The opening of the speech of Telemachus to Antinous, in the second Book, is much amended.

First Edition.

"Him prudent, then, answer'd Telemachus.
Antinolls! it is not possible
That I should thrust her forth against her will
Who hath produced and rear'd me. Be he dead
Or still alive, my Sire is far remote."

Second Edition.

"Then prudent, thus Telemachus replied.
Antinolls! to thrust the mother forth
Who gave me birth and rear'd me, were a deed
Unnat'ral and impossible to me.
Alive or dead, my Sire is far remote." P. 34.

The speech of Penelope, when informed of the departure of Telemachus, in Book 4, may exhibit the correcting care of the translator once more, and to advantage.

First Edition.

"Hear me, ye maidens! for of ~~woman~~ born
Coeval with me, none hath ne'er receiv'd
Such plenteous sorrow from the Gods as I,
Who first my noble husband lost, endued
With courage lion-like, of all the Greeks
The chief, with ev'ry virtue most adorn'd;
A prince all-excellent, whose glorious praise
Through Hellas and all Argos flew diffus'd.
And now my darling son,—him storms have snatch'd
Far hence inglorious, and I knew it not.
Ah, treach'rous servants! conscious as ye were
Of his design, not one of you the thought
Conceiv'd to wake me when he went on board.
For had but the report once reach'd my ear,
He either had not gone (how much foe'er
He wish'd to leave me) or had left me dead.
But haste ye, bid my ancient servant come,
Dolion (whom, when I left my father's house,
He gave me, and whose office is to attend
My num'rous garden plants), that he may seek
At once Laertes, and may tell him all;
Who may contrive some remedy, perchance,
Or fit expedients, and shall come abroad,

*To weep before the men who wish to slay
Even the prince, godlike Ulysses' son."*

In this speech, nothing is altered excepting the words printed in Italics. In the first place, *women* is changed to *woman*. In the second instance, we read,

"For had I known his purpose to depart".

The close of the speech contains the principal correction, which now stands thus;

"He may perchance some remedy devise,
And weeping, move the people to withstand
These cruel men, who purpose to destroy
My son, sole offspring of his godlike Sire". P. 121.

Though these few specimens fall very far short of an exact and critical collation of the editions, yet they may serve abundantly to show the reader the manner in which the translator has gone over his work. He is not anxious to make alterations; but where they seemed in any degree necessary, he is far from sparing of them. Sometimes many lines occur without a change; sometimes, for nearly as many together, almost every thing is new modelled. In other places, a single word is transposed or altered, but very seldom without real and manifest advantage. It has been observed, that in Pope's corrections of some of those writers who translated for him in the *Odyssey* (extant in the British Museum) we may see his practical art of criticism, and perceive by what artifices he elevated an indifferent passage to a level with his own compositions. Here we may see Cowper's Art of Criticism practised on himself; and a careful collation of passages in the first and second edition of this translation would be perhaps as useful an exercise for a student as could be devised; referring always to the Greek to distinguish what alterations improved the propriety of the version, and what the vigour only, of the English style. Of these, the latter instances are most numerous.

It will be a lasting glory to this country to have produced two such translations of the father of epic poetry as those by Pope and Cowper. The former full of elegance, a feast for an English reader, and a model generally for an English writer. The latter a much closer resemblance of the Greek author, whose many excellencies may indeed be well understood from it; and, at the same time, as it now stands improved, an admirable example of English blank verse.

ART. XIII. *Practical Rules for the Management and Medical Treatment of Negro Slaves, in the Sugar Colonies.* By a Professional Planter. 8vo. 468 pp. 8s. Verner and Hood. 1803.

THERE is a vast deal of good sense, as well as proper sentiments of humanity, in this publication. The author considers the addition of Trinidad to our colonial possessions as a new obstacle to the abolition of the slave-trade. Indeed, he thinks that such an abolition would be the ruin of the sugar-plantations; but he is a warm advocate for a restricted importation of Negroes to the West-India islands, and for a better and milder treatment of them.

The observations contained in this book were (as the author states)

“ originally put together, with a view of instructing my manager how to conduct himself in that respect, during my absence, and are now offered to the public in a more enlarged form, in the hope of their being more extensively useful.

“ Should it be asked what my qualifications are for such an undertaking, I may reasonably enough refer to the work itself, which goes forth without any collateral support, but rests entirely on its own merits. If it bespeaks experience, and suggests rules which may be found useful, when applied to practice, it matters but little who or what the author is, provided he should appear not to be unequal to his subject; but if he has presumed, without the requisite information, to obtrude his opinions, he cannot expect to escape censure by a preface, and would therefore abandon every thing, but the hope of exciting the attention of others, who may be possessed of talents more adequate to do justice to the subject.

“ But that gentlemen may not be deterred from perusing a book, or from practising the precepts contained in it, because they are without the sanction of a name, I beg them to repose under the assurance that mine, if too humble to impart dignity to the work, is not such as would discredit the instruction which it attempts to convey; for my education was originally professional, and within the reach of experience, by more than twenty years residence in the West Indies, in the direction of a pretty large gang of negroes, to whose preservation, it may be presumed, I was not indifferent, as they were my own; not an inheritance which, by supplying the means of early enjoyment, relaxed industry, and rendered me careless of my charge, but the purchase of effort; the productiveness of which, I knew to depend, in a great measure, on the health of my slaves. To that object, therefore, my attention was principally directed; and a success, if not singular, at least not often exceeded, rewarded my endeavours. To superior morality I lay no claim; but I understood my interest, and, happily, interest and morality were not in that case, as in many others, at variance.

variance. I lost very few negroes in comparison with other gentlemen, even of such as were purchased out of Guinea yards, and surprisingly few of the infants born on the estate. So far, therefore, as education, experience, and success warrants, I hold myself not totally incompetent to the subject which I have presumed to treat." P. 8.

The author does not deny that, upon his system of management,

"the expenses of estates will be considerably larger than at present I admit; because it is proposed that the negroes should be fed and clothed more liberally than they now are, and be more indulged during their indisposition, whence an excess of expense, and an apparent decrease of income; but let it be remembered at the same time, that an expenditure, when judiciously applied, is not a waste, but the investment of a capital with a view to productive return. It will be found so in this case; for, when negroes are so treated, there will be fewer sick than in the common mode of management, and they will certainly be enabled to make much more vigorous efforts when engaged at their labour; for they will be more robust of body, more alert and contented in mind, so that, performing more work, the gross income of the estate, far from being reduced, will necessarily experience a considerable increase. But not only the gross income will be greater, but it may be presumed that fewer negroes will die, and that more will be born, so as to afford a reasonable hope that your number may be kept entire, without any foreign recruits; whence a saving in itself, probably equivalent to the extraordinary expenses incurred by the proposed melioration of their treatment, and the balance at the end of the year, so far from being against the Planter, will probably be in his favour: were it, however, otherwise; who would not submit to a small pecuniary loss, for the inappreciable advantage resulting from a mind contented with itself, and conscious of no neglect of duty? As to those who are unfortunately in such a situation, with respect to incumbrance and credit, as to be disabled from supplying their negroes as they ought, it behoves them to consider whether, by the utmost their undue savings can effect, they can possibly be retrieved from their embarrassments, and if they can, they ought seriously to ponder on the consequence by which their relief is to be obtained: that it must be by the blood of their own species—a horrid thought; and if they cannot, how much better would it be for them to surrender at once their property to their creditors, and to repose in the humble though exquisite enjoyment of ease of mind, and a fair name, and to trust to those recommendations for a future subsistence, which, in the West Indies, is never denied to the industrious, while it is frequently conferred on the undeserving.

"But let the expense of conducting our estates be ever so great, it must still be incurred; for, though the entire abolition of the Slave-trade should not take place, yet the restrictions already imposed upon it, and which we have reason to suspect will be aggravated by subsequent statutes, from session to session, will tend, in time, either to operate its virtual extinction, or so greatly to enhance the price of negroes, as to leave them within the reach only of the opulent: of course, we

shall be obliged to look more attentively to the preservation of those which we have, and to employ every means to increase their numbers by generation." P. 11.

"The employment of a West-Indian Planter, though exposed to numerous vexations, is yet, in one respect, productive of genuine delight; for there are but few situations in life which present so wide a field for philanthropy to exercise itself in, as that which is afforded by the direction of a gang of negroes, not only compatibly with the interests of fortune, but by means which directly tend to promote it. It may be laid down as a principle, susceptible of the clearest demonstration, that every benefit conferred on the slaves, whether in food, or clothing, or rest, must ultimately terminate in the interest of the owner. A day indulged for a holiday is not lost to labour, as it renovates their powers, and gives them both the inclination and the strength to indemnify you on the succeeding days. Nor is food and clothing, more than nature absolutely demands, to be considered as a waste of expense, as it assuredly turns to beneficial account in one way or other. Indulgences, even extended to a considerable length of time, so as to have a visible effect on the income of the Planter, may yet, in their remote consequences, be economy; as he may look for a reimbursement in the melioration of his gang, their improvement in health, a smaller loss by death, an augmentation by birth, and a capacity for greater exertions; so that, at the worst, it is only a forbearance of present for future interest. Yet, how many have been ruined by acting on a contrary policy? Too much can scarcely be done for those by whom so much is to be done for us, considered merely as a speculation of profit, independent of the moral obligation, which every man ought to feel, to treat his fellow-creatures with kindness and humanity, for such they are, however debased and degraded. There are few men so very much lost to principle, as not, occasionally, to recognise the force of that duty. To have slaves, (certainly obtained in violation of natural right) to render them miserable, and to shorten their lives by vexations and cruelties of any kind, are crimes for which we must expect to be arraigned at that dread tribunal, to which we must all ultimately repair.

"On the contrary, how exquisite is the enjoyment of the benevolent Planter, when employed in superintending the labours of his gang, he finds them healthy, happy, and robust, not appalled, but exhilarated by his presence, laughing, jesting, singing, and giving every other indication of minds contented, and bodies not disproportionately affected. Accompany him to the hospital, and behold him in the act of administering food, medicine, or consolation, to the afflicted sick, receiving the grateful thanks of wretches, whom his care has redeemed from the gates of death, or survey him, amid a throng of infants, reared and upheld by his fostering hand, wherever he turns, lighting up smiles of satisfaction in the countenances of his slaves, whom he considers as his family, and you find him in the direct road to opulence, at the same time that he is in the enjoyment of happiness far greater than opulence, when possessed, can possibly bestow, the ineffable delight of his own mind, reflected from the happiness which he imparts to others." P. 25.

The sentiments contained in these passages do so much credit to the author's feelings, who was himself a planter, that we could not refrain from transcribing them. We are assured, that there are many persons in the colonies in whose conduct this picture of benevolence is realized. Were such the general character of the planters, there would scarcely be left any pretext of complaint against the condition of the Negroes.

This publication consists of two Parts. In the first Part the author treats of Negro Slaves; of the Seasoning of the Negroes; of their Diet, Clothing, Lodging, Breeding, Labour, Discipline, and Religion. The second Part is wholly medical, containing an account of their diseases, with the mode of treating them. As far as we have examined the book, the symptoms of their disorders, internal as well as external, are accurately, though concisely described, while the remedies directed for their removal, are simple, rational, and efficacious.

In various points of view, we consider this book as calculated to convey much useful information to West-India planters.

ART. XIV. *An Introduction to Electricity and Galvanism; with Cases, showing their Effects in the Cure of Diseases: to which is added, a Description of Mr. Cuthbertson's Plate Electrical Machine. By J. C. Carpue, Surgeon. Being the Substance of Lectures delivered to his Anatomical Class.* 8vo. 112 pp. 4s. Longman and Rees, &c. 1803.

CONSIDERING the size of this publication, the reader will be forced to acknowledge, that Mr. Carpue has condensed a tolerably ample view of the subject of electricity into a small space; nor can it be said that his conciseness has rendered him obscure. He does not profess to treat the subject with that minuteness which it deserves; he means only to give a useful idea of it to his pupils, whose time is so much occupied by other professional studies, as not to allow their perusal of more ample treatises on the subject; and it seems, that the present work is well calculated to furnish a general idea or outline of Electricity and Galvanism.

In the first Lecture, which treats of the theory and practice of electricity, this author commences with a concise history of the rise and progress of that science; he then proceeds regularly, but briefly, to explain the nature of the electric fluid, according to the usual theory; the nature of conductors and noncon-

nonconductors; the plus and minus electricity; the power of coated and charged electrics; the light, noise, odour, and taste produced by electricity; the various other effects of the same agent; also the construction of electrical machines and apparatus; and the methods of using those instruments, especially for medical purposes. Among the instruments, he particularly describes the plate electrical machine, as made by Mr. Cuthbertson, who has undoubtedly improved that machine to a very great degree.

The subject of the second Lecture is the application of electricity to the human body in a state of disease. This interesting part of the subject is treated with much candour and propriety. It briefly describes the various disorders, for the removal of which, this author has administered the electric power, either in the form of aura, or sparks, or shocks; and to each species of disease he subjoins the cases in which he has, and those in which he has not, succeeded to effect a cure; which, indeed, is the only method of ascertaining the real worth of the application. The diseases which he has attempted to remove by means of electricity are, contractions, rigidity, sprains and relaxations, indolent tumors, ganglions, chilblains, epilepsy, deafness, opacity of the cornea, gutta serena, amenorrhœa, knee cases, chronic rheumatism, acute rheumatism, and palsy.

The following is a specimen of his style, in describing the effects of the application.

“ INDOLENT TUMORS.

“ Electricity is of service in dispersing tumors of this description. I have succeeded in several cases, though in the greatest number I have been unsuccessful. The method of electrifying them, is giving strong sparks, and passing slight shocks.

“ I have tried electricity in the goutiere, or Derby neck, without success.

“ I have succeeded in the cure of scirrhous testicle in two or three cases, by strong sparks and slight shocks; however, in this disease, electricity is not always successful.

“ There is no question but electricity will sometimes disperse a scirrhous in the breast, and assist the action of mercurial frictions.

“ There are many cases on record, of scirrhous breasts being cured by electricity; yet, although I have tried it in several cases, I have only been successful in one. This was a young woman, aged 20, and the complaint seemed local.

“ GANGLIONS.

“ A labourer had a ganglion, as large as a pigeon's egg, on the wrist; the usual methods had been tried for six weeks, during which time it increased in size. I rubbed the part with mercurial ointment and

and camphire, and electrified it with strong sparks ten minutes a day, for three weeks, by which time it gradually dissolved.

"A lady had a large ganglion on the extensor tendons of the foot, which was rapidly increasing; this was cured by sparks in three weeks.

"I have succeeded in several other cases of ganglion, but have often been disappointed.

" CHILBLAINS.

"A boy, aged six years, had chilblains on three of his toes; the little toe had not the least feeling. Two of them were cured by sparks, applied ten minutes a day, for two weeks, and the little toe now began to recover its feeling, and in two weeks more was perfectly cured.

"A girl with chilblains on her hands and fingers cured in a week by sparks. Electricity is also a good preventative against chilblains.

" EPILEPSY.

"A boy, aged 14, had been troubled with this disorder two years, he thinks in consequence of carrying heavy loads on his head. He had four or five fits a day.

"First day, drew strong sparks from the head for five minutes; no return of the fits that day: next morning he had one fit; I continued to electrify him for a week, two last days of which, had no fits; on ceasing, the fits returned; I then continued the electrification for three weeks, the two last of which he had no fits. He then went into the country, and I flattered myself he was cured; in a year he returned, and said, that in a fortnight after he left town, the fits returned as bad as ever. I now electrified him with sparks and shocks for a month, without the least success.

"I have had two other unsuccessful cases of epilepsy. In one of these, the gentleman had an uncommon degree of perseverance. I electrified him for ten weeks, without success." P. 51.

The rest of the work treats of Galvanism, wherein Mr. C. gives a concise, historical, and descriptive account of the remarkable phenomena, which have of late been discovered, and are known under the title of Galvanism. He describes the various apparatus, with the mode of performing the experiments, and shows how to apply that power in cases of disease.

With respect to this medical application of Galvanism, he gives the following account of his short experience in it.

"I have tried", he says, "Galvanism in two cases of palsy, both hemiplegia, one a young lady, aged 20, the other a gentleman, aged 25; and, though neither of them were cured, they both received benefit, particularly the gentleman. After being galvanized for twenty minutes they felt a glowing warmth the remainder of the day. The apparatus I used was a pile of twenty-four pair of plates, of five inches diameter. I generally connected one conductor to the course of a nerve, the part being moistened with salt and water; the other con-

ductor was sometimes held in the hand, and at other times applied to the spine of the patient, also moistened with salt and water, and applied to the upper end of the pile. Spasm was often produced, as is usual in electricity; the pain was sometimes considerable. When I began to apply the fluid to the gentleman, he could not walk without assistance. In two months he could walk, with the aid of a stick, and could walk a hundred yards without any assistance.

"In rheumatism I have had several successful cases.

"In a case of opacity of the cornea, it certainly was of use.

"I have only had an opportunity of trying it in one case of deafness. I applied the fluid in the same way I applied the electrical. This was continued for three months, but without success. I have tried it in three or four cases of gutta serena. I passed shocks in all possible ways. When I passed one from the tongue to the supra-orbital nerve, one of the patients always saw a flash of light; in the other cases they did not. However, although I paid great attention to these patients for upwards of three months, none of them received the least benefit." P. 107.

To this account he subjoins several extracts from foreign publications, wherein the success of Galvanic application, made by various practitioners, is mentioned.

The subject of this work is illustrated by the addition of three plates, which exhibit Mr. Cuthbertson's plate electrical machine, a variety of apparatus, the different sorts of Voltaic piles, and the mode of applying both Electricity and the Galvanic power to the human body.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Wiccamical Chaplet, a Selection of Original Poetry, comprising smaller Poems, serious and comic; Classical Trifles; Sonnets; Inscriptions and Epitaphs; Songs and Ballads; Mock-Heroics; Epigrams; Fragments, &c.* Edited by George Huddesford. Crown 8vo. 223 pp. 6s. Leigh and Sotheby. 1804.

Mr. Huddesford's Salmagundi has made him famous as a collector of fugitive poetry; and here also, as well as there, no small or unimportant part proceeds, we conceive, from his own pen. The peculiar talent

talent of this author for humorous poetry is generally known; nor is he deficient in the more elegant styles of composition. How large a part may belong to him in the present collection, we leave to Wykehamists to decide: we clearly trace him in the Ballad at p. 126, and some others near it. We know not the author of the ensuing Lines, but they well deserve to be produced as a specimen.

" LINES.

Written with a Pencil in a Lady's Almanack.

" Go, happy lines, yet fearful go,
To meet Louisa's secret foe!
Tell what I wish her heart should know,
Yet, rather than declare, I die.

" Perhaps she'll scorn ye, and despise
The tribute of a heart so poor;
Too valueless to be the prize
Of Beauty, proudest conqueror.

" Then tell her, that her touch alone
Destroys your pencil'd forms with ease;
And say, your fate is like my own,
To be or not, as she shall please.

" But should her gentleness now spare,
Pass one short year, and ye are not!
A little year shall send you where
You perish among things forgot."

" Yet so, how envied should you be!
For who is he would not prefer,
Before an immortality,
To live a year or day with her!

" I fear she'll turn ye all to jest:
Then let her know I've made my prayer;
That when by beaux, smart beaux, carest,
She ne'er may feel a tender care!

" But while they sigh, or kneel, or vow,
Think it all done in sport and play;
Or write Love rhymes (as I do now)
Laugh, but not trust a word they say." P. 214.

Several of the verses here printed have appeared in other collections; but altogether they form a pleasing classification of minor poetry. Why the title should be written *Wiccamical*, rather than *Wykehamical*, we cannot discover.

ART. 16. *Rhapsodies*. By W. H. Ireland, Author of the *Shaksperian MSS.* Crown 8vo. 197 pp. 7s. Longman and Rees. 1803.

Mr. W. H. Ireland continues to pursue the Muses; and now takes as a title, what was once the subject of his confessions. It is not,

What was my pride is now my shame,
And must be turn'd to hate;

but directly the contrary. With respect to his poetical powers, he still succeeds best in imitation and parody, which sometimes he indulges without avowing it; as in the instance of the *Garretter's Soliloquy*, p. 33. Mr. Ireland has very fairly reversed the well-known French Epigram of "Barbares Anglois", &c. which he has also translated. We shall produce both.

" Ferocious English, with the self-same knife
Cut horses' tails, and rob their King of life;
While Frenchmen, more enlighten'd, never fail
To leave each King his head, each horse his tail."

Answer in 1802.

" Infernal French! how chang'd is now the scene!
In polish'd days you kill both King and Queen;
While Britons, less polite, with one accord,
Raise heart and hand to guard their country's lord." P. 170.

There are some pleasing lines "on an happy Union" at p. 83, and other trifles not unsuccessfully managed; but, on the whole, a place on the middle shelf must be deemed sufficient for these *Rhapsodies*.

ART. 17. *War! War! a Poetical Address to the British Nation*. 4to. 1s. Hill, Edinburgh. 1803.

This is a very animated appeal to the dignity and valour of Britons at this eventful period, in the Scottish dialect. Every man's heart will, we trust, be in unison with the following spirited apostrophe.

Of which the two first lines were Voltaire's; the two last, if we mistake not, H. Bunbury's.

" Mais les François polis laissent aux Rois leurs têtes,
Et encore, comme vous voyez, leurs queues a leurs bêtes";
subjoined to a humorous print of men with large clubs of hair.

" Rise,

" Rise, then, ye sons of Albion rise,
 Dear in fair Freedom's beaming eyes,
 Spread ye her banner o'er the skies,
 Proud be your bands;
 Hear ye her deep endearing cries,
 Frae distant lands?

" Around your throne sue lov'd be strong,
 Let ev'ry heart be stout, be young;
 In pride roll the red war along,
 Back to their shore:
 God save the King, sweet be your song
 When canons roar.

" I see you heroes of the deep,
 With thunders arm the ocean sweep;
 The vaunting foes in thousands sleep
 Around your shore.
 Daughters of Gaul, lang, lang ye'll weep
 The bloody hour."

The whole is in a familiar style of patriotic ardour, and well deserved perusal.

ART. 18. *The Recall of Momus. A Bagatelle.* By Benjamin Thompson, Esq. *Translator of the German Theatre, and of the Stranger, as performed at the Theatre Royal, Drury Lane.* 4to. 4s. 6d. Robinsons. 1804.

Momus, having been banished from the assembly of the Gods, for the term of five hundred years, is solemnly recalled; he is received with a hearty welcome, and relates some whimsical and facetious tales. Of these, we can give no detailed specimens, but they certainly possess a considerable degree of humour; which, however, sometimes oversteps the bounds of modesty.

ART. 19. *Adversity, or the Miseries of the Seduced. A Poem; interspersed with Narratives. To which is subjoined, a Military Tale, founded on a real Occurrence, called Henry and Eliza. Humbly inscribed to her Royal Highness the Duchess of York.* By W. H. Poulett. 4to. 6s. Longman and Rees. 1804.

We readily commend the spirit which dictated the choice of this interesting and melancholy subject; but, though some good and harmonious lines may be found, a degree of languor pervades the whole. The conclusion affords as good an example of the author's powers as any we can select.

" And you, the pride of Britain's peerless isle,
 Whose charms reward the hero for his toil;
 Who hold the power to make the trembler brave;
 Oh, use that power the innocent to save.
 Cast from your minds this popular mistake,
 That the best husband is a mended rake;

Drive the base miscreant from your arms, your heart,
 That ever play'd the fell seducer's part.
 So will your aid eventually save
 Unnumber'd victims from an early grave;
 Lessen the dreadful scenes, distress the sight,
 And raise those sinking to eternal night;
 Rescue the wretch that else perhaps might sigh
 Under the worst of forms—*adversity*."

ART. 20. *An Ode in Celebration of the Emancipation of the Blacks in St. Domingo, November 29, 1803.* By Thomas Cho Rickman, *Aurifer of Poetical Scraps, Two Reliques; the Evening Walk; Letter to Mr. Pitt; to the Bishop of Llandaff, &c.* 4to. 2s. Rickman. 1804.

Mr. R. is one of those few *Liberty-Boys* who still adore the French Revolution, and ascribe all the atrocities of the French to the interference of England; which is about as wise as it would be to attribute the beheading of Charles I. to the peace of Westphalia. Mr. Capell Lofft, who seems to be of the same disposition, writes an Introduction for his friend, in which he extols the subject, and trusts that the poem, in freedom, spirit, and variety of numbers, in diction, and in sentiments, will appear not unworthy of it. He is mistaken as to the poetical powers of his friend; though we are not the persons to deny, that his verses are worthy of his politics. For example, the following couplet is the burden of almost every stanza.

"Then hail the day when BLACK-MEN shout, "We're free!"
 Echo the tidings glad to every land and sea."

Now these are such lines as the Muses abhor; and such passages as the following, though doubtless very instructive, are still less poetical.

"Long have you known the wrongs of man,
 Make then his rights alone your plan,

The road of Virtue's plain.

Be just to all with whom you have to do,

Be incorrupt, sincere, and true,

Now barter peace for gain.

Open your ports to ships of every land;

Despotic measures banish from your state:

To all the nations round extend your hand:

Be honest and upright—you must be great.

So shall your Governments be pure and sound,

Dispensing good on every hand around,

And joy thro' every rank in life abound.

Then hail the day, &c.

Mr. R. cannot conclude without a little abuse of Mr. Pitt, who doubtless values such a politician as much as he must admire such a poet!

DRAMATIC.

DRAMATIC.

ART. 21. *The Sea-Side Hero. A Drama, in Three Acts. By John Carr, Esq. Author of the Stranger in France**. 8vo. 95 pp. 2s. 6d. Johnson. 1804.

There is so much to interest in this little Drama, on a perusal in the closet, that we cannot but conceive, that it would make a better appearance on the stage than many that have been advanced to that distinction. Very early in the piece, the author has introduced the anecdote of the patriotic smuggler, Johnson, who, at the very beginning of the present contest, indignantly refused to receive his liberty, on the condition of piloting the enemy to the coast. The name of the Sea-Side Hero is Paul; and he is made nobly instrumental in defeating the enemy, who is supposed to have landed on a part of the coast, and receives a public reward. Some other acts of heroism and virtue are related of him; and the interest excited by them is increased by the following passage, in a very short Preface.

"The character of Paul is not the effusion of fancy. Tears follow my pen while it relates, that with an obvious exception to the incidents connected with the menaced Invasion, the portrait is drawn from the affecting history, generous feelings, and heroic mind of a youth, never known to the world, and now no more."

Some very beautiful songs are introduced; and a spirited parody of "Ye Gentlemen of England", beginning,

"No gentleman of England now sits at home at ease,
But emulates on shore the heroes of the seas".

The following Song we cannot withhold.

"Nature's imperfect child, to whom
The world is wrapt in viewless gloom,
Can unresisted still impart
The fondest wishes of his heart.

2.

"And he to whose impervious ear
The sweetest sounds no charms dispense,
Can bid his inmost soul appear
In clear though silent eloquence.

3.

"But we, my Julia, not so blest,
Are doom'd a diff'rent fate to prove;
To feel each joy and hope suppress'd,
That flow from pure but hidden love." P. 53.

* See Brit. Crit. vol. xxii. p. 129.

ART. 22. *A Tale of Mystery, a Melo-Drame; as performed at the Theatre-Royal, Covent-Garden. By Thomas Holcroft. Second Edition, with Etchings, after Designs by Iresbam. 8vo. 51 pp. 2s. Phillips, 1802.*

The author properly says, "I cannot forget the aid I received from the French Drama; from which the principal incidents, many of the thoughts, and much of the manner of telling the story, are derived. I exerted myself to select and unite masterly sketches, that were capable of forming an excellent picture, and the attempts has not failed. I can as little overlook the performers, the composer of the music, the scenery, and the dances; all which, in representation, have so essentially contributed to success." Independently of the music, &c. with which a reviewer in his closet has no concern, this Tale is reasonably well told; is interesting and affecting; and could hardly fail "to fix the attention, rouse the passions, and hold the faculties in anxious and impatient suspense". The etchings, though slight, have merit, particularly the second. We overlook a little extravagance in the Dedication, and the Advertisement,

NOVELS.

ART. 23. *The Duchess of La Valliere, an Historical Romance. By Madame de Genlis. Translated from the French. Two Volumes. 12mo. 9s. Murray. 1804.*

The beauty of this celebrated lady, and the partiality with which she inspired Louis XIV. are well known. The more particular circumstances of her life and character, and the various anecdotes of that gay and voluptuous court, are worked up in this performance into an agreeable narrative, with the well-known skill and vivacity of the author.

ART. 24. *Sherwood Forest; or, Northern Adventures, a Novel. In Three Volumes. By Mrs. Villa-Real Gooch. 12mo. 12s. Highley, 1804.*

This lady has before appeared as a writer of works of this description, and not altogether without success. The tale of Sherwood Forest is related in a sprightly manner, and many of the northern anecdotes will be found to afford amusement.

It appears that Sherwood Forest was the place of the author's nativity, a scene well calculated to allure a warm imagination to indulge itself in the soothing dreams of Poetry and Romance.

ART. 25. *Fate; or, Spong Castle. By Maria Venetie. 8vo. 231 pp. 4s. Parsons. 1803.*

To allow, as we do, of this Novel, that it is *harmless*, is no inconsiderable praise of a tale said to be written in modern Germany. It may be praised on another account,—for extending to one volume only.

MEDICINE,

MEDICINE.

ART. 26. *Chirurgical Institutes, drawn from Practice, on the Knowledge and Treatment of Gunshot Wounds. Illustrated with some singular Cases and Cures of gallant Warriors. By H. St. John Neale, Esq. formerly of his Majesty's 51b Regiment of Infantry, and 16th Regiment of Light Dragoons, &c.* 8vo. 295. pp. 6s. Egerton. 1804.

This author had frequent occasion to witness the effects, and make observations on the treatment, of gunshot wounds, in his situation as surgeon, at different times, to the two regiments above-mentioned, which were sent to America during our campaigns in that quarter of the world. In the volume before us, he has given the result of his experience in these cases; and we are ready to confess, that the work contains many practical remarks which may prove useful to army-surgeons; but we have great fault to find with the author's style*, and are surprised at the vague and obsolete ideas he entertains in matters of pathology. Thus, at p. 119, he mentions as the cause of shiverings, fever, &c. fluids absorbed from the wound *fermenting in the mass of blood*. Again, at p. 122, "if these (the fluids) have been *vitiated by pain, loss of sleep*", &c. Moreover, after the light which the late Mr. John Hunter threw on the nature and formation of pus, we should not have expected that this author would, in the concluding part of his book, have filled so many pages so little to the purpose, on this particular subject.

But notwithstanding the improprieties of style, and the objections in regard to the pathological views of the author, his observations (for observations we think a more apposite title than institutes) contain many useful hints, and several interesting cases; from among which, we shall particularly refer to that of Capt. since Gen. Harris (p. 140). In illustration of the doctrine that "every contusion of the skull requires the trepan, because it must be attended, sooner or later, with a disorder of the dura mater"; a case not only of medical, but of public interest, on account of the signal services the General has since rendered to the British empire.

* For instance: "the blood meeting with greater obstacles in returning by the veins towards the center, than in *marching out* along the arteries"; p. 116. The scarf skin is termed "a fine *carneous* covering", p. 110, whereas the scarf skin is merely *membranous*. "The blood deprived of its serum and *mucilage*"; p. 274. Again, "the *mucilaginous* parts of the blood", p. 291; "the *circulatory* fibres of the blood-vessels", p. 281; &c. &c.

ART. 27. *Observations on the Anti-Phibiscical Properties of the Lichen Islandicus, or Iceland Moss; comprehending explicit Directions for making and using such Preparations of the Herb and Auxiliaries, which Experience has proved best adapted to the Cure of the different Species of Pulmonary Consumptions.* By Richard Reece, Surgeon, &c. 8vo. 33 pp. 18. Longman and Rees. 1803.

Mr. Reece perseveres with a commendable zeal in his exertions for the improvement of the pharmaceutical preparations of select and efficacious drugs. We lately noticed his Companion to the Family Medicine Chest (Brit. Crit. vol. xxii. p. 436.) In the present instance, we have an account of a remedy from among the vegetable tribe, which is now in very general use against pulmonary consumptions. A pamphlet on this subject, by Dr. Regnault (see Brit. Crit. vol. xxi. p. 316) appeared some time ago; but the author of the present publication is of opinion, that the preparations recommended by that physician do not contain the combined qualities of this herb, to which its salutary effects, in the disorder above-mentioned, are attributable.

Mr. Reece recommends the farina of the lichen, which may be administered, without disgusting the patient, to the extent of three, or even four ounces a day, if necessary (and it should always be administered in considerable quantities); whereas, in the forms prescribed by others (namely, of decoction, lozenges, &c.) it cannot be given in sufficient doses; not to mention, that in most of those preparations, the bitter quality of the herb, which produces a salutary effect, is either much weakened, or wholly destroyed. The lichen-farina here recommended may be boiled in chocolate or cocoa, and taken every morning for breakfast, in the quantity of three drachms; or, to a dessert spoonful of it may be added as much cold water as will make it into a soft paste; on which is to be poured, by degrees, half a pint of boiling water, or warm milk, stirring it briskly the whole time; after boiling for about ten minutes, it will become a smooth thin jelly, which may be flavoured with sugar, cinnamon, &c. agreeably to the patient's fancy. Other preparations are described, together with remarks on various auxiliaries proper to be given along with the lichen; for information concerning which, we refer to the pamphlet itself.

ART. 28. *A Treatise on Tropical Diseases; on Military Operations; and, on the Climate of the West-Indies.* By Benjamin Moseley, M. D. Physician to Chelsea Hospital, &c. Fourth Edition, with considerable Additions. 8vo. 670 pp. Longman and Rees. 1803.

Among other articles of new matter in this edition, the author has given a disquisition on the influence of the moon on the human body. He produces various quotations from ancient and modern writers, in support of the lunar influence; and subjoins, in further corroboration of this doctrine, such facts as his own experience has furnished; from all which he infers, that people in extreme age die at the new or at the full moon; and that if they do not die at the zygies, they generally die

dise at the quadratures. He thinks, that the attacks of many diseases might be prevented by attending to the lunar phases, and employing proper remedies two or three days before those changes take place; and he proposes, for the better determination of this matter, which has given occasion to so much controversy, that medical journals be kept by the moon's age, accompanying the calendarian time, and dating all attacks, symptoms, crisis, relapses, and events accordingly.

ART. 29. *A Plain and familiar Treatise on the Cow-Pox, describing its Origin, Nature, and the Mode of Inoculating, extracted from the Writings of Dr. Jenner, Woodville, Pearson, &c. with considerable Additions. By J. K. Leeds. 8vo. 16 pp. 9d. With a Plate, shewing the Appearance of the genuine from the spurious Cow-Pox, in their different Stages. 1804.*

The view of this writer is to instruct persons not bred to the practice of physic, in the method of inoculating, and of conducting patients through the cow pox, and to enable them to distinguish the true from the spurious disease. For this purpose he appears to have read, with sufficient attention, the principal of the publications that have appeared on the subject, and has hence been enabled to give a clear and distinct account of the disease; of the method of inoculating, and of conducting the patients through it. As the instructions are conveyed in plain and familiar language, are comprised in a small bulk, and are sold at a very low price, there is reason to expect his intentions will be fully answered.

DIVINITY.

ART. 30. *Sermons on the Call and Deliverance of the Children of Israel out of Egypt, and on several of the more important Circumstances attending their Journey through the Wilderness to their final Settlement in Canaan. By J. Clowes, M. A. Rector of St. John's, Manchester, and late Fellow of Trinity College, Cambridge. 8vo. 387 pp. Cadell and Davies. 1803.*

In the year 1799, Mr. Clowes published a Letter, addressed to a Member of Parliament, on the character and writings of Baron Swedenborg, and we could not then refrain from expressing our concern and surprise, that the extravagant reveries of that singular man, should find an advocate and defender in a Rector of our Church. From the Introduction to this volume of discourses, in which that eccentric nobleman is spoken of in terms the most extraordinary, as the "*sound theologian—the cool and sober investigator of truth—the declared foe to every species of enthusiasm, fanaticism*", &c. &c. we were almost tempted to lay the book aside; but we did not do so—we have fairly read the whole of the thirty-two discourses, on *one* text, from beginning to end; and can only say, that though we can scarcely acquit Mr. Clowes of being as fanciful as Baron Swedenborg himself, in some of his interpretations

terpretations of Scripture; yet if his discourses have no worse effect, than that of teaching the world to draw some moral lesson from every historical fact they read of, and to find a type of Christianity in every event that befell the Israelites, we shall not desire to lessen the impression which his writings make. But, that it is *necessary* to find some spiritual sense for every word in the Holy Scriptures, or else to forego calling them any longer, *Sacred Scriptures* and *the Word of God*, is what we cannot in the smallest degree allow. We must still be permitted to think there is some sense in the words, "*then came Amalek, and fought with Israel in Rephidim*", as the relation of a *fact*, without any profound enquiry into the "*divinity, sanctity, and spirituality*", of every word in the sentence, or of the whole taken together.

ART. 31. *An Enquiry into the Necessity, Nature, and Evidences of revealed Religion.* By Thomas Robinson, M. A. Rector of Ruab Minor, Cornwall. 8vo. 303 pp. Baldwins. 1803.

We should be very backward to hint that this work was not wanted, if we thought it would detract from the just praise due to Mr. Robinson for his great care in the compilation of it, (for a compilation it certainly is) or if we could suppose that by intimating, that it contains nothing but what may be found in other books, we should be thought to say that it is not in itself a very useful work. It undoubtedly is so, and must be so, in a great degree, to any person not already supplied with the many valuable publications which it so much resembles; such as, among the most modern, Dr. Paley and Dr. Beattie's *Evidences of Christianity*, Percy's *Key to the New*, and Gray's to the *Old Testament* and *Apocrypha*. We cannot do Mr. Robinson more justice, or more honour, than by assuring our readers, that the present work deserves to be classed with those we have mentioned, as far as it goes. It would more have resembled Dr. Gray's excellent publication, had the references been more abundant. The work is divided into thirty-four Chapters; the two first treat of the use and necessity of Revelation; seven are taken up with the account of the Canon of the Old Testament, and the several books of which it consists; from Chap. x. to Chap. xxiii. inclusive, the Canon and several books of the New Testament are treated of; and the remaining Chapters are appropriated to the consideration of the Credibility and Inspiration of the Sacred Writings, the character of the Divine Founder of our Holy Religion, the propagation and good effects of Christianity, &c. The work is dedicated to the Duke of Leeds.

ART. 32. *Conversations on the Divine Government, showing that every Thing is from God, and for good, to all.* By Theophilus Lindsey, M. A. 8vo. 218 pp. 4s. Johnson. 1802.

In these Conversations, many popular doubts, concerning both the works and word of God, are duly considered and well answered; but Mr. Lindsey's view of Christianity is so different from the ideas we have always entertained upon the subject, that we were not surprised to find many parts of this work exceedingly objectionable. The Tri-

nitarians

nitarians are, as usual, not allowed to understand their own principles, but are spoken of as if they were either very wilful or very ignorant impugnors of the unity of the Godhead; a subject upon which Mr. L. is at all times not only so earnest (which we freely allow him to be), but so warm, as to force him into agreement almost with Pagans, Infidels, and false prophets. Thus many pages are taken up in proving Lord Shaftesbury to have been a Christian, notwithstanding his rude, "uncandid, and groundless accusations" of the sacred writers. Socrates also is not only extolled for his belief of the one true God, but even vindicated from a charge which surely must in that case lie heavy upon him, namely, that of dissembling his sentiments upon this head, and not thinking the worship of the one God, and of none other, of very material importance. Even Mahomet is almost acknowledged to have been sent from God, to spread the doctrine of the divine unity, in opposition to the Christian *Trinitarian* "*Idolatry*". Besides these things, there are other matters, from which we must not only withhold our assent, but which seem to us to appear in the light they do to Mr. L. more from the manifest connection they have with the *Trinitarian* doctrine of redemption than on any other account. Such are the existence of an evil Being, which Mr. L. entirely disbelieves; and the consequent denial of the literal account of our Saviour's temptation; though whatever becomes of Mr. L.'s criticism on the term "*Devils*", as used by the translators of the Old Testament, many of his references to the New Testament are, in our opinion, as strong in support of the real existence of an evil Being, even *with his explanations*, as without them. How much of the Mosaic account of the Fall, Mr. L. conceives to be allegorical, he does not say; but he acknowledges, that *much of it* is undoubtedly so; and, as he is unable to see the doctrine of Redemption in this account of the Fall, we cannot wonder to find him representing the Gospel as much more designed to supply the deficiencies of the Gentile philosophy, than to fulfil the prophecies, and satisfy the expectations of the Jews. We shall not pursue these matters further, being content to have explained why we are withheld from giving an unqualified assent to a defence of the Divine Providence, which we have no doubt is well meant, and in some parts is certainly unexceptionable. But the subject itself is so sacred, that we might well have been spared much that Mr. L. himself must allow to relate more closely to *human* governments than to the "*Divine Government*" of which he professes to treat.

ART. 33. *A Sermon, preached in an Episcopal Chapel, Edinburgh, on Thursday, 20th October, 1803, being the Day of a National Fast, on Account of the War with France. By James Walker, A. M. late of St. John's College, Cambridge. 8vo. 46 pp. Cheyne, Edinburgh; Vernor and Hood, London. 1804.*

The author of this discourse opens it, with great propriety, by animadverting upon the insidious declamations of those who, of late years, have been desirous, from no good motive, to exclude the great topics of political morality from the exhortations of Christian teachers. Many other subjects, closely connected with the business of the day, are also

also ably handled in this Sermon, such as the lawfulness of defensive war, &c. But the part most eminently worthy of remark is, where the preacher speaks as a witness, from what he has himself seen upon the continent of Europe. This is what such experience alone can supply.

“ If I feel on this awful subject still more acutely than you do, and if I am tempted by those feelings to express myself in stronger terms than you are generally accustomed to; it is because I have seen those disasters realized, of which you have only heard the reports, and from which it is my duty to warn and beseech you by timely exertion to save yourselves. I have in person traced the bloody footsteps of our barbarous enemy through almost every corner of desolated Europe; and it is indeed beyond the power of language to give you an adequate idea of the atrocities they have committed, and the miseries they have entailed on so large a portion of the human race. What renders it, if possible, still more afflicting, is, that it is not by force of arms that they have chiefly succeeded. I have uniformly found, that the various nations they have over run have been rendered accessory to their own ruin and degradation. They have been first seduced from their allegiance by the artful sophistry of a pretended philosophy, and of an affected humanity, and being thus put off their guard, disarmed, and divided, they have become an easy prey to their brutal invaders. The poor have been told that the contest concerned only their governors; that they had no interest in the defence of their country, and nothing to dread from a change of masters. This odious, this mean, this selfish doctrine, would have been rejected with indignation in every quarter of the globe but twenty years ago. Yet, though its artful dissemination has laid Europe prostrate at the foot of tyranny, and though many bitter and unavailing tears have been shed, and are daily shedding by those whom it has seduced and ruined, some men have still the effrontery, under various forms and pretexts, to support and circulate it.

“ It is not from a doubtful theory, or from reasonings founded on a bare probability—it is from sad experience—it is from what I have seen with my own eyes, and in which I cannot possibly be deceived, that I assert that the poor suffer from invasion, or if we must so speak, from a change of masters, infinitely more than the rich. The rich will often, if not always, be able to save something from the wreck, because they have something to save, and they are generally able, in a thousand ways, to aid themselves by some useful exertion of their hands or talents. But the poor, who depend on their daily labour, or on the bounty of the rich, are often reduced to ruin, or at least to great distress, even by slight derangements of the system; but when every thing is subjected to the cruel rapacity of unfeeling invaders, their ruin is inevitable.” P. 26.

Instances and proofs of this fact are subjoined; and these are followed by just and animated arguments to the same effect. The discourse is wound up by religious reflections, apposite to the subject and eloquently expressed, and the whole is evidently the production of a sincere patriot, a sound divine, and an able writer.

ART.

ART. 34. *An Easter Catechism, Part the First, containing Evidence of the Certainty of a future State, and of the Truth of Christianity from the Resurrection of Christ.* 12mo. 25 pp. 2d. Pennington, Durham; Rivingtons, &c. London.

ART. 35. *An Easter Catechism, Part the Second, containing Evidence of the Messiahship of Christ, and the Truth of Christianity, from Prophecy, and the prophetic Knowledge of Christ. The Second Edition. To which is prefixed, a Sermon on the Grounds of our Faith in Christ.* By Thomas Burgess, B. D. Prebendary of Durham and Rector of Winstan. 12mo. 80 pp. 9d.

ART. 36. *An Easter Catechism, Part the Third, containing Evidence of the Messiahship of Christ, and the Truth of Christianity, from Christ's Testimony of Himself: in which are proposed some Doubts for the serious and candid Consideration of Unbelievers.* By Thomas Burgess, B. D. Prebendary of Durham, &c. 12mo. 135 pp. 1s. Same Publishers, &c.

Humble as these three publications are in form and price, they are of great intrinsic value, and exhibit a striking example of learning and talents (now seated on the Episcopal Bench) accommodating themselves to the instruction of the young or the poor.

The Sermon in the second tract gives, in a connected view, those evidences of our faith, which in the Catechisms are broken into questions and replies: and presents them in a clear and luminous form. But, for a specimen of the nature and style of the Catechisms, we shall have recourse to the third; introducing a passage which, among multitudes that are excellent, appears to us peculiarly instructive.

"As we are now to inquire, what we may learn concerning the Messiah from Christ's own testimony of himself, let us consider how we may best judge of the truth of his testimony.

"Q. Suppose a person by his whole life and conduct had shown himself to be the friend of truth and virtue, what should you think of his testimony of himself?

"A. I should think it very unlikely that such a person, in his account of himself, would be guilty of any falsehood.

"Q. Suppose such a person, by his power of working miracles, to have shown himself to be greatly favoured of God, should you not have a still higher opinion of his testimony?

"A. I should think it altogether incredible, that a person greatly favoured of God in the power of working miracles, would be guilty of false testimony.

"Q. Suppose such a person to have suffered death for his testimony of himself, what should you then think of him?

"A. I should think it impossible, that a good man, and one highly favoured of God, who had submitted to die for his testimony of himself, could have been guilty, in the smallest degree, of false testimony.

"Q. How do you apply to Jesus Christ, what you have said of the conduct and testimony of such a person?

"A. Jesus

"A. Jesus Christ, who, by his whole life and conduct, showed himself to be the friend of truth and virtue, and by his power of working miracles, proved himself to be highly favoured of God, suffered death for the testimony which he bore of himself.

"Q. What do you conclude from this?

"A. I conclude that, whatever the testimony be which Jesus Christ gave of himself, that testimony must be true." P. 10.

The Catechist afterwards proceeds to show distinctly the nature and extent of that testimony. We think it a duty to recommend these Catechisms to the general use of Christian instructors.

ART. 37. *A short and practical Account of the principal Doctrines of Christianity. For the Use of Young Persons. To which are added, suitable Prayers. By W. I. Rees, M. A. Curate of St. Asaph, Herefordshire. Second Edition. 12mo. 44 pp. 1s. Sael. 1804.*

"The following tract was drawn up with a design of giving an Account of the more important Articles of the Christian Faith, in as concise a way as the several subjects would admit; and of explaining them in such a manner, as to shew the necessity, and enforce the practice, of a good life". We find it excellently well adapted to this purpose; and join unreservedly with those, who have "strongly recommended it, for the use of schools". It is concise, yet not defective; and very plain, yet by no means inelegant; so that children, of any rank in life, may use it with great advantage.

LAW.

ART. 38. *A new and complete Abridgment of all the Laws of Excise, from the Commencement thereof down to the Forty-second Year of his present Majesty; relating to Auctioneers, Brewers, Brandy Merchants, Brick and Tile Makers, Calico Printers, Cambric and Lawn Manufacturers, Cider Dealers, &c. Carriers, Distillers, Glass Makers, Hop Planters; Maltsters, Paper Makers, Paper Stainers, Rectifiers, Salt Makers, &c. Soap Makers, Starch Makers, Stone-Blue Makers, Sweet Makers and Dealers, Tallow Chandlers, Tanners, Tawers, and Oil Dressers, Tea and Coffee Dealers, Tobacco and Snuff Manufacturers, Victuallers and Inn Keepers, Vinegar Makers, Wine Merchants, and Wire Drawers, including full Instructions for Justices of the Peace and Officers of Excise, in every Thing which relates to the Execution of these Laws: with an Appendix, containing approved and useful Precedents of Proceedings of every Kind on the Excise Laws, both before Justices of Peace and in the Exchequer: and Tables, exhibiting the Weight of Spirituous Liquors, from the lowest Quality to Alcohol; with Rules for calculating their Strength and Value: and preceded by an Enumeration of all the present Duties, both of Excise and Customs, on all excisable Commodities; also the Allowances, Bounties, and Drawbacks thereon. By Peter Jonas, late Supervisor of Excise. 8vo. 592 pp. 10s. 6d. Johnson. 1802.*

It is rather unreasonable in Mr. Jonas to compel us to print an Index to his book, under the denomination of the title-page. It is with au-
thors

thor as with ladies; modesty is inseparable from genuine excellence. The Board of Excise have printed a very useful Analytical Index of the Excise laws, which they distribute to those who administer in its superior departments, that system which is so necessary to the due collection of the public revenues. Mr. Jones has seen and made good use of this work, and it has rendered his book of some value. We do not pledge ourselves for the accuracy of all his precedents; some of them are taken from Burn's Justice, and others are doubtless borrowed from convictions which have taken place within the private knowledge of the compiler. The labours of this late Supervisor will, however, be of service to the various classes of persons, whose trade is regulated by these laws.

ART. 39. *A summary Treatise of Pleading.* 8vo. 107 pp. 4s. 6d. Clarke and Sons. 1802.

A new edition of that valuable work, the *Doctrina Placitandi*, containing the decisions upon pleading in actions at common-law down to the present time, would be of great use to the profession. The present work does not aim at such an extended and particular detail of the subject; but attempts a brief analysis of its principal divisions and distinctions. Such a treatise, if judiciously executed, would likewise be of material service, as an assistant to the student's memory. But the present work does not rise above mediocrity. It is by no means perspicuous in its distribution of the subject, and the language is cumbersome and confused. The young pleader may, however, consult it with advantage, if he is cautious not to admit the positions it lays down, without due examination. In some places the errors are manifest; as when the author talks, p. 8, of "a bill of exceptions to verdicts", instead of "to the judge's directions upon which the verdict is found". Even the title of the book is objectionable. It is so general as to include pleading in courts of equity, whereas the author confines himself to the subject of pleadings at common law.

ART. 40. *An Essay on the Law of Patents for new Inventions. To which are prefixed, two Chapters on the general History of Monopolies, and on their Introduction and Progress in England to the Time of the Interregnum. With an Appendix, containing Copies of the Covenant, Petition, Oath, and Formulae, with an arranged Catalogue all the Patents granted from January 1, 1800, to the present Time.* By John Dyer Collier. 8vo. 316 pp. 10s. 6d. Printed for the Author; and sold by Longman and Rees. 1803.

This Essay appears to have been written rather for the use and understanding of persons directly interested in obtaining patents, than for those who profess the law. It will, however, be found useful to both. It is methodically arranged, and distinctly discussed. The author has prefixed a fine, a mighty fine Preface. There is more lace on the coat of a drum major, than on the general's uniform; but they display very different degrees of taste in the decorations.

A a a

ART.

ART. 41. *A Collection of remarkable and interesting Trials, Actions at Law, &c.; to which is prefixed, an Essay on Reprieve and Pardon, and Biographical Sketches of John Lord Eldon and Mr. Minsay. By W. M. Medland and Charles Woobly. Vol. 1. 8vo. 462 pp. 6s. 6d. Baldock. 1803.*

As the editors have not vouchsafed to state any reason for the publication of this work, we would willingly, if we could, assign some sufficient, or at least plausible cause.

The book commences with what the editors have truly termed *Biographical Sketches* of the present Chancellor and Mr. Minsay. Without wishing to detract from the well-earned reputation of the latter, who is enjoying in retirement the fruits of his honourable labours, we cannot help thinking that his *biographers* have been too strongly his panegyrista.

The *Essay on Reprieve and Pardon*, which purports to be the work of another hand, sets out with these words: "It would be much better if, instead of the indiscriminate praise directed to the British constitution, some of our countrymen would select and explain those parts of it which deserve the peculiar respect of mankind." If the explanation of this beautiful branch of the prerogative here given, were in reality the production of the person whose initials appear at the foot of it, we would willingly bestow on him that praise which we fear is due to Blackstone, from whose valuable Commentaries the essay is copied almost verbatim.

We now come to the *remarkable and interesting trials*, and we confess we do not see for what good purpose they were collected; if they be intended to assist the lawyer, the editors most, we think, fail in their object, for the information they contain is not wanted; and if it were, this sort of publication is never looked upon as an authority, and of course never resorted to. We cannot deny that many of them may excite interest and afford amusement, but we should be glad to know what good end can be answered by perpetuating family disputes, renewing painful recollections, and reviving forgotten enmities, for the gratification of the public, or the advantage of the editors, when the appeal to the laws has been made, and the objects of the parties have been answered? The trials of another description can excite only disgust and horror; and since the unhappy wretches, whose crimes are there to be handed down to posterity, have paid the forfeit of their lives, and by a public execution afforded an example in their turn to the lower order of the people, common humanity bids us drop the curtain on them for ever.

Upon the whole, as this work conveys nothing original or useful, and seems to have been put together merely as an experiment at book-making, we cannot recommend our readers to lay out 6s. 6d. in purchasing it, nor venture to predict that it will receive any sanction from the profession, or any support from the public.

POLITICS.

POLITICS.

ART. 42. *Remarks addressed to the Country, not to Parties.* 8vo.
41 pp. 1s. Debrett. 1804.

These Remarks relate to a variety of topics connected with the war and the present state of Europe. Many of them, from the nature of the case, are unavoidably trite, but can scarcely be too often repeated. Others are perhaps questionable; at least they recommend measures, on the expediency of which it is not for us to decide. The author notices, with just indignation, the conduct of France in obliging the weaker neutral nations to purchase their neutrality, and thinks "we ought either to *prevent* such measures or to follow them." That we ought not to *follow* them, we think, can hardly admit of a doubt. Whether it is expedient to *prevent* them, by obliging these reluctant allies of the French to become our enemies, is, we conceive, a question of considerable difficulty, and depends on circumstances of which our statesmen are, or ought to be, the best informed. Hitherto they have judged differently from this author, and do not seem to have incurred much censure on that account from their parliamentary opponents.

One of the chief measures recommended by this author is, that "government should make a declaration in parliament of the grounds of the present contest, and state in clear and precise terms the ultimate objects of our exertions." To us it appears, that, so far as is hitherto expedient, this has been done by his Majesty's Declaration at the commencement of this war; at least, the grounds of the present contest seem to be there explicitly stated for those who are not resolved to misunderstand them. To state, in any other than general terms, the ultimate object of our exertions, would, we think, be extremely hazardous, till the disposition of Europe in general shall be more correctly ascertained; since our object must be necessarily more confined, if we are to depend solely upon our own exertions, than it would be in the event of our receiving a powerful continental support.

In one point, we confess, we are disposed to agree with this author, namely, that sufficient care is not always taken in the selection of persons for diplomatic situations. To this remark there are, however, it must be confessed, many illustrious exceptions; and we do not think this censure particularly attaches to the late administration.

Several other objections to the conduct of the late ministers are brought forward. They are not new, and most of them have been often discussed in and out of parliament. But we do not recollect that the blockade of the Elbe, which this writer objects to, has been at all censured by their great and well-informed political adversaries.

The gross insatiation which pervades the continent with regard to our naval and commercial greatness, is justly reprobated by this author; but we doubt whether any good would be effected by a public official memorial on this subject, as suggested by him. Some able writers (such as Sir F. D'Ivernois and Mr. Genin) are endeavouring (we hope with success) to open the eyes of Europe.

There are several other suggestions in this work not unworthy attention; and the author appears to be actuated by public spirit, and not deficient in ability.

Ans. 43. Strictures on the Necessity of invariably maintaining the Navigation and Colonial System of Great Britain. By Lord Sheffield.
8vo. 65 pp. 2s. 6d. Debrett, 1804.

Whatever questions may have been raised by speculative writers on the policy of our navigation laws, whatever motives may have induced the temporary suspension of those laws, their tendency to support the maritime power, and consequently the independence, of Britain is now, we conceive, established by experience, the only certain criterion of political expediency. To that criterion this intelligent and indefatigable nobleman appeals, in order to show the impolicy of the several acts, passed of late years, militating against the navigation laws; which several acts he enumerates. He admits, indeed, that they "may have augmented the quantity of merchandize brought to this country", but observes, that they have "greatly increased also the quantity of foreign tonnage employed in our carrying trade; and all the advantages thus held out to foreign shipping were peculiarly calculated to establish that trade in the hands of the Americans on the conclusion of the war, when such a number of transports, and so many ships, seamen and artificers, were to be discharged from the public service, as would be fully equal to the carrying on of the whole of our commerce." The consequences arising from this measure are forcibly, but, we apprehend, justly pointed out. To support this representation, the author refers to a statement, by the Americans themselves, of the increase of American and proportionate decrease of British tonnage employed in the American trade, and also an account laid before the House of Commons on the 25th of February, 1802. By the former it would appear that the tonnage of British shipping, so employed, which 1789 amounted to 72,000; had in 1800 decreased to 14,000, and, on the other hand, that the American tonnage had, in the same period, increased from 21,000 to 210,000. In the latter account, which states the vessels of both countries cleared outwards and inwards in the years 1790, 1791, 1792, 1799, and 1800, though the amount is different, the relative proportions are nearly the same. The noble author here remarks on the sarcasms and exultation of the Americans on this occasion, and on their uniform policy, while we were extending and renouncing our carrying trade to them, of excluding us, by all possible restrictions, from theirs; observing, that our liberality was but that of "the prodigal, who gives without return, and who enriches others to impoverish himself."

Lord S. then takes a more particular view of the subject, and justifies our navigation acts, even on the ground of *commercial expediency*, against that able and excellent writer, Mr. Gentz, who seemed to admit they were *commercially* injurious, though *politically* advantageous to Great Britain. The recapitulation towards the end, well collects the principal propositions which it is the object of the writer to establish.

From

From what has been stated, we think this work will appear worthy of the reputation which its author has obtained for commercial knowledge, and deserving the attention of all who have any influence on the measures of government.

ART. 44. *What have we to fight for? An Address to the Freeholders of Middlesex, who met at the Crown and Anchor Tavern, on July 29th, 1803, to celebrate the last Election of Members of Parliament for that County, on their Duty as Britons, at the present important Crisis.* 8vo. 37 pp. 1s. 6d. Hatchard. 1803.

This Address, which appears to have been written on the spur of the moment, (being dated only a week after the meeting to which it alludes) had for some time escaped our notice. The sentiments said to have been delivered by Sir F. Burdet, and applauded by his factious crew, on that occasion, are justly reprobated by this writer, though not with half the severity which they merit. That they are not the sentiments of the county at large, but of a seditious junto, seems to be evident from the subsequent condemnation of them, by almost all who were present at the county-meeting; nor can we persuade ourselves that such sentiments, uttered at such a time, could have proceeded, as this author seems to admit, from an honest but misguided zeal. Some parts of this remonstrance are, however, animated as well as just; and especially the answer to that question which the author has adopted as the title to this work—“*What have we to fight for?*”

There is but little of novelty in the remarks which follow, but they seem to arise from the best intentions, and are directed to the most important purpose.

MISCELLANIES.

ART. 45. *A Supplement to an Examination of the Strictures of the Critical Reviewers on the Translation of Juvenal. By W. Gifford.* 8vo. 29 pp. or 75—103. 1s. 6d. Hatchard. 1804.

The translator of Juvenal does not suffer himself to be silenced either by literary attacks, or by threats of more substantial vengeance, and therefore to his Examination of the Critical Reviewers (Brit. Crit. vol. xxii. p. 261) has added the present Supplement. He thus speaks of his motives, addressing himself to his antagonists. “Do not deceive yourselves: the honour I do you in noticing your malicious trash, proceeds from no personal interest I take in it, but from motives on which I have acted ‘ever since I wrote man’—a desire to chastise conceited dulness, and to expose literary quackery and imposture. I told you long ago in the Baviad, a book with which you are much better acquainted than I am,

— that I was born

To brand *obtrusive* ignorance with scorn,

and you now find it. As the clown in Shakespeare says, “’tis meat and drink to me to see a fool,” and I delight in shaking about his cap and bells for the amusement of the public: at the same time, this

is no violent passion ; I wait with perfect composure till a fit occasion offers, and the humour takes me, and neither quit for it my ordinary pleasures nor pursuits." P. 80. We shall not enter into any particulars of the combat. In reviewing the "Examination," we pointed out some instructive passages, which arose out of the principal matter. In the "Supplement," there is a smaller proportion of such passages, and the controversial points cannot so easily be separated from their context, nor are equally of general interest.

ART. 46. *Dictionary of Poetic Literature; or Fabulous History of the Heathen Gods, and illustrious Men and Heroes. Two Volumes.* 12mo. 13s. Longman and Rees. 1804.

This is a convenient publication for young students of the Classics; nor does these appear to be any omissions of material importance. The plates are neatly executed by Angus, from designs of Burney; and the type, though small, is remarkably neat and perspicuous.

ART. 47. *The general Character of the Dog: illustrated by a Variety of original and interesting Anecdotes of that beautiful and useful Animal, in Prose and Verse.* By Joseph Taylor. 12mo. 2s. 6d. Darton and Harvey. 1804.

A number of pleasant Anecdotes are here collected, illustrative of the fidelity and sagacity of dogs. From these, we select the following.

" ANECDOTE XXXV.

"In the year 1796, a very respectable farmer, at a village near Gosport, in Hampshire, had a dog of the terrier breed, which followed him wherever he went; and, as his business frequently led him across the water to Portsmouth, the dog as regularly attended him. The farmer had a son-in-law, a bookseller by trade, settled at Portsmouth, and being a family comfortable in themselves, a friendly intercourse was constantly kept up; and whenever visits were exchanged, the dog was always sure to be of the party. One day, the animal having lost his master in Portsmouth, after a fruitless search at many of his usual haunts, he trotted to his friend the bookseller, and by whining, and many gesticulations, gave him to understand he had lost his master, and wished to renew his search on the Gosport side, where the master then lived; but the crossing the water was an insuperable barrier to his felicity, it being too wide for him possibly to swim over. His supplications, however, were not in vain, for his friend the bookseller, who understood his language, immediately called his boy, gave him a penny, and ordered him to go directly with the dog to the beach, and give the ferryman the money for his passage to the opposite shore (that being the usual fare). The dog, who seemed to understand the whole proceeding, was much pleased, and jumped directly into the boat, and when landed at Gosport, immediately set off full speed home, where finding the beloved object of his pursuit, his joy was inexpressible. Ever after that time, when he lost his master at Portsmouth, he went to the bookseller, who gave his servant strict orders always to pay his passage, and not to let him wait, (he being too valuable a servant to be kept in suspense)

fuspence), which was always constantly done, to the very great satisfaction of the dog, and high entertainment of his customers, who viewed with astonishment the sagacious creature undertake his nautical voyage.

"The said animal, always on the Sabbath day constantly attended his master and the family to church, and during the service lay quietly under his master's seat; and from his extreme silence, and orderly behaviour, one might suppose he understood as much of the sermon as the greater part of the congregation. It is likewise worthy of remark, that if the Sunday proved rainy, he would sometimes, by following the chaise, make himself in a very dirty condition; but if the master or mistress only exclaimed, "for shame! Tinker, (which was his name) you surely would not go to church in such a filthy trim!"—he would immediately hang down his head, sink back, return home, and rest quietly in the barn, until, conscious that he made a more decent appearance, he would scratch at the parlour door for admittance, where he was always, when clean, a very welcome guest." P. 84.

ART. 48. *A new Dictionary of Ancient Geography, exhibiting the Modern in Addition to the Ancient Names of Places: designed for the Use of Schools, and of those who are reading the Classics, or other Ancient Authors.* By Charles Pye. 8vo. 7s. Longman and Rees, 1803.

This may be recommended as a very convenient, useful, and relatively cheap publication of the kind, and may very properly be recommended for schools. The author very modestly desires, that such errors and omissions as will unavoidably appear in an attempt of this nature may be pointed out to him, for the benefit of a future edition. This writer has also published a useful Chemical Nomenclature.

ART. 49. *The Confessions of J. Lackington, late Bookseller at the Temple of the Muses, in a Series of Letters to a Friend. To which are added, Two Letters, on the bad Consequences of having Daughters educated at Boarding Schools.* Second Edition. 12mo. 2s. 6d. Edwards, 1804.

These Letters relate the author's change from a state of infidelity to a belief in Christianity. This second edition is intended to obviate the offence which they, who are called Methodists, are presumed to have taken against the author. The two Letters, on the mischief of Female Boarding Schools, must surely be exaggerated. Who can believe, that the keeper of such a seminary systematically corrupted the morals of young ladies, and betrayed them to aged seducers? Yet such a tale is here told.

ART. 50. *Methodism unmasked; or, the Progress of Puritanism from the sixteenth to the nineteenth Century: intended as an explanatory Supplement to "Hints to Heads of Families."* By the Rev. T. E. Owen, A. B. Rector of Llandysullog, Anglesea, and late Student of Christ Church, Oxford. 8vo. 123 pp. 3s. 6d. Hatchard, &c. 1802.

This tract is principally a collection of passages taken from various authors, old and new, tending generally to shew the connection between

tween sectarianism in church affairs, and disaffection to the state. It cannot however be said that all his passages are exactly to his purpose. The extracts, for instance, from Barruel and Robison, though important for their original purpose, have little or no bearing on the general subject of Methodism. One of the most remarkable selections is the correspondence of Lavington, Bishop of Exeter with John Wesley, beginning at p. 18, but its tendency is more particular than general.

The author, in his notes, speaks much of the evil effects which he has witnessed in Anglessea, and so far he is an original evidence. His *Hints to Families*; we do not recollect to have seen.

ART. 51. *An Essay on the Beauties of the Universe: selected from the most eminent Authors; illustrated with Notes, containing the choicest Thoughts of the best English Poets. To which are added, suitable Reflections, designed for the Amusement and Instruction of Youth.* 8vo. 183. pp. 32. 6d. Hunt. 1803.

This work would have been more properly entitled, *A Display of the Beauties of the Universe*. It presents to young persons, in a lively manner, a view of the works of nature, and impresses suitable ideas of the power and beneficence of the Creator. Though the style of the prose is almost poetical, and much less simple than that in which we should choose to have young persons instructed; yet, upon the whole, the work is entitled to commendation, and will occupy the attention of children pleasantly and usefully. The poetical thoughts are happily selected.

ART. 52. *Useful Arithmetic; or, the most necessary Parts of the Science of Numbers rendered easy; being an Attempt to explain and exemplify the Nature, Principles, Operations, and proper Application of the Essentials of Arithmetic; and to give the Learner a Readiness and Accuracy in the Calculations required in Trade, and in the Transactions of Life. In which upwards of six hundred Exercises, on a new Plan; a Variety of original Questions, on interesting Facts; and many useful Contractions, are included.* By Adam Taylor, Master of the original Protestant Dissenters' Charity School, Shakespear's Walk, London. 12mo. 96 pp. 12. 6d. Longman and Co. &c. 1804.

Books for teaching the beginnings of arithmetic are more than the art itself can calculate. Clearness and simplicity are their best recommendations, which have professedly been consulted here, with a particular view to the advantage of young ladies. The author proceeds no further than the rules of proportion, adding a few directions concerning bills of parcels.

ART. 53. *An impartial History of the Rebellion in Scotland, in the Years 1745-6; to which is added, A Journal of the Adventures and Escape of the Young Chevalier, after the Battle of Culloden.* By Alexander Campbell, M. A. embellished by two Engravings. 12mo. 193 pp. 22. 6d. Tegg and Castleman.

A very humble narrative, embellished by engravings quite as humble.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 54. *Géographie mathématique, physique et politique de toutes les parties du monde, rédigée d'après ce qui a été publié d'exact et de nouveau par les géographes, les naturalistes, les voyageurs et les auteurs de statistique des nations les plus éclairées, destinée principalement aux maisons d'éducation, aux négocians et aux bibliothèques des hommes d'état; publiée par Edme Mentelle, de l'institut national, et Malte Brun, géographe Danois; les détails de la France, par Herbin, employé au ministère du grand juge et membre de la société statistique de Paris; dédiée au Consul Cambacérès; intended to form 15 voll. of text, of from 500 to 550 pp. each, 8vo. Price of the 15 voll. with the Atlas, and with the Maps coloured, 130 fr. Paris. 1803.*

Of this extensive, and in general well-executed work, the first five volumes have only yet appeared.

The first volume contains some very important pieces, as, 1. *Un discours sur la confiance qu'il convient d'accorder aux géographes anciens*, by M. Montello; 2. *L'exposé de la théorie de la terre*, after the system of Buffon and De Luc; 3. *Un précis historique des progrès de la géographie chez les nations Européennes*, by M. Malte Brun. This chronological abridgment, divided into ten periods, shows the gradual progress of the science, from the establishment in Greece of the first Egyptian and Phœnician colonies to our days; 4. *An introduction historico-politique à la géographie universelle*, by Mr. Adams; 5. lastly, *A géographie générale, mathématique et physique*, by M. Malte Brun; which occupies the greatest part of this first volume.

The second volume presents the *introduction générale à l'Europe*; with a more particular account of Russia, Sweden, Denmark, with their dependencies.

The third volume treats of Great Britain, Ireland, and of the Batavian Republic.

In the fourth volume, we have an account of the states of Austria and of Prussia; it contains likewise appendixes on Poland, and a memoir on the indemnities in Germany.

The fifth volume gives a description of the states of the Empire; in which the statistical view of Germany is drawn up with as much exactness as was possible.

But let us return to the third volume, from which we will extract some passages relating to England and Ireland.

• “Le courage”, says the author or compiler, “est une qualité qui semble naturelle aux anglais. . . . *Avant de pouvoir parler, les enfans montrent déjà qu'ils savent se mettre en garde pour boxer, espèce d'exercice particulier aux anglais, et qui demande une force de poignet dont peu de peuples sont capables.*”

What

What follows is still more favourable to this country.

"C'est ce qui donne aux soldats anglais une si grande supériorité dans les batailles qui doivent être décidées à la *bayonnette*."

This is, however, qualified by a note:

"On sent", says the compilers, "combien ces éloges sont exagérés et éloignés même de la vérité; mais c'est un anglais qui parle; et un anglais se croit le premier de sa nation, et met sa nation au-dessus de toutes les autres."

But why then did they not speak from their own knowledge, instead of copying from English writers?

Of the other part of the United Kingdom, Ireland, the compilers express themselves thus.

"Les habitans de cette île sont composés de trois classes distinctes. La première est formée des irlandais purs, qui croupissent dans la pauvreté, l'ignorance et l'humiliation, et qui ont fixé leur demeure dans l'intérieur et dans les parties occidentales de la contrée. Dans la seconde sont les descendans des anglais qui habitent Dublin, Waterfort, et Cork; ceux-ci ont donné une nouvelle vie à la côte située vis-à-vis l'Angleterre, en y introduisant les arts, les sciences, le commerce, et surtout une connaissance plus saine de la Divinité et des lois du christianisme. La troisième enfin est composée d'émigrés écossais qui se sont établis dans les provinces septentrionales. Ainsi il faut encore bien du tems avant que ces différences s'effacent et que les irlandais ne fassent plus qu'un seul et même peuple. Les riches irlandais et les gens de qualité diffèrent peu des anglais par le langage, les mœurs et la manière de s'habiller; ils se piquent même de les imiter. On fait combien ils sont hospitaliers; mais ce penchant à la générosité n'a bien souvent chez eux que l'ostentation pour principe."

Concerning the act of Union, we are here informed that it has "heureusement ramené en Irlande la paix et la sécurité"; and afterwards, that "L'Irlande a perdu sa liberté pour avoir voulu seconner le joug d'une dépendance légitime et sage". How far these two assertions are reconcileable to each other, we leave to our readers to decide.

Without quitting this third volume, we have read the article *Hollande*, and really find it, as the general title to the work professes, written in a way extremely well adapted *aux maisons d'éducation, et aux bibliothèques des hommes d'état.*

Nouv. Espr. d. Journ.

ART. 55. *Institutions du droit de la nature et des gens*, par Gérard de Rayneval; 1 Vol. 8vo. of 582 pp. Paris.

The author, M. de R. former Counsellor of State, had been several times Minister Plenipotentiary, and had directed under M. de Vergennes, whose entire confidence he possessed, the most important negotiations which took place during the reign of Louis XVI.

Of this work, the first Book, divided into twenty-eight chapters, contains the author's general principles.

M. R. observes here, among other things, that the superiority of power which a nation possesses, ought to oblige it, from the consideration of its interest properly understood, to conform most strictly to the rules

rules of justice and morality, since its preservation being more perfectly ensured by the effect of its power, it is not only more easy for it to exercise justice and beneficence towards other nations, but likewise more necessary for the purpose of calming those apprehensions which that power inspires, and of preventing any dangerous combinations against itself.

Having treated of natural, civil, and political liberty, the author enters on the question of slavery. He allows that a man has a right to sell, or engage, his labour for life, as he has incontestably that of selling, or engaging, it for a certain term. But this, even where it is for life, is not slavery. No man ever had the power, or the wish, to subject himself entirely to the arbitrary will of another man; the slave in this case having given up every thing and reserved nothing for himself, but a maintenance ill-secured.

On the subject of the slave-trade, he gives, in a note, the following account, after Dr. Franklin:

“ Des puritains anglais avaient demandé en 1686 au dey d'Alger l'abolition de la piraterie et la liberté des esclaves chrétiens. La pétition ayant été communiquée au divan. *Sidi Mehemet Ibrahim*, un de ses membres, fit un long discours pour prouver qu'il était de l'intérêt de l'état de maintenir la piraterie et l'esclavage: il s'appuya même sur l'Alcoran. Voici sa conclusion.—*N'écoutez donc plus cette détestable proposition, la manumission des esclaves chrétiens, dont l'adoption déprécierait nos terres et nos maisons, en privant au si grand nombre de citoyens de leur propriété, causerait un mécontentement universel, provoquerait des insurrections, mettrait le gouvernement en danger, et produirait une confusion générale. Je ne doute pas que ce sage conseil ne préserve le soulagement et le bonheur de notre nation de vrais croyans aux réves, d'un petit nombre d'Enica (puritains) et que leur pétition sera rejetée.*—Voici la décision du divan.—*La doctrine que le pillage et l'esclavage des chrétiens est injuste, est au moins problématique. L'intérêt de l'état est clair: par conséquent que la pétition soit rejetée.*”

The chapters next in order have for their objects,

“ 1°. *Les pouvoirs en général*; 2°. *le pouvoir législatif*; 3°. *le pouvoir exécutif*; 4°. *le pouvoir judiciaire*; 5°. *les lois en général*; 6°. *les lois publiques ou politiques*; 7°. *les lois privées ou civiles*; 8°. *les lois criminelles*; 9°. *la police*; 10°. *la force publique*; 11°. *la population*; 12°. *les contributions ou l'impôt*; 13°. *l'agriculture, l'industrie, le commerce*; 14°. *la propriété.*”

In the chapter on Virtue and on Honour, M. R. refutes *Montesquieu*, who has separated these two ideas, and classed them as belonging to two different forms of government.

The chapters on Education and Instruction, on Manners and Morality, and on Patriotism, are very deserving of attention.

In that on interior troubles, the author distinguishes between parties, factions, and seditions; pointing out likewise the means of repression to be employed against them.

The second book, consisting of fifteen chapters, discusses the general relations between different nations, and shows the necessity of fixing in an incontestable manner the limits of their territory. M. R. then proceeds to speak of the communications between one nation and another;

other; of commerce; of the alliances and obligations which result from thence; of proscription; of the sea and of the right of nations in regard to it; of rivers, lakes, &c.

The chapters *de la raison, des représailles, des embargos, du talion* contains in a note the following fact, taken from the history of Cromwell.

“ Un bâtiment marchand, anglais, fut enlevé injustement dans le canal, conduit à St. Malo et confisqué. Le maître du bâtiment qui était un quaker, présenta une pétition au protecteur, s'étant en son conseil, pour obtenir justice. Cromwel lui donna ordre de se présenter le lendemain matin; il l'interrogea rigoureusement sur toutes les circonstances du fait, et convaincu qu'il n'avait point fait un commerce illégitime, il lui demanda s'il pouvait se rendre à Paris avec une lettre. Sur la réponse qu'il le pouvait, Cromwel lui dit: *Préparez-vous pour votre voyage, et revenez demain.* Il lui remit une lettre pour le cardinal Mazarin, et lui prescrivit d'attendre la réponse pendant trois jours. J'entends ajouta-t-il, que la réponse sera le paiement de votre bâtiment et de la cargaison; et vous direz au cardinal, que, si vous n'êtes pas payé dans trois jours, vous avez l'ordre exprès de vous en retourner chez vous. Le quaker suivit son instruction; mais le cardinal ne donna pas la réponse demandée; ainsi le quaker retourna à Londres; et sur le compte qu'il rendit à Cromwel, celui-ci, au lieu de négocier, ordonna à deux vaisseaux de guerre de sortir et de s'emparer de tous les bâtimens français qu'ils rencontreraient. Ils rentrèrent au bout de quelques jours avec deux ou trois prises françaises. Le protecteur en ordonna la vente, et le quaker reçut ce qu'il demanda pour son navire et sa cargaison. Alors seulement, Cromwel fit informer des faits le ministre de France, résidant à Londres, en le prévenant qu'il y avait une balance qu'il lui ferait remettre après qu'il eût la faire passer à ses compatriotes, propriétaires des bâtimens pris et vendus.”

This event had no consequences; the two countries continued to live on good terms.

In the third book the author treats, in twenty-seven chapters,

“ *De l'origine de la guerre; des causes de la guerre; des déclarations de guerre; des choses licites et défendues d'après les lois de la guerre; des effets de la guerre; des conquêtes; des prisonniers; des sièges; des batailles des pays conquis; des sièges; des blocus; des capitulations; des saufs conduits et des sauve-gardes; des alliés; des associés; des auxiliaires; des traités; de la guerre maritime et de la navigation; des visites; des lettres de marque; des prises; des relâches; des conventions entre ennemis, trêves, armistices, suspensions d'armes; du droit postliminaire ou de postliminie des traités de paix.*”

To the whole are annexed an Appendix and Notes.

Ibid.

ART. 56. *L'Enéide traduit en vers français, par J. Delille; avec des remarques sur les principales beautés du texte.* Paris.

“ La traduction de l'Enéide”, says M. D. in his Preface, “ m'a été inspirée, non-seulement par l'amour de la poésie, mais encore par un sentiment de reconnaissance pour Virgile. J'ai dû à ses Géorgiques les premiers encouragemens que j'ai reçus dans la carrière poétique.”

et dès lors je lui ai voué une espèce de culte. Ce sentiment presque religieux m'a soutenu dans ma nouvelle entreprise."

The late King of Prussia said, that the translation of the *Georgics* was the most original work that had appeared in his time, and we may venture to say that it is, at least, equalled in this new work of *M. Delille*. To enable our readers to form a judgment of its superior excellence for themselves, we shall present them with some passages from it.

In the second Book, when Ilion was given up to the flames, Venus appears to Æneas; and, removing the veil which covered his eyes, she shows him the gods who were themselves employed in the destruction of Troy:

"Vois tu ces longs débris, ces pierres dispersées,
De cea brûlantes tours les masses renversées,
Cette poudre, ces feux ondoyans dans les airs?
Là, le trident en mains, le puissant dieu des mers,
De la terre à grands coups entr'ouvrant les entrailles,
A leur base profonde arrache nos murailles,
Et dans ses fondemens déracine Illion.
Ici tonne en fureur l'implacable Junon:
Debout, le fer en main, la vois-tu sous ces portes
Appeller ses soldats? Vois-tu de ses cohortes
L'Héllespont à grands flots lui vomir les secours?
Sur un nuage ardent, au sommet de ces tours,
Regarde: c'est Pallas, dont la main homicide
Agite dans les airs l'étincelante égide;
Jupiter même, aux Grecs souffle un feu belliqueux;
Excite les mortels, et soulève les dieux.
"Fuis, calme un vain courroux; fuis, c'en est fait; ta mère
Va protéger tes pas, et te rendre à ton père."
Elle dit, et dans l'ombre échappe à mes regards.
Alors, le voile tombe; alors, de toutes parts,
Je vois des dieux vengeurs la figure effrayante;
J'entends tonner les coups de leur main foudroyante;
'Tout tombe: je crois voir de son faite orgueilleux
Illion tout entier s'écrouler dans les feux.
Ainsi contre un vieux pin, qui du haut des montagnes
Dominait fièrement sur les humbles campagnes,
Lorsque des bûcherons, réunissant leurs bras,
De son tronc ébranlé font voler les éclats,
L'arbre altier, balançant sa tête chancelante,
Menace au loin les monts de sa chûte pesante;
Attaqué, mutilé, déchiré lentement,
Enfin, dans un dernier et long gémissement,
Il épuise sa vie, il tombe, et les collines
Retentissent du poids de ses vastes ruines:
Ainsi tombe Illion!

....."

Some celebrated critics had attacked the last Books of the *Æneid*; *M. Delille* has answered them in his Preface, and he has answered them still better by his translation, which has preserved all the beauties of the

the Latin author. We shall, as a specimen, cite his version of the episode of Cacus :

“ Aussitôt dans son (d'Hercule) cour

Un fiel noir et brûlant allume sa fureur ;

Il s'élance, il saisit sa robuste massue,

Part ; de l'autre perfide il court chercher l'issue.

Alors, les yeux troublés sans haleine, sans voix,

L'affreux Cacus trembla pour la première fois :

Plus prompt que les éclairs, vers ses roches fidelles

Il court, vole ; à ses pieds la peur donne des ailes ;

Il fait tomber ce roc que, d'une adroite main,

A des chaînes de fer a suspendu Vulcain ;

S'enferme, oppose au dieu cette vaine défense.

Hercule est accouru, respirant la vengeance :

Pour chercher un accès, il court de tous côtés ;

Trois fois autour du mont, à pas précipités,

Il tourne, va, revient, tout écumant de rage ;

Trois fois attaque en vain, pour s'ouvrir un passage,

Le roc qu'à sa fureur le Nêche ose opposer ;

Trois fois dans le vallon revient se reposer.

Sur le dos hérissé de cet antre sauvage,

Un roc, séjour cheri des oiseaux de carnage,

En pyramide aiguë allongé vers les cieux,

Cachait dans le nuage un front audacieux :

Ce rocher, à sa gauche incliné vers la plage,

De son sommet pendant menaçait le rivage.

Hercule, sur la droite appuyant tout son corps,

Du roc, qu'il déracine avec de longs efforts,

Pousse l'énorme poids ; il tombe, il roule, il tonne ;

La caverne en mugir, l'air au loin en résonne,

Le sol croûle, des eaux le bord est emporté,

Et le fleuve écumant recule épouvanié.

Alors, ce fut, alors que l'autre impitoyable,

Jusqu'au fond laissa voir, sous sa voûte effroyable,

Ce palais de la mort, ce séjour de terreur,

Et de ses noirs cachots la ténébreuse horreur.

Tel, si d'un choc soudain l'horrible violence

Du globe tout à coup rompait la voûte immense,

Et dans ses profondeurs découvrait à nos yeux

Le Styx craint des mortels, abhorré par les dieux,

De ce royaume affreux, désolé, lamentable,

L'œil verrait jusqu'au fond l'abyme épouvantable ;

Et dans l'ombre éternelle en voyant ses clartés,

Le jour éblouirait les morts épouvaniés :

Tel, effrayé du jour qui malgré lui l'éclaire,

Le monstre en vain s'agite et rugit de colère.

De la cime du mont Alcide le combat ;

Tantôt d'un roc brisé lui lance un large éclat ;

Et tantôt, à deux mains, d'un arbre entier l'accable.

Alors le monstre, en proie à son bras implacable,

Se ressouvient du dieu qui lui donna le jour :
 De son gosier brûlant, dans son hideux séjour :
 Il vomit des torrens de flamme et de fumée,
 Assemble autour de lui cette nue enflammée,
 Et dans ses noirs cachots, images des enfers,
 A cette affreuse nuit mêle d'affreux éclairs.
 Alcide furieux ne contient plus sa rage ;
 Il s'élance, il se jette au plus fort du nuage,
 Aux lieux où la vapeur, sortant à gros bouillons,
 Roule à flots plus épais ses plus noirs tourbillons.
 En vain l'affreux Cacus lance ses feux dans l'ombre ;
 A travers l'incendie, à travers la nuit sombre,
 Il le prend, il l'étrient entre ses bras nerveux ;
 Et de leur creux profond faisant jaillir ses yeux,
 Du monstre à qui la voix, la lumière est ravie,
 Arrête dans sa gorge et le sang et la vie.

Soudain du seuil fatal le roc tombe arraché :
 On entre, et du repaire où le monstre est caché
 On contemple, on parcourt la voûte ténébreuse :
 L'œil plonge avec effroi dans la caverne affreuse ;
 Et le jour indigné, pénétrant dans son sein,
 Du parjure Cacus révèle le larcin.
 On traîne par les pieds le cadavre difforme ;
 L'œil ne peut se lasser de voir ce monstre énorme,
 Son sein velu, ses yeux farouches et mourans,
 Son front pâle, et ces feux dans sa gorge expirans."

M. Delille's translation of the *Eneid* contains nearly thirteen thousand verses, whereas in the original there are not more than about ten thousand. The translator must unavoidably allow himself some extensions of the text, for the purpose of explaining certain historical details; but he has, in general, avoided paraphrase. In a Letter to *M. Turgot* he had observed, that his translation would have at least two thousand verses more than the Latin *Eneid*. "In that case", replied the Minister, "you will be more concise than the original". This answer will be considered to be true by all those who are not ignorant that Latin verses are not only longer than French verses by some syllables, but also that the French have articles, and many other indispensable words which the Latins did not employ; and that many things which might be *understood* in the language of the Romans must be expressed in the French. The translation of *M. Delille* is as exact in the sense as any translation in prose. Full of respect for his model, he has never taken any thing from *Virgil*, because *Virgil* never says any thing superfluous; and he has rarely added, because *Virgil* always says all that it is proper to say. He has faithfully preserved all the sentiments, all the images, and he has often transfused into the French language the pomp and imitative harmony of the Latin poetry.

M. D. has added to his translation, remarks on the plan and style of the *Eneid*. He has not judged *Virgil* like other commentators, either as a geographer, an historian, a grammarian, or as an antiquary; he has judged him as a man of taste, and his remarks may be considered as the Poëtic of *Virgil*.
Ibid.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Dr. Harrison, author of *an Inquiry into the Rot in Sheep*, writes to assure us, that in using certain expressions which seemed to us objectionable (p. 450) his intention was to pay a compliment, where we believe it to be justly due, to the merits and perseverance of the person addressed, and not to reflect upon any private character.

A. M. may be assured, that our intention is to be just and impartial, in every possible instance.

We have taken the matter mentioned by *X. Y.* into consideration, and shall probably do as he wishes.

LITERARY INTELLIGENCE.

The fifth volume of *Dr. Shaw's* work on *General Zoology* will be published within a fortnight. It will be in two Parts, like the preceding volumes, and equally rich in plates.

We understand also, that the fifth volume of *Dr. Aikin's General Biography* will appear in about a month or six weeks.

The Sermons of the late *Dean of Bristol* are in the press, and will appear in due time.

ERRATA.

P. 369, l. 15. for *author's* r. *lawyer's*.

— 377, l. 9 from the bottom, for *molybdenic* r. *molybdic*.

AN

INDEX

TO THE

REMARKABLE PASSAGES

IN THE

CRITICISMS and EXTRACTS in VOLUME XXIII.

A.	PAGE	B.	PAGE
A COUSTICS, observations re- specting.....	359	Army. Manœuvres of the French infantry	14
Adam's transgression, effects of	415	— Pivot movements.....	16
Addington and Pitt, the relative situations of.....	568	— Use of musical instruments considered	17
Addison and Johnson, their ge- nius compared	549	Articles, Thirty-nine, not Cal- vinistic.....	413, 495, 593
Ætes. His speech, in reply to the proposal of the Argonauts to give them the golden fleece	57	Ascarides in the stomach of the cormorant and shag	139
Africa, discovery of the course of, first undertaken by the Portu- guese in 1412	336	Atmosphere, on the variations of the	608
Agnes, Maria. Short account of her	144	Atonement, on the doctrine of	319
Agricultural society, observations respecting	211		
Akbar. Character of him	178	Bakhthisarai, Aya-Burun, Cape at	382
— His Ayceen Akbery....	179	— St. George's mo- nastery	ib.
Aloetic medicine. Its efficacy in the goat and scarlet fever	314	Bamburgh Castle charity, poeti- cal address to.....	409
Analytical calculation, the princi- ples of	74	Bannerman's, Miss, poem on the fall of Switzerland	618
— institutions	146	Banners, in the name of God we will set up our, explained....	16
Antichrist, the church of Rome	247	Bashkers, or Bees-men of Russia, account of	518
Aphides, observations on	141	Bernouilli, John and James, dis- putes between, respecting ma- thematics.....	360
Apollonius Rhodius. Prefson's translation	52	Biography considered	648
— The va- rious translators considered....	53	Black, Dr. His practice of che- mistry considered.....	645
Arches, the construction and properties of	6	Blackmore, Sir Richard, biogra- phical account of	633
Archimedes. His burning the Roman fleet	359	Bonaparte. His cruelties in Egypt	175
Arms, on historical and allusive	277	—, anecdotes of	509
— of Martin of Wivenhoe....	ib.	— Bonaparte.	

I N D E X.

	PAGE		PAGE
Napoleon. His wanton barbarity at Jaffa, and poisoning the sick French	222	Ceylon. Embassy to the court of Candy	388
Bradley. His discoveries in astronomy.....	362	Dress and person of the King of Candy described.....	388
Brass, manner of preparing	50	Chatterton, Thomas, biographical account of.....	634
Brisot. His character considered	641	Rowley's poems considered	635
Brown, Mr. List of places on which he had been engaged as an architect and landscape gardener	70	His other writings.....	ib.
Character of him	71	Chemistry, the necessity of reform in	44
Monument to his memory at Croome, erected by Lord Coventry	ib.	advantages derived from	ib.
Buffon, extracts from the eloge on	522	nomenclature of	370
and Linnaeus. Their writings characterized.....	529	the science and practice of	645
Burke, Mr. His writings considered	642	Chitblains, the effect of electricity on	669
Burns, Robert, biographical account of	654	Child, lines to the memory of a Christian religion, the evidence from prophecy in behalf of.....	559
C.		Church of England doctrines defended	591
Cadyow Castle, story, and extract from the poem of.....	71	not Calvinistical	486, 495, 595
Calp (stone), observations on	602	Clare, Lord. Extracts from his speech on the penal laws of Ireland	97
Calvinism, on the doctrines of	281, 299, 495	characterized	185
remarks on	413	Clergy. Bishop of Rochester's observations on the Residence Act	248
Depreciating of the established ministry censured	415	councils respecting	254
Cambridge, Richard Owen. Account and anecdotes of him....	1	Cobbet, Mr. Answer to some attacks which he made on the writers of the British Critic	99
a writer in the World	2	Colours. On the production of some not yet described.....	300
His intimacy with Garrick, and poetical correspondence	3	Coluberdomicella of Linnaeus described.....	308
Catalanians of Spain described	420	Condorcet, account of.....	641
Catholics, Irish. Their conduct under Cromwell	20	Conic sections, the rectifications of.....	411
Under the Stuarts	ib.	Conjurers of the isle of Ceylon	304
At the Revolution.....	24	Consumptions, lichen islandicus a remedy for.....	396
Under William III.....	26	Conveyancing, observations respecting	327
Under Queen Anne	ib.	Copper, sulphuret of, preparation of	49
Under George I.....	28	Corn, price of, whether increased by war?	399
Under George II.....	29	Correspondence 700, 720, 740, 760, 780, 700	388, 700
deprived of elective franchise by William III.	30	Corundum Stone, description of	188
Their loyalty to the house of Hanover considered	53	analysis of	304
Their intention of rising in 1745.....	54	Coveitey, Sir Roger de, on the character of	345
Ceres, the colossal statue of, at Cambridge	213	Cowper, William, account of, and his writings	338
Ceylon, island of, account of	379	Cow-pock	
Pearl fishery	ib.		
Superstitious rites	380		
Some of society.....	382		

I N D E X

	PAGE
How much inoculation, great advantages of	86
Creation, letter to the British Critic on the short time of	225
Criticism, a new canon of	227
Cromwell, O. anecdote of	696
Crysal, Iceland, the oblique reflection of	100
Currency and commerce, remarks on	119
Cycas revoluta, palm tree	142

D.

Dampier, bishop, on the duty of preaching	313
— on the Residence Act	316
Daubeny v. Overton	491—492
Deafness, inefficacy of Galvanism in	670
Deer-hunting at Loch Bay	692
Dependents, arithmetical, sect of	324
Dibdin. Particulars respecting his writings	450
Dogs, oriental customs respecting	168
— Curious anecdotes of one	690
Donne, Dr. biographical account of	437
Draper, Sir William, translation of Mr. Anstey's Latin verses on	279

E.

Earth, thoughts on the formation of the	407
— On the proofs of the Huttonian theory	472
—, facts on the primitive state of the	473
Education, improvements in	25
— the too little attention paid to	205
Election, the doctrine of, considered	286, 427
Electricity, the effects of, on indolent tumors	668
— in ganglions	ib.
— in chilblains	669
— in epilepsy	ib.
Ellis, Mrs. lines on the death of	431
Emory, the composition of	109
Emigrants recommended to be tamed to the sum they would have contributed had they remained at home	327
Emigration, the effects of, on population	243
Encycloped. Its. Their characters	641
England, on the revenue of (note)	134
Epilepsy, effect of electricity in	669

	PAGE
Episcopacy, the doctrine of the church of Scotland, respecting	390
Equations, of, and of plane determinate problems	142
Essays, the views of our first	344
Evander to Emilia	415
Evangelical ministers considered	413
Euclid. The various editions considered	255
—, the superiority of bishop Horley's	257

F.

Fable, le Chien et le Milan	354
Fielding, Henry. His Tom Jones considered	637
Finance, on the knowledge of	304
— misstatements in	341
Fire-work, a phosphoric	47
Flags and standards. Their antiquity	15
Fluxions, Sir I. Newton's discoveries in	342
Funding hospitals, the bad effects of	68
Fractions, on the doctrine of	140
France, on the trade of	398
— military preparations of, after the treaty of Amiens	620
Free-will, on the doctrine of	408
Fruit, to remove stains of	253
Fruit-trees, on the cultivation of	219

G.

Gaelic, or Eric language, translation from	620
Galvanic experiments	423
Galvanism, the medical application of	669
— in cases of palsy	ib.
— of rheumatism	670
— of opacity of the cornea	ib.
— of deafness	ib.
Ganglions, effect of electricity in	669
Geddes, Dr. His translation of the Bible considered	640
Geometrical places not exceeding the second degree	150
— which exceed the second degree	155
George, St. monastery of Rakht-shirazi	692
German writers, on the style and manner of	612
Glanders in horses, enquiry respecting	436
Godwin.	

I N D E X

	PAGE		PAGE
Godwin. His character, by himself, as writer of the life of Chaucer.....	228	Iceland crystal, the oblique section of.....	309
— The object of his enquiries.....	229	Ignorance, religious, the effects of.....	316
— His motives for compressing the work.....	231	Income tax, on the.....	305
Goldsmith, Oliver, literary character of.....	638	— a new epoch in our finances.....	397
Gothic architecture, remarks respecting.....	73	Infanticide, effects of, on population.....	234
Graphometer subterraneous, description of, and its uses.....	331	Infidel, poetical address to an.....	409
Gray, Thomas, account of.....	638	Ink stains, method of removing.....	253
Grease-spots from cloth, prints, books, or paper, method of removing.....	254	Invasion, a poem.....	453
Gregoire, Abbe, characterized.....	430	— dangers to be apprehended from.....	437
Gun-shot wounds, surgical situations on.....	677	— Johnson, Dr. made more than 6000 corrections in the second and third editions of the Rambler.....	548
		— His genius compared with that of Addison.....	549
H.		— Summary of his character.....	ib.
Hamilton, Sir William, remarks on his collections and publications.....	97	Ireland. Conduct of the Irish respecting Wood's coinage.....	29
Hand, stretched out, explained.....	169	— Massacre of Nov. 1641.....	18
Heat, on transmission of.....	119	— Ormond's conduct about a cessation of arms considered.....	ib.
— on the effects of.....	649	— Conduct of the Catholics in the time of Cromwell.....	20
Heber's prize poem on Palestine.....	616	— , state of, under the Stuarts.....	ib.
Heberden, Dr. two letters to Dr. Percival.....	274	— Conduct of the Catholics under James II. and at the Revolution, considered.....	24
Hernia, new method of treating, recommended.....	301	— Under William III. and Queen Anne.....	26, 27
Highlander of Scotland, system of the life of.....	114	— Under George I.....	28
Hippocrates of Chios. His knowledge of geometry.....	358	— Under George II.....	29
Homer. Alteration in the second edition of Cowper's translation.....	639	— The effect of English interest in Ireland considered.....	23
Honey. Sweeter than honey and the honey-comb explained.....	166	— The Catholics' intention of rising in 1745.....	34
Hooper, bishop, cleared from the charge of Calvinism.....	600	— The White-Boys.....	181
Horn. Lift not up your horn on high, speak not with a stiff neck, explained.....	169	— Their cruelties in asserting the rights of nature.....	182
Horses, an improved food for.....	398	— First appeared 1750, 1762, 1784, 1789.....	184
Hydrometers, the origin and use of.....	92	— Had money remitted to them from France..... (note) ib.	
— A new one described.....	ib.	— Lord Townsend's administration.....	185
I. and J.		— Lord Harcourt's administration.....	186
Jabiru bird.....	140	— Lord Buckinghamshire's administration.....	187
James II. Review of his conduct respecting Ireland.....	92	— Free trade granted in 1700.....	189
Jason and his mother, parting off, from Apollonius Rhodius.....	54	— Volunteer parliament of Dungannon in 1792.....	191
		Ireland	

I. N. D. E. X.

	PAGE
Ireland. Lord Carlisle's govern- ment	198
— Duke of Portland's go- vernment	ib.
— Review of the Belfast volunteers, 1782	193
—, peace of, interrupted by patriots, agitators, &c.	194
— The constitution of 1782	291
— Volunteer army, and grand national armed conven- tion of 1783	ib.
— Reform of Parliament Bill, 1784	ib.
— Commercial propositions 1785 rejected	ib.
— Right boys, 1787	ib.
— Proceedings respecting tythes	293
— Duke of Rutland's ad- ministration	ib.
— Marquis of Bucking- ham's administration	ib.
— Peep-of-day boys and defenders	ib.
— United Irishmen....	294, 297
— The call for toleration and political rights	294
— Proceedings of the Ca- tholics	297
— New advantages grant- ed them in 1793	299
— Peep-of day boys changed into orange-men in 1795	300
— Rebellion in 1798	301
— Administration of Lord Cornwallis	ib.
— On the union	302
Iron stains, method of removing Judges, the assiduous pains taken by the	233 157
Justification, on the doctrine of	410

L.

Lady's almanack, lines written in	671
Language, of the Genoese, Tar- tars, and English	380
Lavoisier; character of, as a che- mist	45
— His system of French chemistry	654
Levels, remarks on.....	476
Lewis XVI. letter to M. de Bau- mout in London, Nov. 29, 1789	428
Leyden, J. some account of ..	484
Lichen Islandicus, a remedy for consumptions.....	678
Life, savage and civilized, com- pared	62

	PAGE
Linnaeus and Buffon, their Writings considered	529
Literary intelligence 100, 220, 340 460, 580, 700	340
Loans, on the interest paid for ..	399

M.

Magee island in Ireland, account of the massacre there in 1641	18
Maritime discovery, the progress of	348
Martin, captain, his escape in the Marlborough Indaman, from three French ships of war	278
Mathematics, the historical pro- gress of	355
— in want of patronage	489
Medical ethics	269
Menura superba (bird) described	149
Meteorology. State of the wea- ther at Dublin in 1800	483
— in 1801	610
— Observations at Lon- donderry.....	605
— On the variations of the atmosphere	ib.
Michtam. Title of the sixteenth Psalm explained	166
Mines of Glan	481
Minstrelsy of the Scottish Border	36
Mints, on British	141
Montrose, earl, his proceedings in Scotland, 1640	38
Moon, influence of, on diseases	678
Morals, on the theory of....	159, 260
Mountains, on the declivities of	474
Mulcaster, Richard, account of	364
Mus Barbanus described	141
Mycterna, or Jabiru bird	140

N.

Nation, on the pecuniary bur- thens of the	558
National resources, the strength of	396
Navigation, on the theory of....	494
— laws on the suspen- sion of	628
Newton, Sir Isaac. His discoveries in fluxions	362
Nomenclature, chemical and mi- neralogical, on	475

O.

Ode written in July, 1803	407
Onchidium, a vermis of Bengal	140
Optics, remarks respecting	359
— On Archimedes burn- ing the Roman fleet	●

Orbita,

I N D E X.

	PAGE		PAGE
Orbits, <i>former respecting</i>	603	Planets, two, <i>newly discovered</i>	161
Orchidan grass	139	Plants, on the naturalization of	477
Oriental literature, the want of patronage lamented	519	Poetry, the considerable success of modern	463
Original sin, observations on	498	Politics, of treating on, from the pulpit	318
Ormond, Duke, of his conduct in Ireland	18	Poor. The effects of the English system on population	235
Ornithorhyncus Hystrix, ana- tomy of	107	— Objections to their employ- ment in manufactures	236
Overton & Daubeny	591—603	—, marriage of, to be restrained	241
Oviparous quadrupeds	521	Population, the principles of	59
Oxnam, John, an Englishman, his bold enterprises in the Philip- pine islands	466	— progress of, in Ame- rica	60
P.		— the usual checks of	ib.
Pahlavi inscriptions on coins and gems	520	— the operation of the slave-trade on	64
Palestine, Mr. Heber's prize poem on, extract from	616	— the ratio of (note) and	130
Pallas, M. his route through the southern provinces of Russia ..	581	— dependent on the quantity of food	238
Palfey, effects of Galvanism in cases of	669	— Effects of different systems of politics	254
Papal power, cautions against	246	— effects of infanticide on	ib.
Pappus. His mathematical col- lections	358	— The English system of poor-laws	265
Paris, moral improvement in, un- der the revolution	459	— The price of labour	ib.
— The present manners of the populace	507	— Objections to the employment of the poor in ma- nufactures	236
— Wit on the Spencer dress	ib.	— The superiority of agriculture to commerce and manufactures	237
— Behaviour at the theatre	508	— errors on the subject of	268
Patriotism, why not a scripture doctrine	487	— checks necessary to prevent increase of	239
Pearl fishery, in the isle of Candy ..	379	— Private charities to be restrained	240
Pearson, Rev. Mr. anonymous letter sent to him	413	— Too general use of potatoes censured	241
Perspective, observations respect- ing	366	— Marriage of the poor to be restrained	ib.
Philippine islands, summary ac- count of the conquest of the ..	463	—, effect of emigration on	243
— The bold en- terprizes of John Oxnam, an Englishman, there	466	Potatoes, the general use of, cen- sured	241
Philosophy, modern, dreadful ef- fects of	652	Prayer, on the duty of	513
Phosphorus fire-works	47	Preaching, the duty of	315
Physician. The relations in which he stands to his patients, to his brethren, and to the public	269	— counsels respecting	354
— His conduct to hos- pitals and other charities	270	Predestination, the doctrine of, considered	287
— His conduct in private or general practice	ib.	Presents. The kings of Tarshish and the isles shall bring pre- sents, explained	168
— His neglect of public worth censured	273	Prismatic reflections	108
— His knowledge of law necessary	ib.	Problems, solid, and their equa- tions	131
— Pitt and Addington, their relative situations	563	Prophecy, the evidence of, in behalf of the christian reli- gion	459
		Quadrupeds,	